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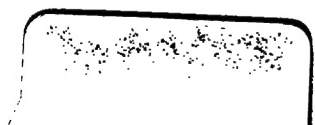
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XENOPHONTIS OECONOMICUS



ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

THE

OECONOMICUS OF XENOPHON

WITH INTRODUCTION EXPLANATORY NOTES
CRITICAL APPENDIX AND LEXICON

BY

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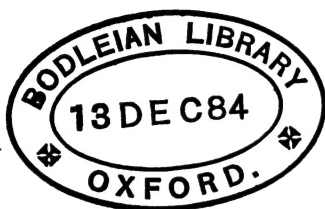
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PREFACE

THE present volume makes its appearance in fulfilment of a purpose announced in the Preface to my Edition of the *Hieron*, which was published nearly a year ago. The bulk of the notes was already written at that time, but subsequent careful revision of the MS. which had been laid aside in its unfinished state, and the addition of a complete Lexical Index which was an after-thought, have been the cause of delay in the publication of the book. The time and labour expended upon the latter may perhaps be considered out of proportion to its utility, but I shall be amply repaid if it serve to facilitate the study of this most charming and interesting composition, which is deservedly extolled by G. F. Schömann as *sane praestantissimus et Socratis sapientia aliquanto dignior quam plerique eorum sermonum, qui in Memorabilium libris referuntur* (*Opuscula Academica*, Vol. III. p. 207), and which, as Prof. Mahaffy asserts, is the only Socratic dialogue of Xenophon which can be compared in value to the Platonic dialogues. Indeed, as a Text-

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book for the use of Schools and Colleges, it seems to me to possess stronger claims to attention than it has hitherto received¹, and it has one special advantage over the *Memorabilia*, of which it is an expansion, that it does not contain a word or sentiment to which the most fastidious could object on the score of morality.

A good deal of help has been given in the Notes, more perhaps than some of my Critics will think judicious, but the student will find a considerable amount of matter in them, which should have a bearing and a use beyond the book itself, as I have combined with the full exposition and illustration of the Text occasional remarks fitted to awaken an interest in Greek scholarship generally and to encourage a closer study of the noblest and most perfect of all languages.

The references for the explanation of grammatical points and niceties have been made for the most part to Goodwin's *Greek Grammar*² (Macmillan, 1883), the best and most convenient manual that I know of.

20, REDCLIFFE SQUARE, LONDON, S.W.

June 10, 1884.

¹ No completely annotated edition has appeared since that of Breitenbach in Rost and Jacob's *Bibliotheca Graeca*, 1841.

² The original title of this was the modest one of an *Elementary Greek Grammar*, but since the publication of the *School Greek Grammar* by the same Author its designation has been *very properly altered*.

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INTRODUCTION

THE following Treatise was intended by its Author to embody the ideas of Socrates on domestic Economy, or that branch of Economy which considers the relations of a Family as distinguished from those of a State.

Economical Science is, as Mr C. S. Devas¹ shews, a branch of Moral Science in its wide sense, as including both Ethics and Politics². Politics and Economics express the sciences of human action in the two great departments of union among men; for the city (*πόλις*) is a visible sign of the union for order and justice; the house (*οἶκος*) of the union for the sustenance and continuance of mankind.

Aristotle, besides treating many special questions with skill, first mapped out the field of social science and put Economics in their right place, and though not free from even grave errors takes the first place

¹ *Groundwork of Economics*, p. 60, 1883.

² The good, the end of ethics, and the useful, the end of political economy, without being confounded are inseparable, for the pursuit of the good is always favourable to the production of the useful. Adam Smith's Book, *The Wealth of Nations*, regarded as the gospel of political economy, was only a fragment of a larger work treating of the Moral Sentiments. Cf. Xen. *Memor.* III 4, 12.

among the ancient economists. Plato before him included all three branches of Moral Science in one Book, the 'Republic', because we cannot, he says, conceive of merit in a man or master of a family, unless as subject to the laws of the community to which he belongs. But it was Xenophon who laid the foundation of this triple division, who in his *Memoirs* exhibits Socrates principally, though not exclusively, as a teacher of moral philosophy, and whose *Cyropaedia* is a sort of political romance, the main scope of which is to present the reader with the author's idea of a perfect monarchical government, while the present treatise is taken up with the remaining branch of ethics.

It professes to be repeated by Xenophon from a conversation he himself heard between Socrates and a certain Critobulus, who was the favourite disciple and associate of the philosopher. The dialogue opens with a definition in the usual interrogatory form of the term Economy, a science which Socrates shews to be governed by rules and dependent upon principles. The value of property, he argues, consists in the knowledge how to use it to advantage, but even this knowledge is unavailing, unless the possessor is free from the tyranny of evil passions, which infallibly leads to ruin (Ch. 1).

Critobulus professes himself tolerably capable of exercising self-control, and free at any rate from degrading slavery to bad habits, so that this would be no bar to his learning if Socrates would only teach him how to increase his property, unless indeed *he thought him rich enough already*. Socrates, on

the contrary, expresses his opinion that Critobulus with all his wealth was a much poorer man than himself, who had enough to satisfy his own wants and to whom poverty was no disadvantage, whereas the position of Critobulus exposed him to a constant drain upon his income, quite sufficient to embarrass him. Good proprietary management therefore was to him a necessity. On hearing this, Critobulus becomes more urgent in his entreaty to Socrates to act as his guide to the acquisition of wealth. Socrates rallies him on his inconsistency in making such a request, when he had just before ridiculed him for representing himself as rich and Critobulus as poor. But Critobulus retorts that Socrates knows at least one *πλουτηρὸν ἔργον* viz. *περιουσίαν ποιεῖν*. If he is able to husband his little so as to have more than he wants, he must surely be able to make a larger store yield a greater abundance. Socrates in reply protests that, as he never had any property of his own to manage nor that of any one else entrusted to him to make experiments with, he had no practical knowledge of the subject and was therefore not qualified to instruct others on the details of domestic economy. But having been an attentive observer of the various fortunes of men engaged in the same kinds of business, he had been led to the conclusion that frugal and industrious habits were in general rewarded with success, while careless dealing brought its natural punishment with it. His observation had also made him acquainted with the most conspicuous instances of successful enterprise among the citizens, from whom Critobulus must be able, if he chose, to learn the art of making money (Ch. 11).

Critobulus insists that their present group shall not break up till Socrates has fulfilled his promise of indicating the persons from whom he thinks Critobulus might obtain such instruction as he wished³.

Socrates then professes to be able to point out persons who have spent much money upon building houses, and yet find them inconvenient, while others with a much smaller outlay build houses with every needful convenience. Some again he can indicate whose domestic arrangements are so full of confusion and disorder, that they do not derive so much advantage from their possessions, as others do from much smaller ones because they can lay their hands at once on what they want. Again, men differ in a corresponding way in the treatment of their slaves, in the management of their farms, of their horses and of their wives. He appeals to Critobulus, for instance, to inform him whether he considers that he has assigned to his own wife her proper position in his establishment, or treated her hitherto as a mere cipher. After going through six points of good and bad husbandry, Socrates says that he can, if Critobulus pleases, indicate to him successful practitioners of other branches of knowledge⁴ (Ch. III).

³ Lincke, assuming that the report of the long conversation with Ischomachus is the immediate fulfilment of Socrates' promise, considers Ch. III l. 4—Ch. V as an interpolation and omits them from his text of the Dialogue. His objections are ably answered by Mr C. D. Morris in a paper contributed to the *American Journal of Philology*, Vol. I pp. 169—186, to which I am much indebted.

⁴ Lincke, according to his interpretation of Socrates' intention, finds in this enumeration of six points of good and bad

But Critobulus in reply urges that it would be useless to point out to him the means of acquiring all; he wishes Socrates merely to indicate what he regards as the best and most suitable for *him*, and to do what he can to help him by personal teaching. Socrates then, excluding from consideration the mechanical (*βαρυστικά*) trades as morally and physically injurious, commends Agriculture as the only one of the industrial arts worthy of being cultivated, adding that men need not be ashamed to imitate the Persian king Cyrus who is said to have set the highest value on the arts of war and agriculture. He then proceeds to give an account of the system under which the Persian arrangements favour the highest cultivation of the soil, and finishes with the story of the visit of Lysander to Cyrus the younger and the account of that Prince's personal labour in his garden (Ch. iv)⁵.

After this episode Socrates proceeds to enumerate the many advantages of an agricultural life and, in reply to Critobulus' observations upon the casualties to which agricultural operations are exposed from hail, frost, drought and other causes, and their consequent uncertainty, replies that herein as in everything else we depend upon the protection of the gods and must therefore propitiate them and endeavour to

husbandry a complete abandonment by Socrates of his professed purpose.

⁵ At the beginning of Ch. v Socrates tells Critobulus that the reason of his narrating this story is that he might prove *ὅτι τῆς γεωργίας οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι*, so that it is in no way inconsistent, as Lincke supposes, with anything that *has preceded it*.

secure their favour for success in the cultivation of the ground (Ch. v).

Critobulus, agreeing to this, recalls Socrates from his digression in praise of an agricultural life to the subject of Economy proper, which he begs him to continue, since his former remarks have enabled him already to form a clearer notion of the way to improve his estate. Thereupon Socrates proposes that they should first review what they had so far agreed to; accordingly he proceeds with the recapitulation of their previous conclusions (Ch. vi § 1—§ 11).

Critobulus admits that agriculture is the most excellent and delightful of occupations, but demands an explanation of the reason why some persons are enriched, while others are brought to ruin by it. Instead of a direct reply, Socrates proposes to give him a detailed report of a conversation he once had with one Ischomachus, of whom he had heard much talk in Athens, and whom men and women, citizens and strangers, all agreed in pronouncing a perfect gentleman.

‘The character was by no means common in Athens, and to a philosopher, like Socrates, every peculiarity in the species was of course an object of curiosity and speculation. He accordingly lay in wait, he says, for an opportunity of conversing with this mirror of *καλοκάγαθία*, and a lucky accident at last threw him upon the object of his search. To accost him, to address him by name, and in a moment to be putting questions which it might be supposed a long acquaintance only could have justified, were either traits of character peculiar to Socrates, or belonged to that republican freedom of speech which overleaps the fences of modern politeness and reserve. The conver-

sation therefore soon slipped into the channel into which the philosopher wished to direct it,—viz. the domestic establishment of Ischomachus" (Ch. vi § 13—Ch. vii § 3).

The remainder of the treatise is taken up with this secondary dialogue, in which Socrates appears as listener and learner⁷ of family management from Ischomachus, who describes to him, in reply to a string of successive questions, both his scheme of life and his scheme of husbandry.

'The answers elicited' continues Mr Mitchell 'give us more knowledge on the subject of female education than any other work of antiquity with which we are acquainted. It appears from the dialogue that the lady of this Athenian was barely fifteen when she took upon herself the duties of a mistress of a family; that she had been brought up in the strictest seclusion, where she could hear see and talk as little as possible. A young person, whose education had been thus negative, was not likely to bring with her a dowry of many accomplishments. All the qualifications of this promising bride consisted in being able to make a vest when the materials were put into her hands, and to overlook her maid-servants when they were set to their tasks. She was temperate, however, and sober, and out of these slender materials was to be framed the head of a wealthy Athenian family. A modern householder might have been thrown into despair; but Ischomachus was of an active turn of mind; he was

⁶ T. Mitchell, in his very interesting article on the *State of Female Society in Greece*, Quarterly Review Vol. xxii pp. 163—203.

⁷ To learn in this way the actualities of life and the way of extracting the greatest amount of wheat and barley from a given piece of land, is the sense which Xen. puts on the word *φιλόσοφος* (xvi § 9, cf. *Cyrop.* vi 1, 41). Grote

not easily discouraged by difficulties, and he accordingly set his shoulder to the wheel. Conscious that he was undertaking a task of no common magnitude, he begins his labours by a sacrifice to the gods, and a prayer for assistance ; arguing, like a wise and pious man, as he was, that no better means existed for ascertaining what was fittest for the preceptor to teach and the pupil to learn. The bride assisted in the solemn rite, and, as Ischomachus acknowledges, was all that her future instructor could desire ;—anxious to fulfil her duties, full of promises to use her best endeavours, and inspired with all proper feeling of obsequiousness to the person who thus late in life undertook to teach her young ideas how to shoot (Ch. VII § 4—§ 8). The listening Socrates here professes an extreme anxiety to know how the labours of the preceptor commenced, and declares with warmth, that the best possible exhibition in the gymnasium or the racecourse would afford him much less pleasure (Ch. VII § 9). It is to be presumed that Ischomachus took his pupil in hand, while her mind was yet warm with the imposing ceremony at which she had been present: when she had thrown off some of her fawn-like shyness and become a little acquainted with him so as to converse easily, he commenced by asking her whether she had ever reflected on the motives and reasons which induced her parents to consign her to him and himself to accept her as a wife from their hands. A person, whose education had been so confined as we have stated, might with dramatic propriety be painted rather as a listener than a partaker in a discourse, which ran upon topics of this kind. The young lady accordingly hears, but gives no sign that they had ever made part of her thoughts.’

Her husband however has a very willing listener, while with great tact and delicacy he enters into a general consideration of the *raison d'être* of matrimony, and the respective duties of the husband and

wife, and of the peculiar wisdom with which Providence has shaped and organised the two sexes for the better furtherance of them. He declares that God has framed the constitution of man so as to fit him for out-door business, acquisition as well as defence, while he has made the body of woman less able to bear hardships and therefore has assigned her in-door work, and perceiving that a fearful spirit would be no detriment to guardianship, has endowed her with a larger measure of timidity than he has bestowed on man. He insists upon such separation of functions as an ordinance of nature^a, with which the law is in harmony. As man and woman are not equally fitted for both classes of duties, they stand in need of each other, and union and cooperation is by far the highest good of both.

The husband-preceptor concludes with proposing the queen-bee, in all its qualities, active, sedentary, public and private, as an admirable example of the disposition which should belong to the mistress of a family. The young lady, however, was not much

^a Plato on the other hand (*Rep.* v p. 456 c, p. 466 d) maintains that similarity of training and function for both men and women is the real order of nature, and that the opposite practice, which insists on a separation of life and functions between the sexes, is unnatural. Aristotle disputes this reasoning altogether, declaring that Nature prescribes a separation of life and functions between the two sexes—that the relation of man to woman is that of superiority and command on one side, inferiority and obedience on the other, like the relation between father and child, master and slave, though with a difference less in degree—that virtue in a man and virtue in a woman, are quite different, imposing diverse obligations. Grote *Plato* Vol. III p. 223.

versed in apiaries, and when the properties and cares of this industrious little animal are explained to her at considerable length, she exclaims with an evident feeling of alarm, 'and must all these duties fall upon me?' 'The duties, which must fall upon you', replies the husband, entering into the whole economy of a Grecian housewife, are 'to abide within doors; to send to their labour such of the servants as have outdoor occupations and to superintend those whose labours are confined to the house. You must receive and register the products of our joint estate, apportioning part for daily and current use and making provision to garner the rest, so that the outgoings destined for a year may not be wasted in a month. It will further rest with you to see that the wool, which is brought in, be converted into clothes, and that the corn be in a proper state to furnish the family with provision' (Ch. vii § 10—§ 36). The pupil listens with silence to these injunctions; but nature and sex immediately break out, when to this catalogue of duties is added that, which the harder mind of her husband seems to think will sit least easy upon her—the care of the infirm and sick, who considering the immense number of slaves, often comprehended in the establishment of a wealthy Athenian, must frequently have amounted to a considerable number⁹. 'So help me God' she exclaims with a pardonable vivacity 'that will be my pleasantest task, if careful nursing may touch the springs of gratitude and increase the friendliness of those who fall under my care!' (§ 37—§ 40).

'There are other duties,' he adds, 'which become agreeable, as when you make an ignorant slave intelligent and so double the value of her labour, and when you have it in your power to do good to those

⁹ Cf. Wallon, *Histoire de l'Esclavage dans l'Antiquité*, ed. 2, Paris, 1879, Tome I p. 46, p. 184

who are good and useful to the family ; and, what is most delightful of all, when you prove yourself to be better than your husband, and so make him your devoted slave, having no fear lest, as age advances, you be held in less honour in the family, but assured that, the older you grow, the more you will be honoured in the home, according as you have discharged your duties to me and your children' (Ch. VII § 41—§ 43).

This is the substance of the first Lecture. Socrates naturally desires to be informed what effect it produced. Nothing could be more satisfactory (Ch. VIII § 1—§ 2).

The subject of his next Lecture is Order, the most useful and beautiful thing in the world. Ischomachus details the various circumstances and causes by which a kind of beau ideal of the beauty of arrangement had been gradually fostered in his own mind. He illustrates it by the rhythmical movements of an army on the march or the field of battle ; of a ship with its rowers and passengers ; all of which require the most exact order for beauty or efficiency. Disorder, on the contrary, is like a farmer who sows barley, wheat and beans all together and who, when he wants a barley-cake or wheaten bread or pulse, must needs be picking and choosing instead of taking directly what he wants. The true principle is a place for everything and everything in its place ; and servants must be taught whence to take and where to put whatever is needed for use, which they will soon learn. He further illustrates by what he once saw on board a Phœnician merchant-vessel,

where by a careful economy of space and by exact order a great quantity of rigging and warlike armament and a cargo of costly goods were snugly stowed away in a place not larger than a dining room, and the officers of the ship knew the place of each article as well as he who can spell knows the letters in the name of Socrates. The master remarked that in a storm at sea there would be no time for hunting after anything out of the way, for God threatens and punishes the indolent. Now if seamen can find a place for everything and keep such exquisite order in a vessel tossed about on the waves, it were a great shame to us, if in houses standing on the solid earth, we should not do the same. It is good to have a place for shoes, for clothes, for vessels, for furniture, and there is something rhythmical in seeing even dishes properly arranged. The arrangement of furniture is like that of a circular chorus; not only the chorus itself is a pretty sight, but the clear space within is beautiful. There is no difficulty in finding a person who will learn the places and remember to put each thing in its proper place. If you send a servant out to purchase anything in the market, he will know precisely where to go and find it, because there is a particular place for everything; but if you go in search of a man, you are not so certain where to go, because there is no fixed place to await him in (Ch. VIII § 3—§ 23).

This was the second Lecture. 'Well,' says Socrates, 'did she promise to undertake all this?' To be sure she did, with the greatest alacrity and begged me to set about putting things in order at once' (Ch. ix § 1).

The husband and wife then examine together the arrangements of the house, in which utility had been studied more than ornament. It was well built for comfort both in summer and winter. They first collected all the furniture connected with sacrifices; then the ornaments and apparel for festival occasions, armour, bed-clothes, women's and men's shoes, the implements for spinning, cooking utensils, bathing-furniture, table-furniture; and sorted the things that were for every day use, and those reserved for company and so on. Every kind of furniture was put in its proper place, servants were properly instructed and a housekeeper selected, whose interest it was made to enforce the regulations of the family. Ischomachus taught his wife that she must be the executive officer in the house, to see that the laws are enforced, and, like a queen, distribute praise and blame as they are deserved (Ch. ix § 2—§ 19).

The young wife, instead of resenting some of these instructions as a fastidious modern female would do, grows absolutely high-minded in the contemplation of her duties; and her magnanimity even stands a test, which probably formed with many of her countrywomen the only consolation, that their retired habits allowed. Whatever degree of beauty nature had conferred upon a Grecian woman, she was by no means unwilling to call in art for an accessory. The catalogue which Plautus gives of the artisans who contributed to the complete adornment of a Grecian lady of fashion, and the list of articles, which were to be found at a lady's toilette, according to a fragment of the great comic poet of Athens¹⁰, are formidable enough. Ischomachus' bride does not appear to have been less guilty

¹⁰ Thesmoph. ii ap. Polluc. vii 95.

on these points than her neighbours. Her husband, to use his own expressions, had found her daubed with much *fard* 'to make her appear whiter than she really was,' and with much *rouge* 'to make her appear redder than she really was'; and as a beauty in Greece was the more valuable for being on a large scale¹¹, she had added to these abominations a pair of high-heeled shoes, 'that she might appear taller than she really was'. From the docility which this exemplary woman has displayed on more important points, it may easily be believed that she was not invincible even in this:—her abjuration of the practice was indeed almost the immediate result of a proper exposition of its perniciousness, its disingenuousness and its easiness of detection (Ch. x § 2—§ 9).

Ischomachus concludes with giving advice to his wife, how she may best secure a fresh and healthy complexion: she should avoid a sedentary life; the active and faithful discharge of her duties in superintending her household would afford her ample bodily exercise and at the same time more effectually secure the esteem and confidence of her husband than showiness in apparel or assumed dignity of manner (§ 10—§ 13).

Socrates admits that all he has heard of Ischomachus' wife is very pleasant and highly creditable to both¹².

¹¹ Aristot. de rhet. i c. 5.

¹² It does not appear that what are now considered qualifications in a married lady of the upper class, presiding at her husband's table, receiving his guests, or enlivening by her conversation his hours of domestic retirement, entered in the philosopher's estimate of a model wife. Socrates, like Pericles, could according to Xenophon appreciate female accomplishment in an Aspasia or a Theodota, but was not, like Pericles,

He next wishes to be informed what the nature of Ischomachus' own occupations is, that he has come to be thought so highly of by all; whereupon Ischomachus describes how, since the gods have connected happiness with the performance of duties and these again require the light of knowledge, he opens the labours of a day by asking the blessing of heaven upon all his purposes and praying for health, strength and prosperity, for a good name among the citizens, and success in worldly affairs (Ch. xi § 1—§ 9).

Having risen early enough to find people at home, he makes his business visits in the city, combining exercise and profit. If no affairs detain him in town, he sends his horse out into the country by a servant and walks thither himself; and having inspected the work going on at the farm, he mounts his horse and takes a rapid gallop, not minding whether it is up hill or down, leaping over ditches and trenches, just as he would have done in war. Then he gives his horse up to the servant, walks home to a light breakfast, and devotes the day to intercourse with friends, miscellaneous business, and discharges the civil duties which belong to every Athenian citizen, to say nothing of hearing and adjusting the complaints of servants, reconciling differences among friends, endeavouring to convince them that it is much better to be friends than enemies, and discussing the conduct of public men¹³; 'and sometimes', he says, 'I am taken to task and put on my trial by my wife'.—'And how do you get on in the defence?'—'When it is for my interest

alive to their value in a virtuous Athenian lady. Mure, *Critical Hist. of Greek Lit.* v p. 464.

¹³ This is the interpretation which Prof. Felton *Lectures on Greece* i p. 358 after Breitenbach puts upon the passage; Lincke thinks that the interpolator has been busy here and expunges the whole of § 24 as irrelevant. Cf. below n. 16.

to tell the truth, pretty well ; but, when the contrary, Socrates, I cannot make the worse appear the better reason' (Ch. xi § 14—§ 25).

Passing on to the agricultural branch of his subject, Ischomachus enjoins first the obtaining a good land-steward, as being to the farm what a good wife is to the house. He considers it more satisfactory for a landlord to train his own steward himself than to buy one who has been trained by another. There are five qualities, he says, essential to make a good steward, which he must be taught: (1) to be devoted to his master's interests ; (2) to be careful and painstaking ; (3) to have practical knowledge of what needs to be done ; (4) to possess capacity for command and the power of securing hearty obedience from his subordinates ; (5) to respect his master's property and to be honest in all his dealings. In the management of labourers leniency is enjoined as preferable to harshness, reward for good conduct as more effectual than severity against offenders, and the need of personal active supervision on the part of the master, and of setting a good example of care and vigilance is strongly insisted on (Ch. xii § 3—Ch. xiv).

In reply to Socrates' request for some practical lessons in agriculture, Ischomachus points out that it is by no means a difficult art to obtain a knowledge of ; it has no secrets to be jealous of, as so many trades have, but its fundamental principles and processes are open to common observation and may easily be learned. He proves to Socrates in a familiar and colloquial manner¹⁴ that he knows already something about agricul-

¹⁴ Cf. ch. xix § 15.

tural operations, as about the aptitude of different soils for different products ; about the methods and seasons of sowing and the quantity of seed according to the varying conditions of soil ; and about the modes of reaping, threshing and winnowing (Ch. xv—Ch. xvii).

The agricultural commentaries are, as Mure observes, less copiously detailed than those devoted to domestic economy or housekeeping in the proper sense. No distinction is made between the different kinds of culture adapted to different species of grain, or to those numerous other vegetables, which then assuredly as now, formed a large proportion of the sum total of agricultural produce in Southern Europe. The directions as to ploughing, sowing, reaping, &c. are given in the aggregate, without distinction of the different seasons or modes, adapted to different kinds of produce. Wheat and barley alone are mentioned ; nothing is said of lentils, millet, beans, pease, hemp. As little of sheep-husbandry, the cow or the dairy. No remarks occur on the several kinds of agricultural implements. Manure is mentioned as a necessary aid to growth ; but no directions are given for the mode of its application to different soils or crops.

The rules for planting the principal fruit trees, olives, fig-trees and vines, are more specific. Here again the answer of Socrates, showing that his own common sense and observation of the methods in use made up for any lack of technical instruction, corroborate the original position of Ischomachus that agriculture is not a repulsive or difficult subject, but one which any man of ordinary intelligence may readily acquire a knowledge of (Ch. xix). Socrates expresses his surprise that, notwithstanding the facility with which it is learned, the practice of agri-

culture should exhibit such strikingly different results, that, while some farmers become rich, others remain in extreme poverty. Ischomachus replies that diligence rather than practical skill is the secret of true success in farming; and he proceeds to illustrate his position by several instances of negligence and indifference (Ch. xx § 1—§ 5, § 10—§ 21), observing *en passant* that the same truth holds good of military operations in which success depends less upon tactical knowledge than upon circumspection¹⁵ (§ 6—§ 9).

Ischomachus then quotes the case of his own father as an instance of what results may be achieved in business by determination and energy, and he explains how without any instruction he had indulged his natural fondness for agriculture and love of work, and at the same time added to his income by judicious speculations in the purchase of plots of waste land, in order that he might reclaim and improve them by cultivation and then resell them at a profit (Ch. xx § 22—§ 26).

Socrates concludes by congratulating Ischomachus on his successful vindication of the merits of agriculture as a pursuit. Ischomachus replies that in every sort of activity and especially in agriculture it is the quality of aptness for command which constitutes the chief difference between one man and another; and he illustrates

¹⁵ Lincke thinks it improbable that Xen. interposed these incongruous and misplaced remarks upon military errors of conduct and judgment, and ascribes their insertion to the supposed interpolator of a similar passage in ch. viii 4—7. Xen., he says, has treated the same theme more thoroughly in Cyr. i 6, 43 where it is not out of place.

his position by the different behaviour and different influence of commanders on land and at sea, according as they can or cannot inspire their subordinates with a desire to do their duty. But the power of ruling over others without offering any violence to their inclinations, he says, is a divine gift, not to be acquired without intellectual and moral training, whereas on the other hand it is the greatest torment to govern the disaffected or refractory¹⁶ (Ch. xxi).

'The style', says Mure, 'in the more practical parts of the dialogue is concise and to the purpose, but at times not free from the characteristic diffuseness of Socratic dialectics. The excursions on the Persian system of agricultural policy, and on the character and death of the younger Cyrus, are undue excrescences on the text of a short didactic essay. In the one last mentioned, Xenophon indirectly describes this dialogue as held, or feigned by him to have been held, in the interval between the death of his Persian patron, in Sept. 401 B.C. and that of Socrates in June 399 B.C. He has been guilty therefore either of a blunder, or more probably perhaps of a wilful license, in representing himself as present on the occasion. Apart from the general evidence that his return to Athens after his Thracian campaign was prevented by his banishment, his transfer of the Cyreian army from the service of Seuthes to that of Thimbron, did not take place till the summer, or at soonest, the spring of the year B.C. 399. It is impossible therefore, even

¹⁶ Lincke considers that the dialogue ends with ch. xx, regarding the whole of chapter xxi as borrowed from the *Cyropaedia* (I 6, 20, 21; III 1, 20, 28; I 1, 6).

had he revisited Athens in time to have found his master alive, that he could have found him freely following his old pursuits. The tract contains no further data for judging of the time of its composition.'

There can be little doubt that the *Oeconomicus* is a genuine work of Xenophon. It was rendered by Cicero into Latin and fragments of this translation have been preserved by Columella in the xith and xiith Books of his *de Re Rustica*, all of which I have transcribed in the notes upon the several passages translated. We have the additional testimony in its favour of Philodemus¹⁷, an Epicurean philosopher,

¹⁷ Philodemus, a native of Gadara in Syria, was a disciple of Zenon (Strabo xvi 2, 29). Cicero speaks of him (or. in Pis. 28, 68) in the highest terms as *vere humanus* and (de fin. ii 35, 119) as *inter optimos et doctissimos homines*. He says that he was a man of elegance and taste and distinguished in literature as well as philosophy (in Pison. 29, 70 *non philosophia solum sed etiam ceteris studiis, quae fere Epicureos neglegere dicunt, perpolitus; poema vero facit ita festivum, ita concinnum, ita elegans, nihil ut fieri possit argutius*). Horace also (Sat. i 2, 121) refers to his poems, and there are 34 epigrams ascribed to him in the *Anthologia Palatina*, elegant in manner but licentious in matter. His prose treatises were numerous and miscellaneous: as many as 26 have been discovered among the charred *papyri* brought to light in 1752 from a library in the ruins of Herculaneum, and edited in the *Volumina Herculaneusia* by Francis Javaroni and Charles Maria Rosini (the first Volume of which containing his treatise *περὶ μουσικῆς* in four books was published in 1793). They contain four books on Rhetoric, four on Music, five *περὶ ποιημάτων*, one *περὶ ὁργῆς*, an epitome of lectures by Zeno *περὶ ἡθῶν καὶ βίωσιν*, one book *περὶ εὐσεβείας*, discovered as late as 1862, from which Cic. was supposed to have borrowed a great part of the First book of his treatise *de natura deorum*, although it is more likely, as Prof. J. B. Mayor shows in the Introduction to his Edition

contemporary with Cicero, who begins the ninth book of his work *de vitiis et virtutibus*¹⁸ with a detailed criticism of the treatises on economy by Xenophon, Theophrastus (wrongly ascribed to Aristotle) and other less known writers. But it is probable that the original text has been corrupted like that of so many other ancient writings by subsequent additions and excrescences. As to the extent of these interpolations critics are not agreed. Lincke¹⁹ finds so many inconsistencies in the dialogue that in his recently published edition of it he omits no less than a fourth of the whole. His theory that the work was left in MS. by Xenophon and edited by his grandson has been criticised by Mr C. D. Morris in an able article contributed to the *American Journal of Philology*, Vol. I. p. 169—p. 186. But even G. Sauppe²⁰, the most conservative of

of that work that they both copied a common original, probably Zeno.

¹⁸ The Greek title of the work is *περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αὐτῶν*, i.e. 'of vices and their opposite virtues, and of the persons and circumstances in which they are seen'. The Ninth book might be called *Oeconomicus*, being a treatise on the method which the (Epicurean) philosopher should employ to acquire, retain and manage property: it may have been a description and condemnation of avarice, just as the 10th book is a treatise against excessive pride. It was published in Vol. III of the Herculanean rolls in 1827, and subsequently by C. Goettling, together with the *Oeconomics* of Aristotle and those of an anonymous writer.

¹⁹ See also *Hermes* Vol. XVII p. 279—325.

²⁰ In a letter in *Blass die attische Beredsamkeit* 2, 452, where he says: *neque omnino improbabilis est coniectura, libros eos qui a Xenophonte sene conscripti sunt ab homine aliquo*

Xenophontean critics admits the probability of this conjecture in the case of the writings which Xenophon composed in his old age. C. Schenkl goes farther than any previous Editor in bracketing passages which he considers spurious, but he does not exhibit the recklessness of Lincke.

non admodum docto, antequam ederentur, passim accessione sua auctos esse.

ADDENDA ET CORRIGENDA

- P. 55, l. 83 *dele comma after εὐάγωγοι.*
- P. 71, l. 66 for ἐλελήθειν read ἐλελήθη.
- P. 78, l. 51—2 for ἄνωθεν ὁ θεός read ὁ ἄνωθεν θεός.
- P. 90, § 3, l. 16 for 'in the same way as', 'precisely as', read 'the same thing that', 'precisely what'.
- P. 90, § 4, l. 20 add 'αὐτὸς τύχοι: See *Adv. Gr.* § 144 Rem. 2'.
- P. 96, l. 95 *dele the whole note and refer to Lexicon s. v.*
- P. 137, § 3, l. 38 for 'throw' read 'throw the spear'.
- P. 144, § 12, l. 64 ἐφ' οἷς τοῦτο τὸ ὄνομα—καλεῖται, 'upon whom this name is imposed'. Cf. *Plat. Soph. c. 3 p. 218 c τὸ ἔργον ἐφ' ᾧ καλοῦμεν, (res cui hoc nomen imponitur), de rep. v c. 16 p. 470 π ἐπὶ τῇ τοῦ οἴκου ἐχθρὰ στάσις κέκληται, p. 493 c ὀνομάζοι ταῦτα πάντα ἐπὶ ταῖς τοῦ μεγάλου ζῆου δόξαις, Parmen. p. 147 D ἑκαστον τῶν ὀνομάτων οὐκ ἐπὶ τινὶ καλεῖς; Euthyd. p. 277 π τὸ μαρθάνειν καλοῦσιν ἐπὶ τῇ τοιῷδε, Alcib. I p. 108 β ἐφ' ἑκάστῳ ἔλεγες τῷ ἀμείνονι ὅτι κτλ.*
- P. 147, § 1, l. 1 for 'porch belonging to' read 'cloister attached to'.
- P. 148, § 3, l. 23 for 'challenge', 'summon' read 'summon into court'.
- P. 154, § 20, l. 111 add 'On the use of the subj. after ὅστις without negative in preceding clause see a note by Shilleto to *Dem. de f. l.* § 235'.
- P. 154, § 20, l. 112 for xv 114 read iv 114.
- P. 154, § 20, l. 113 for 'poetical' read 'very rare'.
- P. 159, § 38, l. 205 for 'forethought' read 'attention'.
- P. 163, § 3, l. 47 for 'laden' read 'stowed'.
- P. 163, § 9, l. 53 for 'barley and wheat' read 'a medley of barley and wheat'.

P. 165, § 12, l. 74 add 'The 'rigging' or 'hanging gear' would include ὑπορώματα, tormenta or 'bracing-ropes' running horizontally round the ship from the bows aft, ιστία 'sails', τοπεῖα 'cordage of the rigging', ἰμάντες or κεροῦχοι 'braces of the yard-arm', πῶδες 'sheets' or ropes at the two lower ends of square sails for tightening or slackening them, ὑπέραι 'braces' or ropes by which the yards are shifted fore and aft according to the direction of the wind, χαλινοί 'hauling ropes', for hoisting or letting down the yard and the sail, παρρηύματα τρίχυνα cilicia or 'hair curtains' for protection of the men against high seas and the enemy, σχοινία ἀγκύρια 'anchor-cables', σχοινία ἐπίγυα or ἐπίγεια retinacula 'stern-cables' for mooring the ships to the shore, ἄγκουαι anquinae or ropes which joined the middle of the yard to the mast and assisted its elevation. The 'wooden gear' included the τάρσοι, 'oars', πηδάλια gubernacula 'rudders', κλιμακίδες scalae 'ladders', κοντοί 'punting poles', παραστάται 'props for the support of the mast at the bottom of the vessel', ιστοὶ μάλι 'the masts', κεραῖαι antennae 'the yards'. A. Böckh *Urkunden über das Seewesen des Attischen Staates*.

P. 171, § 2, l. 11 for p. 529 read p. 529 B.

P. 171, § 3, l. 17 for 'ad se vocabat' read 'desiderabat'.

P. 173, § 7, l. 39 for 'utensils' read 'armour'.

P. 182, § 5, l. 35 for 'with red minium', 'ochre' read 'with red lead', Lat. *minium*.

P. 183, § 9, l. 62 add 'ὧς can only be modal in this sentence'.

P. 201, § 1, l. 1 for 'let me not detain you' read 'am I detaining you?'

P. 202, § 5, l. 27 for 'villicus' read 'villicus' and for 'villici' read 'vilici'.

P. 268, § 11, l. 51 for ἀνωθεν ὁ θεός read ὁ ἀνωθεν θεός.

P. 280, § 12, l. 76 for 'virtue' read 'wisdom'.

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

Ἦκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας ¹ τοιάδε διαλεγομένου. Εἶπέ μοι, ἔφη, ὦ Κριτόβουλε, ἀρά γε ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομά ἐστιν, ὥσπερ ἡ ἰατρικὴ καὶ χαλκευτικὴ καὶ ἡ
⁵ τεκτονικὴ;

Ἐμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

Ἦ καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἂν ² εἰπεῖν ὅ τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυνάμεθα εἰπεῖν ὅ τι ἔργον αὐτῆς ἐστι;

¹⁰ Δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

Ἦ καὶ τὸν ἄλλου δὲ οἶκον, ἔφη ὁ Σωκράτης, εἰ ³ ἐπιτρέποι τις αὐτῷ; ἢ οὐκ ἂν δύναίτο, εἰ βούλοιτο, εὖ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκ-
¹⁵ τονικὴν ἐπιστάμενος ὁμοίως ἂν καὶ ἄλλῳ δύναίτο ἐργάζεσθαι ὅτιπερ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως.

Ἐμοιγε δοκεῖ, ὦ Σώκρατες.

Ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύ- ⁴
²⁰ τὴν ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλον οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

Νῆ Δία καὶ πολὺν γε μισθόν, ἔφη ὁ Κριτόβουλος, φέροι ἄν, εἰ δύναίτο οἶκον παραλαβὼν τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὖξιν 25 τὸν οἶκον.

5 Οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἄρα ὅπερ οἰκία ἢ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν;

Ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ 30 μὴδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

6 Οὐκοῦν καὶ ἐχθροὺς κέκτηνται τινες;

Νῆ Δία καὶ πολλοὺς γε ἔνιοι.

Ἡ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς 35 ἐχθροὺς;

Γελοῖον μεντὰν εἴη, ἔφη ὁ Κριτόβουλος, εἰ ὁ τοὺς ἐχθροὺς αὖξων προσέτι καὶ μισθὸν τούτου φέροι.

7 Ὅτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ 40 κτήσις.

Νῆ Δί', ἔφη ὁ Κριτόβουλος, ὅ τι γέ τις ἀγαθὸν κέκτηται· οὐ μὰ Δί' οὐκ εἴ τι κακόν, τοῦτο κτήμα ἐγὼ καλῶ.

Σὺ δ' εἰκας τὰ ἐκάστῳ ὠφέλιμα κτήματα 45 καλεῖν.

Πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν ἔγωγε νομίζω μᾶλλον ἢ χρήματα.

8 Κἂν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αὐτοῦ 50 κακὰ λαμβάνη, οὐ χρήματα αὐτῷ ἐστὶν ὁ ἵππος;

Οὐκ, εἶπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα,
ὅστις οὕτως ἐργάζεται αὐτὴν ὥστε ζημιοῦσθαι
55 ἐργαζόμενος.

Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἴπερ ἀντὶ
τοῦ τρέφειν πεινῆν παρασκευάζει.

Οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ 9
τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιόιτο,
60 οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἶη ἄν;

Οὐκ οὖν ἔμοιγε δοκεῖ.

Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελοῦντα χρήματα
ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα.

Οὕτως.

65 Ταῦτά ἄρα ὄντα τῷ μὲν ἐπισταμένῳ χρῆσθαι 10
αὐτῶν ἐκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπι-
σταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν
ἐπισταμένῳ ἀξίως λόγου αὐλεῖν χρήματά εἰσι,
τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι
70 λίθοι, εἰ μὴ ἀποδιδούτω γε αὐτοῖς. Τοῦτ' οὖν φαί- 11
νεται ἡμῖν, ἀποδιδόμενοις μὲν οἱ αὐλοὶ χρήματα,
μὴ ἀποδιδόμενοις δὲ ἀλλὰ κεκτημένοις οὐ, τοῖς μὴ
ἐπισταμένοις αὐτοῖς χρῆσθαι.

Καὶ ὁμολογουμένως γε, ὦ Σώκρατες, ὁ λόγος
75 ἡμῖν χωρεῖ, ἐπεὶ περ εἴρηται τὰ ὠφελοῦντα χρή-
ματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά
εἰσιν οἱ αὐλοὶ· οὐδὲν γὰρ χρήσιμοί εἰσι· πωλού-
μενοι δὲ χρήματα.

Πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν, Ἦν ἐπί- 12
80 στηταί γε πωλεῖν. εἰ δὲ πωλοῖη αὐτὸ πρὸς τοῦτο
ὅ μὴ ἐπίσταται χρῆσθαι, οὐδὲ πωλούμενοί εἰσι
χρήματα κατὰ γε τὸν σὸν λόγον.

Λέγειν ἔοικας, ὦ Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριον ἔστι χρήματα, εἰ μὴ τις ἐπίσταιτο χρῆσθαι αὐτῷ.

- 13 Καὶ σὺ δέ μοι δοκεῖς οὕτω συνομολογεῖν, ἀφ' ὧν τις ὠφελεῖσθαι δύναται, χρήματα εἶναι. εἰ γοῦν τις χρῶτο τῷ ἀργυρίῳ ὥστε πριάμενος οἶον ἑταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχει, κάκιον δὲ τὴν ψυχὴν, κάκιον δὲ τὸν οἶκον, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; 90

Οὐδαμῶς, εἰ μὴ πέρ γε καὶ τὸν ὑοσκύαμον καλούμενον χρήματα εἶναι φήσομεν, ὅφ' οὐ οἱ φαγόντες αὐτὸν παραπλήγες γίνονται.

- 14 Τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπίσταιτο αὐτῷ χρῆσθαι, οὕτω πόρρῳ ἀπωθείσθω, ὦ Κριτόβουλε, ὥστε μηδὲ χρήματα εἶναι. οἱ δὲ φίλοι, ἦν τις ἐπίσταιται αὐτοῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

Χρήματα νῆ Δί', ἔφη ὁ Κριτόβουλος, καὶ πολὺ γε μᾶλλον ἢ τοὺς βούς, ἦν ὠφελιμώτεροί γε ὥσι τῶν βοῶν. 100

- 15 Καὶ οἱ ἐχθροί γε ἄρα κατὰ γε τὸν σὸν λόγον χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι.

Ἐμοὶ γοῦν δοκεῖ. 100

Οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς ἐχθροῖς ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν ἐχθρῶν.

Ἰσχυρότατά γε.

Καὶ γὰρ δὴ ὁρᾷς, ἔφη, ὦ Κριτόβουλε, ὅσοι μὲν 110 δὴ οἱκοι ἰδιωτῶν ηὔξημένοι εἰσὶν ἀπὸ πολέμου, ὅσοι δὲ τυράννων.

Ἄλλα γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, 16
 ὃ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῖνο δ' ἡμῖν
 115 τί φαίνεται, ὁπότεν ὀρώμεν τινὰς ἐπιστήμας μὲν
 ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι
 αὔξειν τοὺς οἴκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα
 μὴ θέλοντας ποιεῖν καὶ διὰ τοῦτο ὀρώμεν ἀνω-
 φελεῖς οὔσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι ἢ
 120 τούτοις αὐ οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε
 τὰ κτήματα;

Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, 17
 ὃ Κριτόβουλε, διαλέγεσθαι;

Οὐ μὰ Δί', ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάννυ
 125 εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἐγὼ
 ὀρῶ τοὺς μὲν καὶ πολεμικάς, τοὺς δὲ καὶ εἰρηνικάς
 ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐρ-
 γάζεσθαι, ὥς μὲν ἐγὼ οἶμαι, δι' αὐτὸ τοῦτο ὅτι
 δεσπότης οὐκ ἔχουσιν.

130 Καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότης οὐκ 18
 ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βου-
 λόμενοι ἀφ' ὧν ἔχοιεν ἀγαθὰ ἔπειτα κωλύονται
 ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

Καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος,
 135 οἱ ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν;

Ἄλλα μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς 19
 εἰσιν, ἀλλὰ καὶ πάννυ φανεροί. καὶ ὅτι πονηρό-
 τατοί γ' εἰσιν οὐδὲ σὲ λανθάνουσιν, εἴπερ πονηρίαν
 γε νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς
 140 καὶ ἀμέλειαν. καὶ ἄλλαι δ' εἰσιν ἀπατηλαὶ τινες 20
 δέσποιναί προσποιούμεναι ἡδοναὶ εἶναι, κυβεῖαι
 τε καὶ ἀνωφελεῖς ἀνθρώπων ὀμιλῖαι, αἱ προϊόντος

τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι κατα-
φανεῖς γίνονται ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς
περιπεπεμμένοι, αἱ διακωλύουσιν αὐτοὺς ἀπὸ τῶν 145
ὠφελίμων ἔργων κρατοῦσαι.

21 Ἀλλὰ καὶ ἄλλοι, ἔφη, ὦ Σώκρατες, ἐργάζεσθαι
μὲν οὐ κωλύονται ὑπὸ τούτων ἀλλὰ καὶ πάννυ
σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι καὶ μηχαν-
νᾶσθαι προσόδους, ὅμως δὲ καὶ τοὺς οἴκους κατα- 150
τρίβουσι καὶ ἀμηχανίαις συνέχονται.

22 Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ
πάννυ γε χαλεπῶν δεσποτῶν οἱ μὲν λιχνειῶν, οἱ δὲ
λαγνειῶν, οἱ δὲ οἰνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν
τινων μώρων καὶ δαπανηρῶν, ἀ οὕτω χαλεπῶς 155
ἄρχει τῶν ἀνθρώπων, ὧν ἂν ἐπικρατήσωσιν, ὥσθ'
ἕως μὲν ἂν ὀρώσιν ἡβῶντας αὐτοὺς καὶ δυναμένους
ἐργάζεσθαι, ἀναγκάζουσι φέρειν ἂν αὐτοὶ ἐργά-
σωνται καὶ τελεῖν εἰς τὰς αὐτῶν ἐπιθυμίας, ἐπειδὴν
δὲ αὐτοὺς ἀδυνάτους αἰσθωνται ὄντας ἐργάζεσθαι 160
διὰ τὸ γῆρας, ἀπολείπουσι τούτους κακῶς γηράσ-
κειν, ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι.

23 ἀλλὰ δεῖ, ὦ Κριτόβουλε, πρὸς ταῦτα οὐχ ἥττον
διαμάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν
ὄπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι 165
μὲν οὖν ἤδη ὕταν καλοὶ κάγαθοι ὄντες καταδουλώ-
σωνται τινάς, πολλοὺς δὲ βελτίους ἡνάγκασαν
εἶναι σωφρονίσαντες καὶ ῥᾶον βιοτεύειν τὸν λοι-
πὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναι
αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς 170
ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν
ἄρχωσιν αὐτῶν.

Ὁ οὖν Κριτόβουλος ἐκ τούτων ὠδέ πως εἶπεν· II
 Ἀλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι
 δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δ'
 ἐμαυτὸν ἐξετάζων δοκῶ μοι εὐρίσκειν ἐπιεικῶς τῶν
 5 τοιούτων ἐγκρατῇ ὄντα, ὥστ' εἴ μοι συμβουλευοῖς
 ὅ τι ἂν ποιῶν αὔξοιμι τὸν οἶκον, οὐκ ἂν μοι δοκῶ
 ὑπὸ γε τούτων ὦν σὺ δεσποινῶν καλεῖς κωλύεσθαι·
 ἀλλὰ θαρρῶν συμβούλευε ὅ τι ἔχεις ἀγαθόν· ἡ
 κατέγνωκας ἡμῶν, ὦ Σώκρατες, ἱκανῶς πλουτεῖν
 10 καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;

Οὕκουν ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ 2
 ἐμοῦ λέγεις, οὐδὲν μοι δοκῶ προσδεῖσθαι χρημά-
 των, ἀλλ' ἱκανῶς πλουτεῖν· σὺ μέντοι, ὦ Κριτό-
 βουλε, πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί'
 15 ἔστιν ὅτε καὶ πάνυ οἰκτείρω σε ἐγώ.

Καὶ ὁ Κριτόβουλος γελάσας εἶπε, Καὶ πόσον 3
 ἂν πρὸς τῶν θεῶν οἶει, ὦ Σώκρατες, ἔφη, εὐρεῖν τὰ
 σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ
 20 ὥνητοῦ ἐπιτύχοιμι, εὐρεῖν ἂν μοι τὴν οἰκίαν καὶ
 τὰ ὄντα πάντα πάνυ ῥαδίως πέντε μνᾶς· τὰ
 μέντοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν εὐροὶ ἢ
 ἑκατονταπλασίονα τούτου.

Καὶ οὕτως ἐγνωκὼς σὺ μὲν οὐχ ἡγεῖ προσ- 4
 25 δεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτεῖρεις ἐπὶ τῇ πενίᾳ;

Τὰ μὲν γὰρ ἐμά, ἔφη, ἱκανά ἐστιν ἐμοὶ παρέχειν
 τὰ ἐμοὶ ἀρκούντα· εἰς δὲ τὸ σὸν σχῆμα ὃ σὺ περι-
 βέβλησαι καὶ τὴν σὴν δόξαν, οὐδ' εἰ τρεῖς ὕσα νῦν
 κέκτησαι προσγένοιτό σοι, οὐδ' ὥς ἂν ἱκανά μοι
 30 δοκεῖ εἶναι σοι.

5 Πῶς δὴ τοῦτ'; ἔφη ὁ Κριτόβουλος.

[Ἀπεφώνητο ὁ Σωκράτης·] "Οτι πρῶτον μὲν ὁρῶ σοι ἀνάγκην οὔσαν θύειν πολλά τε καὶ μεγάλα ἢ οὔτε θεοὺς οὔτε ἀνθρώπους οἶμαί σε ἂν ἀνασχέσθαι· ἔπειτα ξένους προσήκει σοι πολλοὺς 35 δέχεσθαι καὶ τούτους μεγαλοπρεπῶς· ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ ποιεῖν ἢ ἔρημον συμ- 6 μάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἤδη σοι προστάττουσαν μεγάλα τελεῖν ἵπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας 40 καὶ προστατείας, ἣν δὲ δὴ πόλεμος γένηται, οἶδ' ὅτι καὶ τριηραρχίας [μισθοὺς] καὶ εἰσφοράς τοσαύτας σοι προστάξουσιν, ὅσας σὺ οὐ ῥαδίως ὑποίσεις. ὕπου δ' ἂν ἐνδεῶς δόξης τι τούτων ποιεῖν, οἶδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἡττον ἢ 45 7 εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα. πρὸς δὲ τούτοις ὁρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἑξόν σοι. ὦν 50 ἔνεκα οἰκτεῖρω σε, μή τι ἀνήκεστον κακὸν πάθῃς 8 καὶ εἰς πολλὴν ἀπορίαν καταστῇς. καὶ ἐμοὶ μὲν, εἴ τι καὶ προσδεθείην, οἶδ' ὅτι καὶ σὺ γιγνώσκεις, ὥς εἰσὶν οἱ καὶ ἐπαρκέσειαν ἄν, ὥστε πάνυ μικρὰ πορίσαντες κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα σοῦ μᾶλ- 55 λον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ ὅμως ὥς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι. 9 Καὶ ὁ Κριτόβουλος εἶπεν· Ἐγὼ τούτοις, ὦ Σώκρατες, οὐκ ἔχω ἀντιλέγειν· ἀλλ' ὥρα σοι προ- στατεῦειν ἐμοῦ, ὅπως μὴ τῷ ὄντι οἰκτρὸς γένωμαι. 60

- Ἀκούσας οὖν ὁ Σωκράτης εἶπε· Καὶ οὐ θαν-
μαστὸν δοκεῖς, ὦ Κριτόβουλε, τοῦτο σαυτῷ ποιεῖν,
ὅτι ὀλίγῳ μὲν πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν,
ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι, ὅ τι εἴη πλούτος,
65 καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγκάς με καὶ
ὁμολογεῖν ἐποίησας μηδὲ ἑκατοστὸν μέρος τῶν
σῶν κεκτήσθαι, νῦν δὲ κελεύεις προστατεύειν μέ-
σου καὶ ἐπιμελεῖσθαι, ὅπως ἂν μὴ παντάπασιν
ἀληθῶς πένης γένοιο;
- 70 Ὅρῳ γάρ σε, ἔφη, ὦ Σώκρατες, ἔν τι πλουτηρὸν 10
ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν
ἀπ' ὀλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ'
ἂν πάνυ ῥαδίως πολλὴν περιουσίαν ποιῆσαι.
- Οὐκ οὖν μέμνησαι ἀρτίως ἐν τῷ λόγῳ, ὅτε οὐδ' 11
75 ἀναγρύζειν μοι ἐξουσίαν ἐποίησας λέγων, ὅτι τῷ
μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα
οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον
οὐδὲ ἄλλο οὐδέν, ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι;
εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων ἐμέ
80 δὲ πῶς τινι τούτων οἶει ἂν ἐπιστηθῆναι χρῆσθαι,
ὃ τὴν ἀρχὴν οὐδὲν πώποτε ἐγένετο τούτων;
- Ἄλλ' ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι 12
ἔχων, ὅμως εἶναι τις ἐπιστήμη οἰκονομίας. τί οὖν
κωλύει καὶ σὲ ἐπίστασθαι;
- 85 Ὅπερ νῆ Δία καὶ αὐλεῖν ἂν κωλύσειεν ἀνθρω-
πον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιο
αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ
μανθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκο-
νομίας. οὔτε γὰρ αὐτὸς ὄργανα χρήματα ἔκε- 13
90 κτήμην, ὥστε μανθάνειν, οὔτε ἄλλος πώποτε μοι

παρέσχε τὰ ἑαυτοῦ διοικεῖν ἄλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δῆπου τὸ πρῶτον μανθάνοντες καθαρίζουν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, ἴσως ἂν καταλυμηναίμην ἂν σου τὸν οἶκον. ⁹⁵

- 14 Πρὸς ταῦτα ὁ Κριτόβουλος εἶπε, Προθύμως γε, ὦ Σώκρατες, ἀποφεύγειν μοι πειρᾶ μηδὲν με συνωφελεῖσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.

- Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' ¹⁰ ὅσα ἔχω καὶ πάνυ προθύμως ἐξηγησομαί σοι. ¹⁵ οἶμαι δ' ἂν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος παρ' ἐμοί, εἰ ἄλλοσε ἡγησάμην ὀπόθεν σοι εἶη λαβεῖν, οὐκ ἂν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε ¹⁰ καὶ ἐπὶ τοῦτο ἡγαγον, οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου, καὶ εἰ βουλόμένου μουσικὴν μαθεῖν σου παρ' ἐμοῦ δείξαιμί σοι πολλὸν δεινότερους ἐμοῦ περὶ μουσικὴν καὶ σοι χάριν ἂν εἰδότας, εἰ ἐθέλοις παρ' αὐτῶν μανθάνειν, τί ἂν ἔτι μοι ταῦτα ποιοῦντι ¹¹ μέμφοιο;

Οὐδὲν ἂν δικαίως γε, ὦ Σώκρατες.

- 16 Ἐγὼ τοίνυν σοι δείξω, ὦ Κριτόβουλε, ὅσα νῦν λιπαρεῖς παρ' ἐμοῦ μανθάνειν πολλὸν ἄλλους ἐμοῦ δεινότερους περὶ ταῦτα. ὁμολογῶ δὲ μεμελη- ¹¹ κέναι μοι, οὔτινες ἕκαστα ἐπιστημονέστατοί εἰσι ¹⁷ τῶν ἐν τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάνυ ἀπόρους ὄντας, τοὺς δὲ πάνυ πλουσίους, ἀπεθαύμασα καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως, ὅ τι εἶη τοῦτο. καὶ εὖρον ¹¹

ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς 18
 μὲν γὰρ εἰκὴ ταῦτα πράττοντας ζημιουμένους
 ἑώρων, τοὺς δὲ γνώμῃ συντεταμένη ἐπιμελουμένους
 καὶ θάττον καὶ ῥᾶον καὶ κερδαλεώτερον κατέγων
 125 πράττοντας. παρ' ὧν ἂν καὶ σὲ οἶμαι, εἰ βούλοιο,
 μαθόντα, εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο, πάνυ ἂν
 δεινὸν χρηματιστὴν γενέσθαι.

Ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε, Νῦν τοι, III
 ἔφη, ἐγὼ σε οὐκέτι ἀφήσω, ὦ Σώκρατες, πρὶν ἂν
 μοι, ἃ ὑπέσχησαι ἐναντίον τῶν φίλων τουτωνί,
 ἀποδείξῃς.

5 Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν
 σοι ἀποδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ
 πολλοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς
 δὲ ἀπὸ πολὺ ἐλάττονος πάντα ἐχούσας ὅσα δεῖ,
 ἢ δόξω ἔν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων
 10 ἐπιδεικνύναι;

Καὶ πάνυ γ', ἔφη ὁ Κριτόβουλος. Τί δ' ἦν τὸ 2
 τούτου ἀκόλουθον μετὰ τοῦτό σοι ἐπιδεικνύω, τοὺς
 μὲν πάνυ πολλὰ καὶ παντοῖα κεκτημένους ἐπιπλα
 καὶ τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι
 15 μηδὲ εἰδότας, εἰ σὰ ἐστὶν αὐτοῖς, καὶ διὰ ταῦτα
 πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δ' ἀνιῶντας
 τοὺς οἰκέτας· τοὺς δὲ οὐδὲν πλέον ἀλλὰ καὶ μείονα
 τούτων κεκτημένους ἔχοντας εὐθὺς ἔτοιμα ὅτων
 ἂν δέωνται χρῆσθαι.

20 Ἀλλὰ τί οὖν τούτων ἐστίν, ὦ Σώκρατες, αἷτιον 3
 ἢ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἕκαστον καταβέβληται,
 τοῖς δὲ ἐν χώρᾳ ἕκαστα τεταγμένα κείται;

Ναὶ μὰ Δί', ἔφη ὁ Σωκράτης· καὶ οὐδ' ἐν χώρᾳ

γε, ἐν ᾗ ἔτυχεν, ἀλλ' ἔνθα προσήκει, ἕκαστα δια-
τάσσεται.

25

Λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτό-
βουλος, τῶν οἰκονομικῶν.

- 4 Τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὐ ἐπιδεικνύω
ἔνθα μὲν πάντας ὥς εἰπεῖν δεδεμένους καὶ τούτους
θαμινὰ ἀποδιδράσκοντας, ἔνθα δὲ λελυμένους καὶ
ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ
τοῦτό σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἔργον
ἐπιδεικνύναι;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφό-
δρα γε.

35

- 5 Ἦν δὲ καὶ παραπλησίους γεωργίας γεωργοῦν-
τας, τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας
καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα
ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. Ἰσως γὰρ
ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς
ἃ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

- 6 Εἰσὶ μὲν τινες ἴσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦ-
τοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οἳ οὐδ' εἰς
τὰναγκαῖα ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες.

45

Καὶ τί ἂν εἴη τούτου αἴτιον, ὦ Σώκρατες;

Ἐγὼ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης·
σὺ δὲ θεώμενος δήπου καταμαθήσῃ.

- 7 Νῆ Δί', ἔφη, ἦν δύνωμαί γε.

Οὐκοῦν χρή θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ
γνώσῃ. νῦν δ' ἐγὼ σε σύνοιδα ἐπὶ μὲν τραγῳδῶν
τε καὶ κωμῳδῶν θέαν καὶ πάννυ πρῶτ' ἀνιστάμενον
καὶ πάννυ μακρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπεί-

50

θοντα προθύμως συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδέν
 55 με πώποτε ἔργον παρεκάλεσας.

Οὐκοῦν γελοιός σοι φαίνομαι εἶναι, ὦ Σώ-
 κρατες.

Σαυτῷ δὲ πολὺ νῆ Δί', ἔφη, γελοιότερος. ἦν 8
 δὲ καὶ ἀφ' ἵππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς
 60 ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ
 τὴν ἵππικὴν καὶ πάνυ εὐπόρους ὄντας καὶ ἅμα
 ἀγαλλομένους ἐπὶ τῷ κέρδει;

Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὀρώ καὶ οἶδα ἐκα-
 τέρους καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων
 65 γίγνομαι.

Θεᾶ γὰρ αὐτοὺς ἦπερ τοὺς τραγηδοὺς τε καὶ 9
 κωμωδοὺς, οὐχ ὅπως ποιητῆς οἶομαι γένη, ἀλλ'
 ὅπως ἡσθῆς ἰδὼν τι ἡ ἀκούσας· καὶ ταῦτα μὲν
 ἴσως οὕτως ὀρθῶς ἔχει, οὐ γὰρ ποιητῆς βούλει
 70 γενέσθαι, ἵππικῇ δ' ἀναγκαζόμενος χρῆσθαι οὐ
 μῶρος οἶει εἶναι, εἰ μὴ σκοπεῖς, ὅπως μὴ ἰδιώτης
 ἔσῃ τούτου τοῦ ἔργου, ἄλλως τε καὶ τῶν αὐτῶν
 ὄντων ἀγαθῶν εἰς τε τὴν χρῆσιν καὶ κερδαλέων
 εἰς πώλησιν ὄντων;

75 Πωλοδαμνεῖν με κελεύεις, ὦ Σώκρατες; 10

Οὐ μὰ Δί' οὐδέν τι μᾶλλον ἢ καὶ γεωργοὺς ἐκ
 παιδίων ἀνούμενον κατασκευάζειν, ἀλλ' εἶναί τινές
 μοι δοκοῦσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἱ
 εὐθύς τε χρήσιμαί εἰσι καὶ ἐπὶ τὸ βέλτιον ἐπι-
 80 διδόασιν. ἔχω δ' ἐπιδεῖξαι καὶ γυναιξὶ ταῖς γαμε-
 ταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς
 ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ
 ἢ οἱ πλείστοι λυμαίνονται.

11 Καὶ τούτου πότερα χρή, ὦ Σώκρατες, τὸν ἄνδρα
αἰτιᾶσθαι ἢ τὴν γυναῖκα; 25

Πρόβατον μὲν, ἔφη ὁ Σωκράτης, ὡς ἐπὶ τὸ πολὺ
ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὡς
ἐπὶ τὸ πολὺ ἦν κακουργῇ, τὸν ἵππέα κακίζομεν·
τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ
ἀνδρὸς ἀγαθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ 90
τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ
καγαθὰ ἀνεπιστήμονι τούτων χρῶτο, ἄρ' οὐ δι-
12 καίως ἂν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ',
ἔφη, ὦ Κριτόβουλε, φίλοι γάρ ἐσμεν οἱ παρόντες,
ἀπαληθεύσαι πρὸς ἡμᾶς. ἔστιν ὅτῃ ἄλλῃ τῶν 95
σπουδαίων πλεῖω ἐπιτρέπεις ἢ τῇ γυναικί;

Οὐδενί, ἔφη.

Ἔστι δὲ ὅτῃ ἐλάττονα διαλέγει ἢ τῇ γυναικί;

Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.

13 Ἐγῆμας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὡς 100
ἡδύνατο ἐλάχιστα ἐωρακυῖαν καὶ ἀκηκυῖαν;

Μάλιστα.

Οὐκοῦν πολὺ θαυμαστότερον, εἴ τι ὦν δεῖ λέγειν
ἢ πράττειν ἐπίσταιτο ἢ εἰ ἐξαμαρτάνοι.

14 Οἷς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὦ 105
Σώκρατες, ἢ αὐτοὶ ταύτας ἐπαίδευσαν;

Οὐδὲν οἶον τὸ ἐπισκοπεῖσθαι. συστήσω δέ σοι
ἐγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι
15 ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναῖκα κοι- 110
νωνὸν ἀγαθὴν οἴκου οὔσαν πάννυ ἀντίρροπον εἶναι
τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν
οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα
ὡς ἐπὶ τὸ πολὺ, δαπανᾶται δὲ διὰ τῶν τῆς γυναι-

κὸς ταμειυμάτων τὰ πλείστα· καὶ εὖ μὲν τούτων
 115 γυγνομένων αὖξονται οἱ οἴκοι, κακῶς δὲ τούτων
 πραττομένων οἱ οἴκοι μειοῦνται. οἶμαι δέ σοι καὶ 16
 τῶν ἄλλων ἐπιστημῶν τοὺς ἀξίως λόγου ἐκάστην
 ἐργαζομένους ἔχειν ἂν ἐπιδείξαι σοι, εἴ τι προσ-
 δεῖσθαι νομίζεις.

Ἄλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ὦ IV
 Σώκρατες; ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτή-
 σασθαι πασῶν τῶν τεχνῶν ἐργάτας ῥάδιον οἷους
 δεῖ οὔτε ἔμπειρον γενέσθαι αὐτῶν οἷόν τε, ἀλλ'
 5 αἱ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ
 πρέποι ἂν μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ
 αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτὰς καὶ
 αὐτὸς δὲ ὅ τι δύνασαι συνωφέλει εἰς ταῦτα δι-
 δάσκων.

Ἄλλὰ καλῶς, ἔφη, λέγεις, ὦ Κριτόβουλε. καὶ 2
 γὰρ αἱ γε βανανσικαὶ καλούμεναι καὶ ἐπίρρητοί
 τέ εἰσι καὶ εἰκότως μέντοι πάννυ ἀδοξοῦνται πρὸς
 τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα
 τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων ἀναγ-
 15 κάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ
 καὶ πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυ-
 νομένων καὶ αἱ ψυχαὶ πολλὴ ἀρρωστότεραι γίγ-
 νονται. καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ 3
 φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βανανσικαὶ
 20 καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ
 φίλοις χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες
 εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα δὲ
 ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδ' ἔξεστι τῶν
 πολιτῶν οὐδενὶ βανανσικὰς τέχνας ἐργάζεσθαι.

4 Ἡμῖν δὲ δὴ ποίαις συμβουλεύεις, ὦ Σώκρατες, 25
χρῆσθαι;

Ἄρ', ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν
Περσῶν βασιλέα μιμήσασθαι; ἐκείνῳ γάρ φασιν
ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἡγού-
μενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν 30
πολεμικὴν τέχνην τούτων ἀμφοτέρων ἰσχυρῶς
ἐπιμελεῖσθαι.

5 Καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε, Καὶ
τούτο, ἔφη, πιστεύεις, ὦ Σώκρατες, βασιλέα τῶν
Περσῶν γεωργίας τι συνεπιμελεῖσθαι; 35

Ἄνδ' ἂν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὦ
Κριτόβουλε, ἴσως ἂν καταμάθοιμεν εἴ τι συνε-
πιμελεῖται. τῶν μὲν γὰρ πολεμικῶν ἔργων ὁμο-
λογοῦμεν αὐτὸν ἰσχυρῶς ἐπιμελεῖσθαι, ὅτι ἐξ
ὀπόσωνπερ ἔθνων δασμοῦς λαμβάνει, τέταχε τῷ 40
ἄρχοντι ἐκάστω, εἰς ὀπόσους δεῖ διδόναι τροφήν
ἵππεας καὶ τοξότας καὶ σφενδονήτας καὶ γεροφό-
ρους, οὔτινες τῶν τε ὑπ' αὐτοῦ ἀρχομένων ἱκανοὶ
ἔσονται κρατεῖν καὶ ἣν πολέμιοι ἐπίωσιν, ἀρήξουσι
6 τῇ χώρᾳ, χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκρο- 45
πόλεσι τρέφει· καὶ τὴν μὲν τροφήν τοῖς φρουροῖς
δίδωσιν ὁ ἄρχων, ὃ τούτο προστέτακται, βασιλεὺς
δὲ κατ' ἐνιαυτὸν ἐξέτασιν ποιεῖται τῶν μισθοφόρων
καὶ τῶν ἄλλων, οἷς ὠπλίσθαι προστέτακται, καὶ
πάντας ἅμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπό- 50
λεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται· καὶ τοὺς μὲν
ἀμφὶ τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ
πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν·
7 καὶ οἱ μὲν ἂν φαίνονται τῶν φρουράρχων καὶ τῶν

55 χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν
 τεταγμένον ἔκπλεων ἔχοντες καὶ τούτους δοκίμοις
 ἵπποις τε καὶ ὕπλοις κατεσκευασμένους παρέχῳσι,
 τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὖξει
 καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἂν εὕρῃ
 60 τῶν ἀρχόντων ἢ καταμελούντας τῶν φρουρούντων
 ἢ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ
 παύων τῆς ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι.
 τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα ποιῶν δοκεῖ
 ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὁπόσῃν μὲν 8
 65 τῆς χώρας διελαύνων ἐφορᾷ αὐτός, αὐτὸς καὶ δοκι-
 μάζει, ὁπόσῃν δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς
 ἐπισκοπεῖται. καὶ οὓς μὲν ἂν αἰσθάνηται τῶν
 ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχο-
 μένους καὶ ἐνεργὸν οὔσαν τὴν γῆν καὶ πλήρη
 70 δένδρων τε ὧν ἐκάστη φέρει καὶ καρπῶν, τούτοις
 μὲν χώραν τε ἄλλην προστίθῃσι καὶ δώροις κοσμεῖ
 καὶ ἔδραις ἐντίμοις γεραίρει, οἷς δ' ἂν ὀρᾷ ἀργόν
 τε τὴν χώραν οὔσαν καὶ ὀλιγάνθρωπον ἢ διὰ
 χαλεπότητα ἢ δι' ὕβριν ἢ δι' ἀμέλειαν, τούτους
 75 δὲ κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους
 καθίστησι. ταῦτα ποιῶν δοκεῖ ἡττον ἐπιμελεῖσθαι 9
 ὅπως ἢ γῇ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων
 ἢ ὅπως εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων; καὶ
 εἰσὶ δ' αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἐκά-
 80 τερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν
 κατοικούντων τε καὶ τῶν ἐργατῶν καὶ δασμοὺς ἐκ
 τούτων ἐκλέγουσιν, οἱ δ' ἄρχουσι τῶν ὀπλισμένων
 φρουρῶν. κἂν μὲν ὁ φρούραρχος μὴ ἱκανῶς τῇ 10
 χώρα ἀρήγῃ, ὁ τῶν ἐνοικούντων ἄρχων καὶ τῶν

- ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου, ⁸⁵
 ὅτι οὐ δύνανται ἐργάζεσθαι διὰ τὴν ἀφυλαξίαν,
 ἣν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς
 ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχεται καὶ
 ἄργον τὴν χώραν, τούτου αὖ κατηγορεῖ ὁ φρούραρ-
¹¹ ⁹⁰ ⁹⁵
 11 χος. καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν
 ἐργαζόμενοι οὔτε τοὺς φρουροὺς τρέφουσιν οὔτε
 τοὺς δασμοὺς δύνανται ἀποδιδόναι. ὅπου δ' ἂν
 σατράπης καθιστῇται, οὗτος ἀμφοτέρων τούτων
 ἐπιμελεῖται.
- 12 Ἐκ τούτων ὁ Κριτόβουλος εἶπεν· Οὐκοῦν εἰ
 μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὃ Σώκρατες, οὐδὲν
 ἔμοιγε δοκεῖ ἥττον τῶν γεωργικῶν ἔργων ἐπιμε-
 λεῖσθαι ἢ τῶν πολεμικῶν.
- 13 Ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὁπό-
 σαις τε χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, ¹⁰⁰
 ἐπιμελεῖται τούτων, ὅπως κῆποί τε ἔσονται οἱ
 παράδεισοι καλούμενοι πάντων καλῶν τε καὶ ἀγαθῶν
 μεστοί, ὅσα ἡ γῆ φύειν ἐθέλει, καὶ ἐν τούτοις αὐτοὺς
 τὰ πλείστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ ἔτους
 ἐξείργῃ. ¹⁰⁵
- 14 Νῆ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὃ
 Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὥς
 κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι
 ἐπιμελεῖσθαι δένδροισι καὶ τοῖς ἄλλοις ἅπασιν κα-
 λοῖς, ὅσα ἡ γῆ φύει. ¹¹⁰
- 15 Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὃ Κριτόβουλε,
 καὶ ὅταν δῶρα διδῶ ὁ βασιλεύς, πρῶτον μὲν
 εἰσκαλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι
 οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἶεν οἱ ἀρήξοντες·

115 δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας
 ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδ'
 ἂν οἱ ἄλκιμοι δύναιτο ζῆν, εἰ μὴ εἴεν οἱ ἐργαζό-
 μενοι. λέγεται δὲ καὶ Κύρος ποτε, ὅσπερ εὐδοκι- 16
 μώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ
 120 τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἂν δικαίως τὰ
 ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ
 ἄριστος εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατε-
 σκευασμένοις.

Κύρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὃ Σώ- 17
 125 κρατες, καὶ ἐπηγάλλετο οὐδὲν ἥττον, εἰ ταῦτα
 ἔλεγεν, ἐπὶ τῷ χώρᾳ ἐνεργοὺς ποιεῖν καὶ κατα-
 σκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.

Καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κύρος γε, εἰ 18
 ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, καὶ
 130 τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ
 ὁπότε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο
 μαχούμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτο-
 μολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλὰ
 μυριάδες πρὸς Κύρον. ἐγὼ δὲ καὶ τοῦτο ἡγοῦ- 19
 135 μαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, ὃ ἂν
 ἐκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς παραμένειν
 ἐθέλωσιν. ἐκείνῳ δὲ [καὶ] οἱ φίλοι ζῶντί τε συνε-
 μάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ
 τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος δ'
 140 ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος. οὗτος 20
 τοίνυν ὁ Κύρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν
 ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα
 τε φιλοφρονεῖσθαι, ὥς αὐτὸς ἔφη ὁ Λύσανδρος
 ξένῳ ποτέ τινα ἐν Μεγάροις διηγούμενος, καὶ τὸν

- ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη. 145
 21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν
 τὰ δένδρα εἶη, δι' Ἰσου δὲ πάντα πεφυτευμένα, ὀρθοὶ
 δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς
 εἶη, ὅσμαι δὲ πολλὰ καὶ ἡδεῖαι συμπαρομαρτοῖεν
 αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἶπεν· 15
 'Ἄλλ' ἐγὼ τοι, ὦ Κῦρε, πάντα μὲν ταῦτα θαυμάζω
 ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ κατα-
 μετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων.
 22 ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ
 εἰπεῖν· Ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ πάντα καὶ 15
 διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, φάναι, ἃ
 23 καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀπο-
 βλέψας εἰς αὐτὸν καὶ ἰδὼν τῶν τε ἱματίων τὸ
 κάλλος ὧν εἶχε καὶ τῆς ὁσμῆς αἰσθόμενος καὶ τῶν
 στρεπτῶν καὶ τῶν ψελίων [τὸ κάλλος] καὶ τοῦ 16
 ἄλλου κόσμου οὐ εἶχεν, εἰπεῖν, Τί λέγεις, φάναι,
 ὦ Κῦρε; ἢ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι
 ἐφύτευσας; καὶ τὸν Κῦρον ἀποκρίνασθαι, Θαν-
 24 μάξεις τοῦτο, φάναι, ὦ Λύσανδρε; ὁμνυμί σοι τὸν
 Μίθρην, ὅταν περ ὑγιαίνω, μηπώποτε δειπνῆσαι 17
 πρὶν ἰδρῶσαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν
 ἔργων μελετῶν ἢ αἰεὶ ἔν γέ τι φιλοτιμούμενος.
 25 καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα
 δεξιώσασθαι τε αὐτὸν καὶ εἰπεῖν· Δικαίως μοι
 δοκεῖς, ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὧν 18
 ἀνὴρ εὐδαιμονεῖς.
 V Ταῦτα δέ, ὦ Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη
 ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδ' οἱ πάνυ μακά-
 ριοι δύνανται ἀπέχεσθαι. ἔοικε γὰρ ἡ ἐπιμέλεια

αὐτῆς εἶναι ἅμα τε ἡδυπάθειά τις καὶ οἴκου αὐξή-
 5 σις καὶ σωμάτων ἀσκησις εἰς τὸ δύνασθαι ὅσα
 ἀνδρὶ ἐλευθέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' 2
 ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἐργαζομέ-
 νοις, καὶ ἀφ' ὧν τολύνν ἡδυπαθοῦσι, προσεπιφέρει·
 ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα 3
 10 καὶ οἷς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων
 ὁσμῶν καὶ θεαμάτων παρέχει· ἔπειτα δὲ ὅψα
 πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ
 προβατευτική τέχνη συνήπται τῇ γεωργίᾳ, ὥστε
 ἔχειν καὶ θεοὺς ἐξαρέσκεσθαι θύοντας καὶ αὐτοὺς
 15 χρῆσθαι. παρέχουσα δ' ἀφθονώτατα τὰγαθὰ οὐκ 4
 ἔφ' ταῦτα μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχῃ
 τε χειμῶνος καὶ θάληπῃ θέρους ἐθίζει καρτερεῖν.
 καὶ τοὺς μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυμ-
 νάζουσα ἰσχὺν αὐτοῖς προστίθῃσι, τοὺς δὲ τῇ
 20 ἐπιμελείᾳ γεωργοῦντας ἀνδρίζει πρῶτ' ἐγείρουσα
 καὶ πορεύεσθαι σφοδρῶς ἀναγκάζουσα. καὶ γὰρ
 ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει αἰὲν ὥρα αἱ ἐπικαι-
 ριώταται πράξεις εἰσὶν. ἔπειτα ἦν τε σὺν ἵππῳ 5
 ἀρήγειν τις τῇ πόλει βούληται, τὸν ἵππον ἱκανῶ-
 25 τάτῃ ἡ γεωργία συντρέφειν, ἦν τε πεζῇ, σφοδρὸν
 τὸ σῶμα παρέχει· θήραις τε ἐπιφιλοπονείσθαι
 συνεπαίρει τι ἡ γῆ καὶ κυσὶν εὐπέτειαν τροφῆς
 παρέχουσα καὶ θηρία συμπαρατρέφουσα. ὥφε- 6
 λούμενοι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς
 30 γεωργίας ἀντωφελοῦσι τὸν χώρον, ὃ μὲν ἵππος
 πρῶτ' ἐκ κομίζων τὸν κηδόμενον εἰς τὴν ἐπιμέλειαν
 καὶ ἐξουσίαν παρέχων ὅψ' ἀπιέναι, αἱ δὲ κύνες
 τὰ τε θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν

καὶ προβάτων καὶ τῇ ἐρμηίᾳ τὴν ἀσφάλειαν συμ-
 7 παρέχουσαι. παρορμῇ δέ τι καὶ εἰς τὸ ἀρήγειν·³⁵
 σὺν ὅπλοις τῇ χώρᾳ καὶ ἡ γῇ τοὺς γεωργοὺς ἐν
 τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρατοῦντι
 8 λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδη-
 σαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται;
 τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη ἀντιχαρίζε-
 9 ται; τίς δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται, προ-
 τείνουσα προσιόντι λαβεῖν ὃ τι χρήζει; τίς δὲ
 10 ξένους ἀφθονώτερον δέχεται; χειμάσαι δὲ πυρὶ
 ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια
 ἢ ἐν χώρῳ; ποῦ δὲ ἥδιον θερίσαι ὕδασι τε καὶ⁴⁵
 πνεύμασι καὶ σκιαῖς ἢ κατ' ἀγρόν; τίς δὲ ἄλλη
 θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἢ ἑορτάς
 11 πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσ-
 φιλεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινοτέρα
 12 ἢ φίλοις εὐχαριτωτέρα; ἐμοὶ μὲν θαυμαστὸν δοκεῖ⁵⁰
 εἶναι, εἴ τις ἐλεύθερος ἄνθρωπος ἢ κτήμᾳ τι τούτου
 ἡδίων κέκτηται ἢ ἐπιμέλειαν ἡδίω τινὰ ταύτης
 13 ἡὔρηκεν ἢ ὠφελιμώτεραν εἰς τὸν βίον. ἔτι δὲ ἡ
 γῇ θέλουσα τοὺς δυναμένους καταμανθάνειν καὶ
 δικαιοσύνην διδάσκει· τοὺς γὰρ ἄριστα θεραπεύ-
 55 οντας αὐτὴν πλείστα ἀγαθὰ ἀντιποιεῖ. ἐὰν δ'
 ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
 ἔργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμε-
 νοι καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι,
 οὗτοι εὖ παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ⁶⁰
 σώματα, ἣν μὴ θεὸς ἀποκωλύῃ, δύνανται ἰόν-
 τεσ εἰς τὰς τῶν ἀποκωλύοντων λαμβάνειν ἀφ'
 ὧν θρέψονται. πολλάκις δ' ἐν τῷ πολέμῳ καὶ

ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν τροφήν μα-
 65 στεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις. συμπαι-
 δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία. 14
 ἐπὶ τε γὰρ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ἵεναι,
 τῆς τε γῆς σὺν ἀνθρώποις ἐστὶν ἡ ἐργασία. τὸν 15
 οὖν μέλλοντα εὖ γεωργήσειν δεῖ τοὺς ἐργαστῆρας
 70 καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι ἐθέ-
 λοντας· τὸν δὲ ἐπὶ πολεμίους ἄγοντα ταῦτά δεῖ
 μηχανᾶσθαι δωρούμενόν τε τοῖς ποιούσιν ἂν δεῖ
 ποιεῖν τοὺς ἀγαθοὺς καὶ κολάζοντα τοὺς ἀτακ-
 τούντας. καὶ παρακελεύεσθαι δὲ πολλάκις οὐδὲν 16
 75 ἦττον δεῖ τοῖς ἐργάταις τὸν γεωργὸν ἢ τὸν στρα-
 τηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν
 οὐδὲν ἦττον οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ
 καὶ μᾶλλον, ὅπως μένειν ἐθέλωσι. καλῶς δὲ κά- 17
 κείνος εἶπεν ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων
 80 τεχνῶν μητέρα καὶ τροφὸν εἶναι. εὖ μὲν γὰρ
 φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι
 τέχναι ἅπασαι, ὅπου δ' ἂν ἀναγκασθῇ ἡ γῆ χερ-
 σεύειν, ἀποσβέννυνται καὶ αἱ ἄλλαι τέχναι σχεδόν
 τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.
 85 Ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν· Ἀλλὰ 18
 ταῦτα μὲν ἔμοιγε, ὦ Σώκρατες, καλῶς δοκεῖς λέγειν·
 ὅτι δὲ τῆς γεωργικῆς τὰ πλεῖστά ἐστιν ἀνθρώπῳ
 ἀδύνατα προνοῆσαι, καὶ γὰρ χάλαζαι καὶ πάχναι
 ἐνίστε καὶ αὐχμοὶ καὶ ὄμβροι ἐξαίσιτοι καὶ ἐρυσίβαι
 90 καὶ ἄλλα πολλάκις τὰ καλῶς ἐγνωσμένα καὶ
 πεπονημένα ἀφαιροῦνται· καὶ πρόβατα δ' ἐνίστε
 κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα
 ἀπώλεσεν.

19 Ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν· Ἄλλ' ὦμην ἔγωγέ σε, ὦ Κριτόβουλε, εἰδέναι ὅτι οἱ ⁹⁵ θεοὶ οὐδὲν ἡττόν εἰσι κύριοι τῶν ἐν τῇ γεωργίᾳ ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ πολέμῳ ὀρᾷς οἶμαι πρὸ τῶν πολεμικῶν πράξεων ἐξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυσίαις καὶ οἰωνοῖς, ὃ τι τε χρὴ ποιεῖν καὶ ὃ τι μὴ· ¹⁰⁰ περὶ δὲ τῶν γεωργικῶν πράξεων ἡττον οἶει δεῖν τοὺς θεοὺς ἱλάσκεσθαι; εὖ γὰρ ἴσθι, ἔφη, ὅτι οἱ σῶφρονες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν. ¹⁰⁵

- VI Ἀλλὰ ταῦτα μέν, ἔφη, ὦ Σώκρατες, καλῶς μοι δοκεῖς λέγειν κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἔργου, ὥς τῶν θεῶν κυρίων ὄντων οὐδὲν ἡττον τῶν εἰρηνικῶν ἢ τῶν πολεμικῶν ἔργων. ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῖν. σὺ δ' ⁵ ἡμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες, πειρῶ τὰ τούτων ἐχόμενα διεκπεραίνειν, ὥς καὶ νῦν μοι δοκῶ ἀκηκοῶς ὅσα εἶπες μᾶλλον τι ἢδη διορᾶν ἢ πρόσθεν, ὃ τι χρὴ ποιοῦντα βιοτεύειν.
- ² Τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν ¹⁰ ἐπανέλθοιμεν ὅσα μὲν ὁμολογοῦντες διεληλύθαμεν, ἢν', ἦν πως δυνώμεθα, πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξιέναι συνομολογοῦντες;
- ³ Ἦδὺ γοῦν ἐστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελ- ¹⁵ θεῖν, οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἂν διαλεγώμεθα συνομολογοῦντας διεξιέναι.
- ⁴ Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μὲν τινος

ἔδοξεν ἡμῖν ὄνομα εἶναι ἡ οἰκονομία, ἡ δὲ ἐπιστήμη
 20 αὕτη ἐφαίνετο, ἡ οἴκους δύνανται αὔξειν ἄνθρωποι,
 οἶκος δ' ἡμῖν ἐφαίνετο ὕπερ κτήσις ἡ σύμπασα,
 κτήσιν δὲ τοῦτο ἔφαμεν εἶναι, ὃ τι ἐκάστω εἴη
 ὠφέλιμον εἰς τὸν βίον, ὠφέλιμα δὲ ὄντα ἠύρισκετο,
 πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι. πάσας μὲν 5
 25 οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἷόν τε ἡμῖν ἔδοκει,
 συναποδοκιμάζειν τε ταῖς πόλεσι τὰς βανανσικὰς
 καλουμένας τέχνας, ὅτι καὶ τὰ σώματα κατα-
 λυμαίνεσθαι δοκοῦσι καὶ τὰς ψυχὰς καταγνύουσι.
 τεκμήριον δὲ σαφέστατον γενέσθαι ἂν τούτου 6
 30 ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἰόντων διακα-
 θίσας τις τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς
 ἐκατέρους ἐπερωτῶη, πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ
 ἢ ἀφεμένους τῆς γῆς τὰ τεῖχη διαφυλάττειν. οὕτως 7
 γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας ῥόμεθ' ἂν
 35 ψηφίζεσθαι ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχε-
 σθαι, ἀλλ' ὅπερ πεπαιδευνται καθῆσθαι μήτε
 πονοῦντας μήτε κινδυνεύοντας. ἐδοκιμάσαμεν δὲ 8
 ἀνδρὶ καλῶ τε καὶ ἀγαθῶ ἐργασίαν εἶναι καὶ ἐπι-
 στήμην κρατίστην γεωργίαν, ἀφ' ἧς τὰ ἐπιτήδεια
 40 ἄνθρωποι πορίζονται. αὕτη γὰρ ἡ ἐργασία μαθεῖν 9
 τε ῥάσθη ἔδοκει εἶναι καὶ ἡδίστη ἐργάζεσθαι,
 καὶ τὰ σώματα κάλλιστα τε καὶ εὐρωστότατα
 παρέχεσθαι, καὶ ταῖς ψυχαῖς ἡκιστα ἀσχολίαν
 παρέχειν φίλων τε καὶ πόλεως συνεπιμελεῖσθαι.
 45 συμπαραοξύνειν δέ τι ἔδοκει ἡμῖν καὶ εἰς τὸ ἀλκί- 10
 μους εἶναι ἡ γεωργία ἔξω τῶν ἐρυμάτων τὰ ἐπιτή-
 δεια φύουσά τε καὶ τρέφουσα τοῖς ἐργαζομένοις.
 διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς τῶν

πόλεων αὐτῇ ἢ βιοτεία, ὅτι καὶ πολίτας ἀρίστους
καὶ εὐνουςτάτους παρέχεσθαι δοκεῖ τῷ κοινῷ. 50

- 11 Καὶ ὁ Κριτόβουλος, Ὅτι μὲν, ὦ Σώκρατες,
κάλλιστόν τε καὶ ἄριστον καὶ ἥδιστον ἀπὸ γεωρ-
γίας τὸν βίον ποιεῖσθαι, πάννυ μοι δοκῶ πεπεῖσθαι
ικανῶς· ὅτι δὲ ἔφησθα καταμαθεῖν τὰ αἷτια τῶν
τε οὕτω γεωργούντων, ὥστε ἀπὸ τῆς γεωργίας 55
ἀφθόνως ἔχειν ὧν δέονται καὶ τῶν οὕτως ἐργαζομέ-
νων, ὡς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, καὶ
ταῦτ' ἂν μοι δοκῶ ἡδέως ἐκάτερα ἀκούειν σου,
ὅπως ἂ μὲν ἀγαθὰ ἐστί ποιῶμεν, ἂ δὲ βλαβερὰ
μὴ ποιῶμεν. 60

- 12 Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν σοι
ἐξ ἀρχῆς διηγήσωμαι ὡς συνεγενόμην ποτὲ ἀνδρὶ,
ὃς ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν,
ἐφ' οἷς τοῦτο τὸ ὄνομα δικαίως ἐστίν, ὃ καλεῖται
καλὸς τε καὶ ἀγαθὸς ἀνὴρ; 65

Πάννυ ἂν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἂν
οὕτως ἀκούειν, ὡς καὶ ἔγωγε ἐρῶ τούτου τοῦ ὀνό-
ματος ἄξιος γενέσθαι.

- 13 Δέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ὡς καὶ ἦλθον
ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γὰρ ἀγαθοὺς το
τέκτονας, χαλκέας ἀγαθοὺς, ζωγράφους ἀγαθοὺς,
ἀγαθοὺς ἀνδριαντοποιοὺς καὶ τὰλλα τὰ τοιαῦτα,
πάννυ ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς περιελθεῖν
τε καὶ θεύσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα
14 αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ 75
σεμνὸν ὄνομα τοῦτο τὸ καλὸς τε καὶ ἀγαθὸς ἐπι-
σκεψαίμην, τί ποτ' ἐργαζόμενοι τοῦτ' ἀξιοῖντο
καλεῖσθαι, πάννυ μου ἢ ψυχὴ ἐπεθύμει αὐτῶν τινι

συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ 15
 80 καλὸς τῷ ἀγαθῷ, ὅντινα ἴδοιμι καλόν, τούτῳ προσ-
 ῆειν καὶ ἐπειρώμην καταμανθάνειν, εἴ που ἴδοιμι
 προσηρητημένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ' οὐκ 16
 ἄρα εἶχεν οὕτως, ἀλλὰ ἐνίους ἐδόκουν καταμαν-
 θάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροῦς
 85 ὄντας τὰς ψυχάς. ἔδοξεν οὖν μοι ἀφέμενον τῆς
 καλῆς ὄψεως ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλου-
 μένων καλῶν τε καὶ ἀγαθῶν. ἐπεὶ οὖν τὸν Ἰσχόμα- 17
 χον ἤκουον πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν
 καὶ ξένων καὶ ἀστῶν καλόν τε καὶ ἀγαθὸν ἐπονομα-
 90 ζόμενον, ἔδοξέ μοι τούτῳ πειραθῆναι συγγενέσθαι.
 Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἑλευ- VII
 θερίου στοᾷ καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν,
 προσῆλθον αὐτῷ καὶ παρακαθιζόμενος εἶπον· Τί,
 ὦ Ἰσχόμαχε, οὐ μάλα εἰωθὼς σχολάζειν κάθῃσαι;
 5 ἐπεὶ τά γε πλείεστα ἢ πράττοντά τι ὁρῶ σε ἢ οὐ
 πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

Οὐδὲ ἂν γε νῦν, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες, 2
 ἐώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν
 ἐνθάδε.

10 Ὅταν δὲ μὴ πράττης τι τοιοῦτον, πρὸς τῶν
 θεῶν, ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ
 γάρ τοι πάνυ βούλομαι σου πυθέσθαι, τί ποτε
 πράττων καλὸς καὶ ἀγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον
 γε διατρίβεις οὐδὲ τοιαύτη σου ἢ ἔξις τοῦ σώματος
 15 καταφαίνεται.

Καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν 3
 καλὸς καὶ ἀγαθὸς κέκλησαι καὶ ἡσθεῖς, ὥς γ' ἐμοὶ
 ἔδοξεν, εἶπεν· Ἄλλ' εἰ μὲν ὅταν σοι διαλέγωνται

περὶ ἐμοῦ τινες, καλοῦσί με τοῦτο τὸ ὄνομα, οὐκ οἶδα· οὐ γὰρ δὴ ὕταν γέ με εἰς ἀντίδοσιν καλῶνται ²⁰ τριηραρχίας ἢ χορηγίας, οὐδεῖς, ἔφη, ζητεῖ τὸν καλόν τε καὶ αἰσχύνην, ἀλλὰ σαφῶς, ἔφη, ὀνομάζοντές με Ἰσχύμαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατες, ὃ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δὴ, ἔφη, τά γε ἐν τῇ ²⁵ οἰκίᾳ μου πάνυ καὶ αὐτὴ ἡ γυνὴ ἐστὶν ἱκανὴ διοικεῖν.

4 Ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὦ Ἰσχύμαχε, πάνυ ἂν ἡδέως σου πυθολίμην, πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναῖκα, ὥστ' εἶναι οἶαν δεῖ, ἢ ³⁰ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.

5 Καὶ τί ἂν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἢ ἔτη μὲν οὐπὼ πεντεκαίδεκα γεγονυῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἕξ ³⁵ ὑπὸ πολλῆς ἐπιμελείας, ὅπως ὥς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δὲ ἀκούσοιτο, ἐλάχιστα δ' ἐροίη;

6 οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι, εἰ μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι καὶ ἐωρακυῖα, ὥς ἔργα ταλάσια θεραπεύαις· δίδο- ⁴⁰ ται; ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὦ Σώκρατες, ἦλθε πεπαιδευμένη· ὅπερ μέγιστον ἔμοιγε δοκεῖ παιδεύμα εἶναι καὶ ἀνδρὶ καὶ γυναικί.

7 Τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχύμαχε, αὐτὸς ἐπαίδευσας τὴν γυναῖκα ὥστε ἱκανὴν εἶναι ὧν ⁴⁵ προσήκει ἐπιμελεῖσθαι;

Οὐ μὰ Δί', ἔφη ὁ Ἰσχύμαχος, οὐ πρὶν γε καὶ ἔθυσσα καὶ εὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα

καὶ ἐκείνην μανθάνουσαν τὰ βέλτιστα ἀμφοτέροις
50 ἡμῖν.

Οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ 8
συνήρχετο ταῦτα ταῦτα;

Καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπο-
σχομένη μὲν πρὸς τοὺς θεοὺς γενέσθαι οἷαν δεῖ,
55 καὶ εὐδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκο-
μένων.

Πρὸς θεῶν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τί πρῶτον 9
διδάσκειν ἤρχου αὐτήν, διηγοῦ μοι ὡς ἐγὼ ταῦτ'
ἂν ἡδιόν σου διηγουμένου ἀκούοιμι ἢ εἰ μοι γυμ-
60 νικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο.

Καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δέ; ἔφη, ὦ 10
Σώκρατες, ἐπεὶ ἤδη μοι χειροήθης ἦν καὶ ἐτε-
τιθάσευτο ὥστε διαλέγεσθαι, ἡρόμην αὐτήν ὠδέ
πως· Εἰπέ μοι, ὦ γύναι, ἄρα ἤδη κατενόησας,
65 τίνος ποτὲ ἔνεκα ἐγὼ τε σὲ ἔλαβον καὶ οἱ σοὶ
γονεῖς ἔδοσαν σε ἐμοί; ὅτι μὲν γὰρ οὐκ ἀπορία 11
ἦν, μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἂν, οἶδ' ὅτι καὶ
σοὶ καταφανὲς τοῦτ' ἐστὶ. βουλευόμενος δ' ἐγὼ
τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ, τίν'
70 ἂν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων λά-
βοιμεν, ἐγὼ τε σὲ ἐξελεξάμην καὶ οἱ σοὶ γονεῖς,
ὡς εἰκόασιν, ἐκ τῶν δυνατῶν ἐμέ. τέκνα μὲν οὖν 12
ἦν θεός ποτε διδῶ ἡμῖν γενέσθαι, τότε βουλευσό-
μεθα περὶ αὐτῶν, ὅπως ὅτι βέλτιστα παιδεύσομεν
75 αὐτά· κοινὸν γὰρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμά-
χων καὶ γηροβοσκῶν ὅτι βελτίστων τυγχάνειν·
νῦν δὲ δὴ οἶκος ἡμῖν ὅδε κοινός ἐστιν. ἐγὼ τε γὰρ 13
ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω

σύ τε ὅσα ἡνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας.
 καὶ οὐ τοῦτο δεῖ λογίζεσθαι, πότερος ἄρα ἀριθμῶ⁸⁰
 πλείω συμβέβληται ἡμῶν, ἀλλ' ἐκείνο εὖ εἰδέναι,
 ὅτι ὁπότερος ἂν ἡμῶν βελτίων κοινωνὸς ᾖ, οὗτος
 14 τὰ πλείονος ἄξια συμβάλλεται.' ἀπεκρίνατο δὲ
 μοι, ὦ Σώκρατες, πρὸς ταῦτα ἡ γυνή, 'Τί δ' ἂν
 ἐγὼ σοι, ἔφη, δυναίμην συμπράξαι; τίς δὲ ἡ ἐμή⁸⁵
 δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν· ἐμὸν δ' ἔφησεν
 15 ἡ μήτηρ ἔργον εἶναι σωφρονεῖν.' 'Ναὶ μὰ Δί,'
 ἔφη ἐγὼ, 'ὦ γύναι, καὶ γὰρ ἐμοὶ ὁ πατήρ. ἀλλὰ
 σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ γυναικὸς οὕτως
 ποιεῖν, ὅπως τά τε ὄντα ὡς βέλτιστα ἔξει καὶ⁹⁰
 ἄλλα ὅτι πλείστα ἐκ τοῦ καλοῦ τε καὶ δικαίου
 16 προσγενήσεται.' 'Καὶ τί δή,' ἔφη, 'ὄρᾳς, ἡ γυνή,
 'ὅ τι ἂν ἐγὼ ποιούσα συναύξοιμι τὸν οἶκον;' 'Ναὶ
 μὰ Δί,' ἔφη ἐγὼ, 'ἅ τε οἱ θεοὶ ἔφυσάν σε δύνα-
 σθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ ὡς⁹⁵
 17 βέλτιστα ποιεῖν.' 'Καὶ τί δή ταῦτ' ἐστίν;' ἔφη
 ἐκείνη. 'Οἶμαι μὲν ἔγωγε,' ἔφη, 'οὐ τὰ ἐλα-
 χίστου ἄξια, εἰ μὴ πέρ γε καὶ ἡ ἐν τῷ σμήνει
 ἡγεμὼν μέλιττα ἐπ' ἐλαχίστου ἀξίοις ἔργοις ἐφέ-
 18 στηκεν. ἐμοὶ γὰρ τοι, ἔφη φάναι, καὶ οἱ θεοί,¹⁰⁰
 ὦ γύναι, δοκοῦσι πολλὴ διεσκεμμένως μάλιστα τὸ
 ζεύγος τοῦτο συντεθεικέναι, ὃ καλεῖται θῆλυ καὶ
 ἄρρεν, ὅπως ὅτι ὠφελιμώτατον ᾖ αὐτῷ εἰς τὴν
 19 κοινωνίαν. πρῶτον μὲν γὰρ τοῦ μὴ ἐκλιπεῖν ζῶων
 γένη τοῦτο τὸ ζεύγος κείται μετ' ἀλλήλων τεκνο-¹⁰⁵
 ποιούμενον, ἔπειτα τὸ γηροβοσκούς κεκτῆσθαι
 ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους τοῖς γοῦν ἀνθρώποις
 πορίζεται· ἔπειτα δὲ καὶ ἡ δίαίτα τοῖς ἀνθρώποις

οὐχ ὥσπερ τοῖς κτήνεσιν ἐστὶν ἐν ὑπαίθρῳ, ἀλλὰ
 120 στεγῶν δέεται δῆλον ὅτι. δεῖ μέντοι τοῖς μέλ- 20
 λουσιν ἀνθρώποις ἕξειν ὃ τι εἰσφέρωσιν εἰς τὸ
 στεγνόν τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ
 ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ φυτεία
 καὶ νομαὶ υπαίθρια ταῦτα παντὰ ἔργα ἐστὶν ἐκ
 125 τούτων δὲ τὰ ἐπιτήδεια γίνονται. δεῖ δ' αὖ, 21
 ἐπειδὴν ταῦτα εἰσενεχθῇ εἰς τὸ στεγνόν, καὶ τοῦ
 σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ' ἂ τῶν
 στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δέεται
 καὶ ἡ τῶν νεογνῶν τέκνων παιδοτροφία, στεγνῶν
 120 δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιαὶ δέονται· ὡς-
 αὐτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
 ἐπεὶ δ' ἀμφοτέρω ταῦτα καὶ ἔργων καὶ ἐπιμελείας 22
 δέεται τὰ τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
 φάναι, εὐθὺς παρεσκεύασεν ὁ θεός, ὡς ἐμοὶ δοκεῖ,
 125 τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπι-
 μελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω. ῥίγη 23
 μὲν γὰρ καὶ θάληη καὶ ὁδοιπορίας καὶ στρατείας
 τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύ-
 νασθαι καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω
 130 ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἡττον τὸ σῶμα
 δυνατὸν πρὸς ταῦτα φύσας τὰ ἔνδον ἔργα αὐτῇ,
 φάναι ἔφη, προστάξαι μοι δοκεῖ ὁ θεός. εἰδὼς δὲ 24
 ὅτι τῇ γυναικὶ καὶ ἐνέφυσε καὶ προσέταξε τὴν
 τῶν νεογνῶν τέκνων τροφήν, καὶ τοῦ στέργειν τὰ
 135 νεογνὰ βρέφη πλεῖον αὐτῇ ἐδάσατο ἢ τῷ ἀνδρὶ.
 ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ 25
 γυναικὶ προσέταξε, γιγνώσκων ὁ θεός, ὅτι πρὸς
 τὸ φυλάττειν οὐ κακίον ἐστὶ φοβεράν εἶναι τὴν

ψυχὴν, πλείον μέρος καὶ τοῦ φόβου ἐδάσατο τῇ
 γυναικὶ ἢ τῷ ἀνδρὶ. εἰδὼς δέ, ὅτι καὶ ἀρήγειν ¹⁴⁰
 αὐτὸν δεήσει, ἂν τις ἀδικῇ, τὸν τὰ ἔξω ἔργα ἔχοντα,
 26 τούτῳ αὐτὸ πλείον μέρος τοῦ θράσους ἐδάσατο. ὅτι
 δ' ἀμφοτέροισι δεῖ καὶ διδόναι καὶ λαμβάνειν, τὴν
 μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέροις
 κατέθηκεν. ὥστε οὐκ ἂν ἔχοις διελεῖν πότερα τὸ ¹⁴⁵
 ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν τούτων πλεονεκτεῖ.
 27 καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὧν δεῖ εἰς τὸ μέσον
 ἀμφοτέροις κατέθηκε καὶ ἐξουσίαν ἐποίησεν ὁ
 θεὸς ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ
 γυνή, τοῦτον καὶ πλείον φέρεσθαι τούτου τοῦ ¹⁵⁰
 ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα
 ταῦτα ἀμφοτέρων εὖ πεφυκέναι, δια τοῦτο καὶ
 δέονται μᾶλλον ἀλλήλων καὶ τὸ ζεύγος ὠφελι-
 μώτερον ἑαυτῷ γεγένηται, ἢ τὸ ἕτερον ἐλλείπεται
 29 τὸ ἕτερον δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, ¹⁵⁵
 ὦ γυναῖ, εἰδότας ἃ ἑκάτερῳ ἡμῶν προστέτακται
 ὑπὸ τοῦ θεοῦ, πειρᾶσθαι ὅπως ὡς βέλτιστα τὰ
 30 προσήκοντα ἑκάτερον ἡμῶν διαπράττεσθαι. συν-
 επαινεῖ δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτὰ συζευγνύς
 ἄνδρα καὶ γυναῖκα. καὶ κοινωνοὺς ὥσπερ τῶν ¹⁶⁰
 τέκνων ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος τοῦ
 οἴκοις [κοινωνοὺς] καθίστησι. καὶ καλὰ δὲ εἶναι
 ὁ νόμος ἀποδείκνυσιν ἃ ὁ θεὸς ἔφυσε ἑκάτερον
 μᾶλλον δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον
 ἔνδον μένειν ἢ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἵσχιον ¹⁶⁵
 31 ἔνδον μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δὲ τις
 παρ' ἃ ὁ θεὸς ἔφυσε ποιεῖ, ἴσως τι καὶ ἀτακτῶν
 τοὺς θεοὺς οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν

τῶν ἔργων τῶν ἑαυτοῦ ἢ πράττων τὰ τῆς γυναικὸς
 ἔργα. δοκεῖ δέ μοι ἔφην 'καὶ ἡ τῶν μελιττῶν 32
 70 ἡγεμῶν τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα
 διαπονεῖσθαι. 'Καὶ ποῖα δὴ' ἔφη ἐκείνη 'ἔργα
 ἔχουσα ἢ τῶν μελιττῶν ἡγεμῶν ἑξομοιοῦται τοῖς
 ἔργοις οἷς ἐμὲ δεῖ πράττειν;' 'Ὅτι' ἔφην ἐγὼ 33
 'ἐκείνη γε ἐν τῷ σμήνῃ μένουσα οὐκ ἔα ἀργοὺς
 75 τὰς μελίττας εἶναι, ἀλλ' ἄς μὲν δεῖ ἔξω ἐργάζεσθαι
 ἐκπέμπει ἐπὶ τὸ ἔργον καὶ ἂν αὐτῶν ἐκάστη
 εἰσφέρει, οἷδέ τε καὶ δέχεται καὶ σώζει ταῦτα, ἔστ'
 ἂν δέη χρῆσθαι. ἐπειδὰν δὲ ἡ ὥρα τοῦ χρῆσθαι
 ἦκη, διανέμει τὸ δίκαιον ἐκάστῃ. καὶ ἐπὶ τοῖς 34
 180 ἔνδον δ' ἐξυφαινομένοις κηρίοις ἐφέστηκεν, ὡς
 καλῶς καὶ ταχέως ὑφαίνηται, καὶ τοῦ γιγνομένου
 τόκου ἐπιμελεῖται ὡς ἐκτρέφεται· ἐπειδὰν δὲ
 ἐκτραφῇ καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένωνται, ἀποι-
 κίζει αὐτοὺς σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι.' 'Ἡ 35
 135 καὶ ἐμὲ οὖν' ἔφη ἡ γυνὴ 'δεήσει ταῦτα ποιεῖν;
 'Δεήσει μέντοι σε' ἔφην ἐγὼ 'ἔνδον τε μένειν καὶ
 οἷς μὲν ἂν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν, τούτους
 συνεκπέμπειν, οἷς δ' ἂν ἔνδον [ἔργον] ἐργαστέον,
 τούτων σοι ἐπιστατητέον καὶ τά τε εἰσφερόμενα 36
 190 ἀποδεκτέον, καὶ ἂ μὲν ἂν αὐτῶν δέη δαπανᾶν, σοὶ
 διανεμητέον, ἂ δ' ἂν περιττεύειν δέη, προνοητέον
 καὶ φυλακτέον, ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη
 δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια
 εἰσενεχθῇ σοι, ἐπιμελητέον, ὅπως οἷς δεῖ ἱμάτια
 195 γίγνηται. καὶ ὅ γε ξηρὸς σῖτος ὅπως καλῶς
 ἐδώδιμος γίγνηται, ἐπιμελητέον. ἐν μέντοι τῶν 37
 σοὶ προσηκόντων' ἔφην ἐγὼ 'ἐπιμελημάτων ἴσως

ἀχαριστότερον δόξει εἶναι, ὅτι ὃς ἂν κάμνη τῶν
 οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως
 θεραπεύηται. 'Νῆ Δί' ἔφη ἡ γυνὴ 'ἐπιχαρι-²⁰⁰
 τώτατον μὲν οὖν, ἣν μέλλωσί γε οἱ καλῶς θεραπευ-
 θέντες χάριν εἴσεσθαι καὶ εὐνοῦστεροι ἢ πρόσθεν
 38 ἔσεσθαι.' καὶ ἐγώ, ἔφη ὁ Ἰσχύμαχος, ἀγασθεις
 αὐτῆς τὴν ἀπόκρισιν εἶπον. 'Ἄρά γε, ὦ γύναι,
 διὰ τοιαύτας τινὰς προνοίας καὶ τῆς ἐν τῷ σμήνει²⁰⁵
 ἡγεμόνος αἱ μέλιται οὕτω διατίθενται πρὸς αὐτήν,
 ὥστε ὅταν ἐκείνη ἐκλίπη, οὐδεμία οἴεται τῶν με-
 λιτῶν ἀπολείπτεον εἶναι, ἀλλ' ἔπονται πᾶσαι;'
 39 καὶ ἡ γυνὴ μοι ἀπεκρίνατο 'Θαυμάζοιμ' ἂν' ἔφη
 'εἰ μὴ πρὸς σέ μᾶλλον τείνοι τὰ τοῦ ἡγεμόνος ἔργα²¹⁰
 ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἐνδον καὶ
 διανομὴ γελοία τις ἂν οἶμαι φαίνοιτο, εἰ μὴ σίγῃ
 40 ἐπιμελοῖο ὅπως ἔξωθέν τι εἰσφέρειο.' 'Γελοία
 δ' αὖ' ἔφην ἐγώ 'ἡ ἐμὴ εἰσφορὰ φαίνοιτ' ἂν, εἰ
 μὴ εἴη ὅστις τὰ εἰσνευχθέντα σώζοι. οὐχ ὁρᾷς'²¹⁵
 ἔφην ἐγώ 'οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν
 λεγόμενοι ὡς οἰκτεῖρονται, ὅτι μάτην πονεῖν δο-
 κοῦσι;'. 'Νῆ Δί' ἔφη ἡ γυνὴ 'καὶ γὰρ τλήμονές
 41 εἰσιν, εἰ τοῦτό γε ποιοῦσιν.' 'Ἄλλαι δέ τοι'
 ἔφην ἐγώ 'ἴδιαι ἐπιμέλειαι, ὦ γύναι, ἡδεῖαι σοι²²⁰
 γίγνονται, ὁπότεν ἀνεπιστήμονα ταλασίας λα-
 βούσα ἐπιστήμονα ποιήσης καὶ διπλασίου σοι
 ἀξία γένηται καὶ ὁπότεν ἀνεπιστήμονα ταμειᾶς
 καὶ διακονίας παραλαβούσα ἐπιστήμονα καὶ πι-
 στήν καὶ διακονικὴν ποιησαμένη παντὸς ἀξίαν²²⁵
 ἔχῃ καὶ ὁπότεν τοὺς μὲν σῶφρονάς τε καὶ ὠφελί-
 μους τῷ σῷ οἴκῳ ἐξῇ σοι εὖ ποιῆσαι, ἐὰν δέ τις

πονηρὸς φαίνεται, ἐξῇ σοι κολάσαι· τὸ δὲ πάντων ⁴²
 ἡδιστον, ἐὰν βελτίων ἐμοῦ φανῆς καὶ ἐμὲ σὸν
²³⁰θεράποντα ποιήσῃ καὶ μὴ δέῃ σε φοβεῖσθαι, μὴ
 προιούσης τῆς ἡλικίας ἀτιμωτέρα ἐν τῷ οἴκῳ γένῃ,
 ἀλλὰ πιστεύῃς, ὅτι πρεσβυτέρα γυγνομένη ὅσῳ ἂν
 καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων
 γίγνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ.
²³⁵τὰ γὰρ καλὰ τε καὶ ἀγαθὰ ἐγὼ ἔφην ‘οὐ διὰ τὰς ⁴³
 ὡραιότητος, ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς
 ἀνθρώποις ἐπαύξεται.’ τοιαῦτα μὲν, ὦ Σώκρατες,
 δοκῶ μεμνήσθαι αὐτῇ τὰ πρῶτα διαλεχθείς.
 Ἡ καὶ ἐπέγνως τι, ὦ Ἰσχόμαχε, ἔφην ἐγώ, VIII
 ἐκ τούτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν
 ἐπιμέλειαν;

Ναὶ μὰ Δί, ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν
⁵γε οἶδα αὐτὴν καὶ ἐρυθρίασασαν σφόδρα, ὅτι τῶν
 εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἶχέ μοι
 δοῦναι. καὶ ἐγὼ μέντοι ἰδὼν ἀχθεσθεῖσαν αὐτὴν ²
 εἶπον, ‘Μηδέν τι’ ἔφην ‘ἀθυμύσης, ὦ γύναι, ὅτι
 οὐκ ἔχεις δοῦναι ὅ σε αἰτῶν τυγχάνω. ἔστι μὲν
¹⁰γὰρ πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν
 χρῆσθαι· ἀλυποτέρα δὲ αὕτη ἢ ἔνδεια, τὸ ζητοῦντά
 τι μὴ δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μηδὲ ζητεῖν,
 εἰδότα ὅτι οὐκ ἔστιν. ἀλλὰ γάρ, ἔφην ἐγώ, τούτων
 οὐ σὺ αἰτία, ἀλλ’ ἐγὼ οὐ τάξας σοι παρέδωκα,
¹⁵ὅπου χρηρῆκαστα κεῖσθαι, ὅπως εἰδῆς, ὅπου τε δεῖ
 τιθῆναι καὶ ὁπόθεν λαμβάνειν. ἔστι δ’ οὐδὲν ³
 οὕτως, ὦ γύναι, οὐτ’ εὐχρηστον οὔτε καλὸν ἀν-
 θρώποις ὡς τάξεις. καὶ γὰρ χορὸς ἐξ ἀνθρώπων
 συγκείμενός ἐστιν· ἀλλ’ ὅταν μὲν ποιῶσιν ὅ τι ἂν

τύχῃ ἕκαστος, ταραχὴ τις φαίνεται καὶ θεῶσθαι 20
 ἀτερπές, ὅταν δὲ τεταγμένως ποιῶσι καὶ φθέγγων-
 ται, ἅμα οἱ αὐτοὶ οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν
 4 εἶναι καὶ ἀξιάκουστοι. καὶ στρατιά γε' ἔφην ἐγὼ
 'ὦ γύναι, ἀτακτος μὲν οὔσα ταραχωδέστατον καὶ
 τοῖς μὲν πολεμίοις εὐχειρωτότατον, τοῖς δὲ φίλοις 25
 ἀγλευκέστατον ὁρᾶν καὶ ἀχρηστότατον, ὄνος ὁμοῦ,
 ὀπλίτης, σκευοφόρος, ψιλός, ἵππεύς, ἕμαξα. πῶς
 γὰρ ἂν πορευθεῖσαν, ἐὰν ἔχοντες οὕτως ἐπικω-
 λύσωσιν ἀλλήλους, ὁ μὲν βαδίζων τὸν τρέχοντα,
 ὁ δὲ τρέχων τὸν ἐστηκότα, ἡ δὲ ἕμαξα τὸν ἱππέα, 30
 ὁ δὲ ὄνος τὴν ἕμαξαν, ὁ δὲ σκευοφόρος τὸν ὀπλί-
 5 την; εἰ δὲ καὶ μάχεσθαι δέοι, πῶς ἂν οὕτως
 ἔχοντες μαχέσαιντο; οἷς γὰρ ἀνάγκη αὐτῶν τοὺς
 ἐπλέοντας φεύγειν, οὗτοι ἱκανοὶ εἰσι φεύγοντες κα-
 6 ταπατῆσαι τοὺς ὕπλα ἔχοντας. τεταγμένη δὲ 35
 στρατιά κάλλιστον μὲν ἰδεῖν τοῖς φίλοις, δυσχε-
 ρέστατον δὲ τοῖς πολεμίοις. τίς μὲν γὰρ οὐκ ἂν
 φίλος ἡδέως θεάσαιτο ὀπλίτας πολλοὺς ἐν τάξει
 πορευομένους, τίς δ' οὐκ ἂν θαυμάσειεν ἱππέας
 κατὰ τάξεις ἐλαύνοντας, τίς δὲ οὐκ ἂν πολέμιος 40
 φοβηθεῖ ἰδὼν διευκρινημένους ὀπλίτας, ἱππέας,
 πελταστάς, τοξότας, σφενδονήτας καὶ τοῖς ἄρχουσι
 7 τεταγμένως ἐπομένους; ἀλλὰ καὶ πορευομένων ἐν
 τάξει, κῦν πολλὰ μυριάδες ὦσιν, ὁμοίως ὥσπερ
 εἰς ἕκαστος καθ' ἡσυχίαν πάντες πορεύονται· εἰς 45
 8 γὰρ τὸ κενούμενον αἰεὶ οἱ ὀπισθεν ἐπέρχονται. καὶ
 τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο
 φοβερὸν ἐστὶ πολεμίοις ἢ φίλοις ἀξιοθέατον ἢ
 ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις

10 εἰσὶν οἱ ἐμπλέοντες ἢ διότι ἐν τάξει μὲν κάθηνται,
 ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν,
 ἐν τάξει δ' ἐμβαίνουσιν καὶ ἐκβαίνουσιν; ἢ δ' 9
 ἀταξία ὅμοιόν τί μοι δοκεῖ εἶναι οἷον περ εἰ γεωργὸς
 ὁμοῦ ἐμβάλοι κριθὰς καὶ πυροῦς καὶ ὄσπρια,
 15 κᾶπειτα ὁπότε δέοι ἢ μάξης ἢ ἄρτου ἢ ὄψου,
 διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα διευκρινη-
 μένοις χρῆσθαι. καὶ σὺ οὖν, ὦ γύναι, εἰ τοῦ μὲν 10
 ταραχου τούτου μὴ δέοιο, βούλοιο δ' ἀκριβῶς
 διοικεῖν τὰ ὄντα εἰδέναι καὶ τῶν ὄντων εὐπόρως
 20 λαμβάνουσα ὅτῳ ἂν δέῃ χρῆσθαι καὶ ἐμοί, ἐάν τι
 αἰτῶ, ἐν χάριτι διδόναι, χώραν τε δοκιμασώμεθα
 τὴν προσήκουσαν ἐκάστοις ἔχειν καὶ ἐν ταύτῃ
 θέντες διδάξωμεν τὴν διάκονον λαμβάνειν τε ἐν-
 τεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ
 65 οὕτως εἰσόμεθα τά τε σᾶ ὄντα καὶ τὰ μὴ ἢ
 γὰρ χώρα αὐτὴ τὸ μὴ ὄν ποθήσει καὶ δεόμενον
 θεραπείας ἐξετάσει ἢ ὄψις καὶ τὸ εἰδέναι, ὅπου
 ἕκαστόν ἐστι, ταχὺ ἐγχειριεῖ, ὥστε μὴ ἀπορεῖν
 χρῆσθαι. καλλίστην δὲ ποτε καὶ ἀκριβεστάτην 11
 70 ἔδοξα σκευῶν τάξιν ἰδεῖν, ὃ Σώκρατες, εἰσβάς ἐπὶ
 θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν. πλείστα
 γὰρ σκευὴ ἐν σμικροτάτῳ ἀγγείῳ διακεχωρισμένα
 ἐθεασάμην. διὰ πολλῶν μὲν γὰρ δῆπὺν, ἔφη, 12
 ξυλίνων σκευῶν καὶ πλεκτῶν ὀρμίζεται ναῦς καὶ
 75 ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν καλου-
 μένων πλεῖ, πολλοῖς δὲ μηχανήμασιν ἀνθῶπισται
 πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὅπλα τοῖς
 ἀνδράσι συμπεριάγει, πάντα δὲ σκευή, ὅσοις περ
 ἐν οἰκίᾳ χρῶνται ἄνθρωποι, τῇ συσσιτίᾳ ἐκάστη

κομίζει· γέμει δὲ παρὰ πάντα φορτίων ὅσα ναύ-⁸⁰
¹³ κληρος κέρδους ἔνεκα ἄγεται. καὶ ὅσα λέγω
ἔφη· ἐγὼ, πάντα οὐκ ἐν πολλῷ τινι μείζονι χώρᾳ
ἔκειτο ἢ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ. καὶ οὕτω
κείμενα ἕκαστα κατενόησα, ὥς οὔτε ἄλληλα ἐμπο-
δίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύαστά⁸⁵
ἔστιν οὔτε δυσλύτως ἔχει, ὥστε διατριβὴν παρέ-
¹⁴ χειν, ὅταν τῷ ταχὺ δέῃ χρῆσθαι. τὸν δὲ τοῦ
κυβερνήτου διάκονον, ὃς πρῶτος τῆς νεῶς καλεῖ-
ται, οὕτως εὑρον ἐπιστάμενον ἐκάστην τὴν χώραν,
ὥς καὶ ἀπὼν ἂν εἴποι, ὅπου ἕκαστα κεῖται καὶ⁹⁰
ὁπόσα ἐστίν, οὐδὲν ἤττον ἢ ὁ γράμματα ἐπιστά-
μενος εἴποι ἂν Σωκράτους καὶ ὁπόσα γράμματα
¹⁵ καὶ ὅπου ἕκαστον τέτακται. εἶδον δὲ· ἔφη ὁ
Ἰσχόμαχος· καὶ ἐξετάζοντα τοῦτον αὐτὸν ἐν τῇ
σχολῇ πάντα, ὁπόσοις ἄρα δεῖ ἐν τῷ πλῶ χρῆσθαι.⁹⁵
θαυμάσας δὲ· ἔφη· τὴν ἐπίσκεψιν αὐτοῦ ἡρόμην
τί πράττοι. ὁ δ' εἶπεν· Ἐπισκοπῶ· ἔφη· ὦ ξένε,
εἴ τι συμβαίνει γίγνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν
τῇ νηί, ἢ εἴ τι ἀποστατεῖ ἢ εἴ δυστραπέλως τι
¹⁶ σύγκειται. οὐ γὰρ· ἔφη· ἐγχωρεῖ, ὅταν χειμάζῃ ὁ¹⁰⁰
θεὸς ἐν τῇ θαλάττῃ, οὔτε μαστεύειν ὅτου ἂν δέῃ
οὔτε δυστραπέλως ἔχον διδόναι. ἀπειλεῖ γὰρ
θεὸς καὶ κολάζει τοὺς βλάκας. ἐὰν δὲ μόνον μὴ
ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπητόν·
ἐὰν δὲ καὶ πάνυ καλῶς ὑπηρετοῦντας σώξῃ, πολλή¹⁰⁵
¹⁷ χάρις· ἔφη· τοῖς θεοῖς. ἐγὼ οὖν κατιδὼν ταύτην
τὴν ἀκρίβειαν τῆς κατασκευῆς ἔλεγον τῇ γυναικί,
ὅτι πάνυ ἂν ἡμῶν εἴη βλακικόν, εἰ οἱ μὲν ἐν τοῖς
πλοίοις καὶ μικροῖς οὔσι χώρας εὐρίσκουσι καὶ

- 110 σαλεύοντες ἰσχυρῶς ὁμῶς σώζουσιν τὴν τάξιν καὶ
ὑπερφοβούμενοι ὁμῶς εὐρίσκουσι τὸ δέον λαμ-
βάνειν, ἡμεῖς δὲ καὶ διηρημένων ἐκάστοις θηκῶν
ἐν τῇ οἰκίᾳ μεγάλων καὶ βεβηκυίας τῆς οἰκίας ἐν
δαπέδῳ εἰ μὴ εὐρήσομεν καλὴν καὶ εὐεύρετον
- 115 χώραν ἐκάστοις αὐτῶν, πῶς οὐκ ἂν πολλὴ ἡμῶν
ἀσυνεσία εἴη; ὥς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν 18
κατασκευὴν καὶ ὥς ῥάδιον χώραν ἐκάστοις αὐτῶν
εὐρεῖν ἐκ οἰκίας θεῖναι ὥς ἐκάστοις συμφέρει, εἴρη-
ται· ὥς δὲ καλὸν φαίνεται, ἐπειδὴν ὑποδήματα 19
- 120 ἐφέξῃς κέηται, κἂν ὅποια ᾖ, καλὸν δὲ ἱμάτια κεχω-
ρισμένα ἰδεῖν, κἂν ὅποια ᾖ, καλὸν δὲ στρώματα,
καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφὶ τραπέζας,
καλὸν δὲ καὶ ὁ πάντων καταγελάσειεν ἂν μάλιστα
οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι καὶ χύτρας φημί
- 125 εὐρυθμον φαίνεσθαι εὐκρινῶς κειμένας· τὰ δὲ ἄλλα 20
ἤδη που ἀπὸ τούτου ἅπαντα καλλίῳ φαίνεται
κατὰ κόσμον κείμενα· χορὸς γὰρ σκευῶν ἕκαστα
φαίνεται, καὶ τὸ μέσον δὲ τούτων καλὸν φαίνεται,
ἐκποδῶν ἐκάστου κειμένου· ὥσπερ κύκλιος χορὸς
- 130 οὐ μόνον αὐτὸς καλὸν θέαμά ἐστιν, ἀλλὰ καὶ τὸ 21
μέσον αὐτοῦ καλὸν καὶ καθαρὸν φαίνεται. εἰ δ'
ἀληθῆ ταῦτα λέγω, ἔξεστιν' ἔφην 'ὦ γύναι, καὶ
πεῖραν λαμβάνειν αὐτῶν οὔτε τι ζημιωθέντας οὔτε
τι πολλὰ πονήσαντας. ἀλλὰ μὴν οὐδὲ τοῦτο δεῖ
- 135 ἀθυμῆσαι, ὦ γύναι' ἔφην ἐγὼ 'ὥς χαλεπὸν εὐρεῖν
τὸν μαθησόμενον τε τὰς χώρας καὶ μεμνησόμενον
καταχωρίζειν ἕκαστα. ἴσμεν γὰρ δήπου ὅτι μυ- 22
ριοπλάσια ἡμῶν ἅπαντα ἔχει ἡ πᾶσα πόλις, ἀλλ'
ὁμῶς ὅποιον ἂν τῶν οἰκετῶν κελεύσης πριάμενόν

τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν, οὐδεὶς ἀπορήσει, ἀλλὰ ^{14c}
 πᾶς εἰδὼς φανείται ὅποι χρὴ ἐλθόντα λαβεῖν
 ἕκαστα. τούτου μέντοι' ἔφην ἐγὼ 'οὐδὲν ἄλλο
 αἰτιόν ἐστιν ἢ ὅτι ἐν χώρᾳ κεῖται τεταγμένη.
 23 ἀνθρῶπον δέ γε ζητῶν, καὶ ταῦτα ἐνίοτε ἀντιζη-
 τοῦντα, πολλάκις ἂν τις πρότερον πρὶν εὔρεῖν ^{14s}
 ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο αἰτιόν ἐστιν
 ἢ τὸ μὴ εἶναι τεταγμένον, ὅπου ἕκαστον δεῖ
 ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ
 χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνη-
 σθαι.'

15c

IX Καὶ τί δή; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ
 Ἰσχόμαχε, πῶς τι ἐπακούειν ὧν σὺ ἐσπούδαζες
 διδάσκων;

Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ
 φανερά ἦν ἡδομένη ἰσχυρῶς, ὥσπερ ἐξ ἀμχανίας ⁵
 εὐπορίαν τινὰ εὐρηκῦια, καὶ ἐδεῖτό μου ὡς τάχιστα
 ἡπερ ἔλεγον διατάξαι.

2 Καὶ πῶς δή, ἔφην ἐγώ, ὦ Ἰσχόμαχε, διέταξας
 αὐτῇ;

Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξε ¹⁰
 μοι πρῶτον ἐπιδεῖξαι αὐτῇ. οὐ γὰρ ποικίλμασι
 κεκόσμηται, ὦ Σώκρατες, ἀλλὰ τὰ οἰκήματα ὠκο-
 δόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα
 ὡς συμφορώτατα ἢ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσε-
 σθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐν ἑκάστῳ. ¹⁵
 3 ὁ μὲν γὰρ θάλαμος ἐν ὀχυρῷ ὧν τὰ πλείστου
 ἄξια καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ
 ξηρὰ τῶν στεγῶν τὸν σῖτον, τὰ δὲ ψυχρινὰ τὸν
 αἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ

20 σκεΐη ἐστί. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις 4
 ἐπεδείκνουν αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους
 ψυχεινά, τοῦ δὲ χειμῶνος ἁλεεινά. καὶ σίμ-
 πασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς
 μεσημβρίαν ἀναπέπταται, ὥστε εὐδηλον εἶναι ὅτι
 25 χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκίος.
 ἔδειξα δὲ καὶ τὴν γυναικωνῖτιν αὐτῇ, θύρα βαλα- 5
 νωτῇ ὠρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε
 ἐκφέρεται ἔνδοθεν ὃ τι μὴ δεῖ, μήτε τεκνοποιῶνται
 οἱ οἰκέται ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ
 30 χρηστοὶ παιδοποιησάμενοι εὐνούστεροι ὥς ἐπὶ τὸ
 πολὺ, οἱ δὲ πονηροὶ συζυγέστες εὐπορώτεροι πρὸς
 τὸ κακουργεῖν γίγνονται. ἐπεὶ δὲ ταῦτα διήλ- 6
 θομεν, ἔφη, οὕτω δὴ ἤδη κατὰ φυλὰς διεκρίνομεν
 τὰ ἔπιπλα. ἡρχόμεθα δὲ πρῶτον, ἔφη, ἀθροί-
 35 ζοντες οἷς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα
 κόσμον γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα
 ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον καὶ στρώματα
 ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑπο-
 δήματα γυναικεῖα, ὑποδήματα ἀνδρεῖα. ὕπλων 7
 40 ἄλλη φυλή, ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη
 σιτοποιικῶν, ἄλλη ὀψοποιικῶν, ἄλλη τῶν ἀμφι
 λουτρὸν, ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας.
 καὶ ταῦτα πάντα διεχωρίσαμεν, οἷς τε αἰεὶ δεῖ
 χρησθαι, καὶ τὰ θοινατικά. χωρὶς δὲ καὶ τὰ κατὰ 8
 45 μῆνα δαπανώμενα ὑφείλομεν, δίχα δὲ καὶ τὰ εἰς
 ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν. οὕτω γὰρ
 ἡττον λανθάνει, ὅπως πρὸς τὸ τέλος ἐκβήσεται.
 ἐπεὶ δὲ ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα,
 εἰς τὰς χώρας τὰς προσηκούσας ἕκαστα διηνέγ-

9 κομεν. μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' 50
 ἡμέραν χρώνται οἱ οἰκέται, οἷον σιτοποικοῖς, ὀφο-
 ποικοῖς, θαλασιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτον,
 ταῦτα μὲν αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου
 δεῖ τιθέναι παρεδώκαμεν καὶ ἐπετάξαμεν σὰ παρέ-
 10 χειν' ὅσοις δ' εἰς ἐορτὰς ἢ ξενοδοκίας χρώμεθα 55
 ἢ εἰς τὰς διὰ χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ
 παρεδώκαμεν καὶ δείξαντες τὰς χώρας αὐτῶν καὶ
 ἀπαριθμήσαντες καὶ γραφάμενοι ἕκαστα εἶπομεν
 αὐτῇ διδόναι τούτων ὅτῳ δέοι ἕκαστον, καὶ μεμνή-
 σθαι ὅ τι ἂν τῷ διδῶ, καὶ ἀπολαμβάνουσαν κατα- 60
 11 τιθέναι πάλιν ὅθεν περ ἂν ἕκαστα λαμβάνῃ. Τὴν
 δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι, ἥτις ἡμῖν
 ἐδόκει εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου
 καὶ ὕπνου καὶ ἀνδρῶν συνουσίας, πρὸς τούτοις
 δὲ ἢ τὸ μνημονικὸν μάλιστα ἐδόκει ἔχειν καὶ τὸ 65
 προνοεῖν, μή τι κακὸν λάβῃ παρ' ἡμῶν ἀμελοῦσα,
 καὶ σκοπεῖν, ὅπως χαριζομένη τι ἡμῖν ὑφ' ἡμῶν
 12 ἀντίτιμῆσεται. ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς
 ἔχειν πρὸς ἡμᾶς, ὅτ' εὐφραينوίμεθα, τῶν εὐφροσυ-
 νῶν μεταδιδόντες καὶ εἴ τι λυπηρὸν εἴη, εἰς ταῦτα 70
 παρακαλούντες. καὶ τὸ προθυμεῖσθαι δὲ συναυξεῖν
 τὸν οἶκον ἐπαιδεύομεν αὐτὴν ἐπιγυγνώσκειν αὐτὴν
 ποιοῦντες καὶ τῆς εὐπραγίας αὐτῇ μεταδιδόντες.
 13 καὶ δικαιοσύνην δ' αὐτῇ ἐνεποιούμεν τιμιωτέρους
 τιθέντες τοὺς δικαίους τῶν ἀδίκων καὶ ἐπιδεικνύ- 75
 οντες πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύ-
 οντας τῶν ἀδίκων· καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ
 14 κατετάττομεν. ἐπὶ δὲ τούτοις πᾶσιν εἶπον, ἔφη,
 ὦ Σώκратες, ἐγὼ τῇ γυναικὶ ὅτι πάντων τούτων

80 οὐδὲν ὄφελος, εἰ μὴ αὐτὴ ἐπιμελήσεται ὅπως
 διαμένῃ ἐκάστῳ ἢ τάξιν. ἐδίδασκον δὲ αὐτὴν
 ὅτι καὶ ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἄρκειν
 δοκεῖ τοῖς πολίταις, ἣν νόμους καλοὺς γράψωνται,
 ἀλλὰ καὶ νομοφύλακας προσαιροῦνται, οἵτινες
 85 ἐπισκοποῦντες τὸν μὲν ποιοῦντα τὰ νόμιμα ἐπαι-
 νοῦσιν, ἣν δέ τις παρὰ τοὺς νόμους ποιῇ, ζημιόουσι.
 νομίσαι οὖν ἐκέλευον, ἔφη, τὴν γυναῖκα καὶ αὐτὴν 15
 νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι καὶ ἐξετάζειν
 δέ, ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὥσπερ ὁ φρούραρχος
 90 τὰς φυλακὰς ἐξετάζει, καὶ δοκιμάζειν εἰ καλῶς
 ἕκαστον ἔχει, ὥσπερ ἡ βουλή ἵππους καὶ ἱππέας
 δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ τιμᾶν ὥσπερ βασι-
 λισσαν τὸν ἄξιον ἀπὸ τῆς παρούσης δυνάμεως
 καὶ λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον.
 95 πρὸς δὲ τούτοις ἐδίδασκον αὐτήν, ἔφη, ὡς οὐκ ἂν 16
 ἄχθοιτο δικαίως, εἰ πλείω αὐτῇ πράγματα προσ-
 τάττω ἢ τοῖς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύ-
 ων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων
 χρημάτων τοσοῦτον, ὅσον φέρειν ἢ θεραπεύειν ἢ
 100 φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἔξεστιν, ὅτῳ
 ἂν μὴ δῶ ὁ κύριος· δεσπότης δὲ ἅπαντ' ἐστίν
 ὅτι ἂν βούληται ἐκάστῳ χρῆσθαι. ὅτῳ οὖν καὶ 17
 σωζομένων μεγίστη ὄνησις καὶ φθειρομένων με-
 γίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα
 105 προσήκουσαν ἀπέφαινον.

Τί οὖν; ἔφη ἐγώ, ὦ Ἰσχόμαχε, ταῦτα ἀκού- 18
 σασσα ἢ γυνὴ πῶς σοὶ ὑπήκουε;

Τί δέ, ἔφη, εἰ μὴ εἰπέ γέ μοι, ὦ Σώκρατες,
 ὅτι οὐκ ὀρθῶς γυγνώσκωμι, εἰ οἰοίμην χαλεπὰ

ἐπιτάττειν διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν 11c
 ὄντων. χαλεπώτερον γὰρ ἂν, ἔφη φάναι, εἰ αὐτῇ
 ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι
 19 δέησει τῶν οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ,
 ἔφη, ὥσπερ καὶ τέκνων ῥᾶον τὸ ἐπιμελεῖσθαι τῇ
 σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν 11i
 κτημάτων, ὅσα ἴδια ὄντα εὐφραίνει, ἥδιον τὸ ἐπι-
 μελεῖσθαι νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν ἑαυ-
 τῆς ἢ ἀμελεῖν.

X Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρί-
 νασθαι τὴν γυναῖκα αὐτῷ ταῦτα, εἶπον, Νῆ τὴν
 "Ηραν, ἔφην, ὦ Ἰσχόμαχε, ἀνδρικήν γε ἐπιδει-
 κνύεις τὴν διάνοιαν τῆς γυναικός.

Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι 5
 πάνυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἃ μου
 ἅπαξ ἀκούσασα ταχὺ ἐπέειθετο.

Τὰ ποῖα; ἔφην ἐγὼ· λέγε· ὡς ἐμοὶ πολὺ ἥδιον
 ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ εἰ Ζεῦξίς
 μοι καλὴν εἰκάσας γραφῇ γυναῖκα ἐπεδείκνυνεν. 10

2 Ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, Ἐγὼ τοίνυν,
 ἔφη, ἰδὼν ποτε αὐτήν, ὦ Σώκρατες, ἐντετριμμένην
 πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοῖ
 εἶναι ἢ ἦν, πολλῇ δ' ἐγχούσῃ, ὅπως ἐρυθροτέρα 15
 φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσιν
 ὑψηλά, ὅπως μείζων δοκοῖ εἶναι ἢ ἐπεφύκει,
 3 Ἐἰπέ μοι· ἔφην· ὦ γύναι, ποτέρως ἂν με κρίναις
 ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ
 σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι καὶ μήτε κομ-
 πάζοιμι, ὡς πλείω ἔστι μοι τῶν ὄντων, μήτε ἀπο- 20
 κρυπτοίμην τι τῶν ὄντων μηδέν, ἢ εἰ πειρώμην

σε ἐξαπατᾶν λέγων τε, ὥς πλείω ἔστι μοι τῶν
 ὄντων, ἐπιδεικνύς τε ἀργύριον κίβδηλον [δηλοῖν
 σε] καὶ ὄρμους ὑποξύλους καὶ πορφυρίδας ἐξι-
 25 τήλους φαίην ἀληθινὰς εἶναι; καὶ ὑπολαβοῦσα 4
 εὐθύς, 'Εὐφήμεί' ἔφη 'μὴ γένοιο σὺ τοιοῦτος· οὐ
 γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπά-
 σασθαι ἐκ τῆς ψυχῆς.' 'Οὐκοῦν' ἔφην ἐγὼ 'συνελ-
 λύθαμεν, ὦ γύναι, ὥς καὶ τῶν σωμάτων κοινωνή-
 30 σουντες ἀλλήλοις;'. 'Φασὶ γοῦν' ἔφη 'οἱ ἄνθρωποι.'
 'Ποτέρως ἂν οὖν' ἔφην ἐγὼ 'τοῦ σώματος αὐτοῦ δοκοῖν 5
 εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἴ σοι τὸ σῶμα
 πειρώμεν παρέχειν τὸ ἑμαυτοῦ ἐπιμελόμενος ὅπως
 ὑγιαῖνόν τε καὶ ἐρρωμένον ἔσται καὶ διὰ ταῦτα
 35 τῷ ὄντι εὐχρως σοι ἔσομαι, ἢ εἴ σοι μίλτῳ ἀλει-
 φόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος ἀν-
 δρειαίῳ ἐπιδεικνύοιμί τε ἑμαυτόν καὶ συνείην
 ἐξαπατῶν σε καὶ παρέχων ὅρῳ καὶ ἄπτεσθαι
 μίλτου ἀντὶ τοῦ ἑμαυτοῦ χρωτός;'. 'Εγὼ μὲν' ἔφη 6
 40 ἐκείνη 'οὐτ' ἂν μίλτου ἀπτοίμην ἥδιον ἢ σοὺ οὐτ'
 ἂν ἀνδρειαίου χρῶμα ἥδιον ὀρώην ἢ τὸ σὸν οὐτ'
 ἂν τοὺς ὀφθαλμοὺς ὑπαλημιμένους ἥδιον ὀρώην
 τοὺς σοὺς ἢ ὑγιαίνοντας.' 'Καὶ ἐμὲ τοῖνον νόμιζε,' 7
 εἰπεῖν ἔφη ὁ Ἰσχύμαχος, 'ὦ γύναι, μήτε ψιμυθίου
 45 μήτε ἐγχοῦσης χρώματι ἥδεσθαι μᾶλλον ἢ τῷ σῶ-
 ἄλλ' ὥσπερ οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους,
 βουσί δὲ βούς ἥδιστον, προβάτοις δὲ πρόβατα,
 οὕτω καὶ οἱ ἄνθρωποι σῶμα καθαρὸν οἶονται
 ἥδιστον εἶναι· αἱ δ' ἀπάται· αὐταὶ τοὺς μὲν ἔξω 8
 50 πὼς δύνανται ἂν ἀνεξελέγκτως ἐξαπατᾶν, συνόν-
 τας δὲ αἰεὶ ἀνάγκη ἀλίσκεσθαι, ἂν ἐπιχειρῶσιν

ἐξαπατᾶν ἀλλήλους. ἡ γὰρ ἐξ εὐνῆς ἀλίσκονται ἐξανιστάμενοι πρὶν παρασκευάσασθαι ἢ ὑπὸ ἰδρώ-
τος ἐλέγχονται ἢ ὑπὸ δακρύων βασανίζονται ἢ
ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν. 55

9 Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπε-
κρίνατο;

Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ τοιοῦτον μὲν οὐδὲν
πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ καὶ πρε-
πόντως ἔχουσιν ἐπειρᾶτο ἑαυτὴν ἐπιδεικνύναι. 60
καὶ ἐμὲ μέντοι ἡρώτα, εἴ τι ἔχοιμι συμβουλευσαι,
ὥς ἂν τῷ ὄντι καλὴ φαίνοιτο, ἀλλὰ μὴ μόνον
10 δοκοίη. καὶ ἐγὼ μέντοι, ὦ Σώκρατες, ἔφη, συνε-
βούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι, ἀλλὰ
σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς μὲν 65
τὸν ἰστὸν προσστᾶσαν ὅ τι μὲν βέλτιον ἄλλου
ἐπίσταίτο ἐπιδιδάξαι, ὅ τι δὲ χεῖρον ἐπιμαθεῖν,
ἐπισκέψασθαι δὲ καὶ τὴν σιτοποιόν, παραστήναι
δὲ καὶ ἀπομετρούσῃ τῇ ταμίᾳ, περιελθεῖν δ' ἐπι-
σκοπούμενην καὶ εἰ κατὰ χώραν ἔχει ἢν δεῖ ἕκαστα. 70
ταῦτα γὰρ ἐδόκει μοι ἅμα ἐπιμέλεια εἶναι καὶ
11 περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον καὶ
τὸ δεῦσαι καὶ μάξαι καὶ ἱμάτια καὶ στρώματα
ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ ἔφην
οὕτως ἂν καὶ ἐσθλείν ἡδιον καὶ ὑγιαίνειν μᾶλλον 75
12 καὶ εὐχρωτέραν φαίνεσθαι τῇ ἀληθείᾳ. καὶ ὅψις
δέ, ὁπότεν ἀνταγωνίζεται διακόνῳ, καθαρωτέρα
οὖσα πρεπόντως τε μᾶλλον ἡμφιεσμένη κινητικὸν
γίγνεται, ἄλλως τε καὶ ὁπότεν τὸ ἐκούσαν χαρί-
ζεσθαι προσῇ ἀντὶ τοῦ ἀναγκαζομένην ὑπηρετεῖν. 80
13 αἱ δ' ἀεὶ καθήμεναι σεμνῶς πρὸς τὰς κεκοσμημένας

καὶ εξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς.
καὶ νῦν, ἔφη, ὦ Σώκρατες, οὕτως εὖ ἴσθι ἡ γυνή
μου κατεσκευασμένη βιοτεύει ὥσπερ ἐγὼ ἐδίδα-
85 σκον αὐτήν καὶ ὥσπερ νῦν σοι λέγω.

Ἐντεῦθεν δ' ἐγὼ εἶπον, ὦ Ἰσχόμαχε, τὰ μὲν XI
δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἱκανῶς μοι δοκῶ
ἀκηκοέναι τὴν πρώτην καὶ ἀξιά γε πάννυ ἐπαίνου
ἀμφοτέρων ὑμῶν. τὰ δ' αὖ σὰ ἔργα, ἔφην ἐγώ,
5 ἤδη μοι λέγε, ἵνα σύ τε ἐφ' οἷς εὐδοκίμεις διη-
γησάμενος ἡσθῇς καὶ γὰρ τὰ τοῦ καλοῦ κάγαθοῦ
ἄνδρὸς ἔργα τελέως διακούσας καὶ καταμαθὼν,
ἦν δύνωμαι, πολλήν σοι χάριν εἰδῶ.

Ἄλλὰ νῆ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ πάννυ 2
10 ἡδέως σοι, ὦ Σώκρατες, διηγῆσομαι ἃ ἐγὼ ποιῶν
διατελῶ, ἵνα καὶ μεταρρυθμίσης με, ἔάν τί σοι
δοκῶ μὴ καλῶς ποιεῖν.

Ἄλλ' ἐγὼ μὲν δὴ, ἔφην, πῶς ἂν δικαίως μεταρ- 3
ρυθμίσαιμι ἄνδρα ἀπειργασμένον καλόν τε κάγα-
15 θόν, καὶ ταῦτα ὧν ἀνὴρ ὃς ἀδολεσχεῖν τε δοκῶ
καὶ ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον
δοκοῦν εἶναι ἐγκλημα πένης καλοῦμαι. καὶ πάννυ 4
μεντᾶν, ὦ Ἰσχόμαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ
ἐπικλήματι τούτῳ, εἰ μὴ πρώην ἀπαντήσας τῷ
20 Νικίου τοῦ ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολου-
θοῦντας αὐτῷ θεατάς, πολὺν δὲ λόγον ἐχόντων
τινῶν περὶ αὐτοῦ ἤκουον· καὶ δῆτα ἡρόμην προσ-
ελθὼν τὸν ἵπποκόμον, εἰ πολλὰ εἶη χρήματα τῷ
ἵππῳ. ὁ δὲ προσβλέψας με ὥς οὐδὲ ὑγιαίνοντα 5
25 τῷ ἐρωτήματι εἶπε 'Πῶς δ' ἂν ἵππῳ χρήματα
γένοιτο;' οὕτω δὴ ἐγὼ ἀνέκνυφα ἀκούσας ὅτι ἐστὶν

ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ
6 τὴν ψυχὴν φύσει ἀγαθὴν ἔχει. ὥς οὖν θεμιτὸν
καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι διηγοῦ τελέως τὰ
σὰ ἔργα, ἵνα ὃ·τι ἂν δύνωμαι ἀκούων καταμαθεῖν 30
πειρῶμαι καὶ ἐγὼ σε ἀπὸ τῆς αὔριον ἡμέρας ἀρξά-
μενος μιμεῖσθαι. καὶ γὰρ ἀγαθὴ ἐστίν, ἔφην ἐγώ,
ἡμέρα ὥς ἀρετῆς ἄρχεσθαι.

7 Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες,
ἐγὼ δ' ὅμως σοὶ διηγέσομαι ἃ ἐγὼ ὅσον δύνamai 35
8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ
γὰρ καταμεμαθηκέναι δοκῶ, ὅτι οἱ θεοὶ τοῖς ἀνθρώ-
ποις ἄνευ μὲν τοῦ γινγνώσκειν τε ἃ δεῖ ποιεῖν καὶ
ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν
ἐποίησαν εὖ πράττειν, φρονίμοις δ' οὐσι καὶ ἐπι- 40
μελέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὐ,
οὕτω δὲ ἐγὼ ἄρχομαι μὲν τοὺς θεοὺς θεραπεύων,
πειρῶμαι δὲ ποιεῖν, ὥς ἂν θέμις ᾦ μοι εὐχομένῳ
καὶ ὑγείας τυγχάνειν καὶ ῥώμης σώματος καὶ
τιμῆς ἐν πόλει καὶ εὐνοίας ἐν φίλοις καὶ ἐν πολέμῳ 45
καλῆς σωτηρίας καὶ πλούτου καλῶς αὐξομένου.

9 Καὶ ἐγὼ ἀκούσας ταῦτα 'Μέλει γὰρ δὴ σοι, ὦ
Ἰσχόμαχε, ὅπως πλουτῆς καὶ πολλὰ χρήματα
ἔχων πολλὰ ἔχης πράγματα τούτων ἐπιμελόμενος;'

Καὶ πάννυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τού- 50
των ὧν ἐρωτᾷς· ἡδὺ γάρ μοι δοκεῖ, ὦ Σώκρατες,
καὶ θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἣν τινος
δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν κατ' ἐμέ
χρήμασιν ἀκόσμητον εἶναι.

10 Καὶ γὰρ καλὰ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐστὶν 55
ἃ σὺ λέγεις, καὶ δυνατοῦ γε ἰσχυρῶς ἀνδρός· πῶς

γὰρ οὐ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἳ οὐ
 δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι, πολλοὶ
 δὲ ἀγαπῶσιν ἢ δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα
 60 πορίζεσθαι. οἳ δὲ δὴ δυνάμενοι μὴ μόνον τὸν
 ἑαυτῶν οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν, ὥστε
 καὶ τὴν πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφί-
 ζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἔρρωμένους
 ἄνδρας χρὴ νομίσαι; ἀλλὰ γὰρ ἐπαινεῖν μὲν, ἔφη 11
 65 ἐγώ, τοὺς τοιούτους πολλοὶ δυνάμεθα· σὺ δέ μοι
 λέξον, ὦ Ἰσχόμαχε, ἀφ' ὧν περ ἤρξω, πῶς ὑγίειας
 ἐπιμελῇ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς
 θέμις εἶναί σοι καὶ ἐκ πολέμου καλῶς σῶζεσθαι;
 τῆς δὲ χρηματίσεως καὶ μετὰ ταῦτα, ἔφη ἐγώ,
 70 ἀρκέσει ἀκούειν.

Ἄλλ' ἔστι μὲν, ἔφη ὁ Ἰσχόμαχος, ὥς γε ἐμοὶ 12
 δοκεῖ, ὦ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλ-
 λήλων. ἐπεὶ γὰρ ἐσθλὴν τις τὰ ἱκανὰ ἔχει,
 ἐκπονοῦντι μὲν ὀρθῶς μᾶλλον δοκεῖ μοι ἢ ὑγίεια
 15 παραμένειν, ἐκπονοῦντι δὲ μᾶλλον ἢ ῥώμη προσ-
 γίγνεσθαι, ἀσκοῦντι δὲ τὰ τοῦ πολέμου κάλλιον
 σῶζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ μὴ κατα-
 μαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὖξεσθαι.

Ἄλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφη ἐγώ, ὦ 13
 80 Ἰσχόμαχε, ὅτι ἐκπονοῦντα φῆς καὶ ἐπιμελόμενον
 καὶ ἀσκοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν
 ἀγαθῶν, ὁποῖον δὲ πόνῳ χρῆ πρὸς τὴν εὐεξίαν καὶ
 ῥώμην καὶ ὅπως ἀσκεῖς τὰ τοῦ πολέμου καὶ ὅπως
 ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὥς καὶ φίλους
 85 ἐπωφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἂν ἠδέως;
 ἔφη ἐγώ, πυθοίμην.

- 14 Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχόμαχος, ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ' ἄν ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι. κἂν μὲν τι κατὰ πόλιν δέῃ πράττειν, 90 ταῦτα πραγματευόμενος περιπάτῃ τούτῳ χρῶμαι·
- 15 ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῃ χρῶμαι τῇ εἰς ἀγρόν ὁδῷ ἴσως ἄμεινον, ὦ
- 16 Σώκρατες, ἢ εἰ ἐν τῷ ξυστῷ περιπατοίην. ἐπειδὰν 95 δὲ ἔλθω εἰς ἀγρόν, ἦν τέ μοι φυτεύοντες τυγχάνωσιν ἦν τε νειοποιούντες ἦν τε σπείροντες ἦν τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως ἕκαστα γίγνεται μεταρρυθμίζω, ἐὰν ἔχω τι
- 17 βέλτιον τοῦ παρόντος. μετὰ δὲ ταῦτα ὡς τὰ 100 πολλὰ ἀναβὰς ἐπὶ τὸν ἵππον ἵππασάμην ἵππασίαν ὡς ἂν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἵππασίαις, οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος, ὡς μέντοι δυνατόν ταῦτα ποιοῦντα ἐπιμέλομαι μὴ 105
- 18 ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὰν δὲ ταῦτα γένηται, ὁ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ χώρου ἦν τι δεώμεθα εἰς ἄστυ. ἐγὼ δὲ τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν οἴκαδε ἀπεστλεγγισάμην. εἰτα δὲ ἀριστῶ, ὦ Σώκρατες, 110 ὅσα μῆτε κενὸς μῆτε ἄγαν πλήρης διημερεύειν.
- 19 Νῆ τὴν Ἥραν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἀρεσκόντως γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ χρόνῳ συνεσκευασμένως χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν καὶ τοῖς πρὸς τὴν ῥώμην παρασκευάσμασι 115 καὶ τοῖς εἰς τὸν πόλεμον ἀσκήμασι καὶ ταῖς τοῦ

πλούτου ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι
δοκεῖ εἶναι. καὶ γὰρ ὅτι ὀρθῶς ἐκάστου τούτων 20
ἐπιμελῇ ἱκανὰ τεκμήρια παρέχῃ· ὑγιαίνουντά τε
120 γὰρ καὶ ἐρρωμένον ὡς ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς
σε ὀρῶμεν καὶ ἐν τοῖς ἵππικωτάτοις τε καὶ πλου-
σιωτάτοις λεγόμενόν σε ἐπιστάμεθα.

Ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὦ Σώκρατες, ὑπὸ 21
πολλῶν πάνυ συκοφαντοῦμαι, σὺ δ' ἴσως ᾧ με
125 ἐρεῖν, ὡς ὑπὸ πολλῶν καλὸς καὶ ἀγαθὸς κέκλημαι.

Ἄλλὰ καὶ ἔμελλον δὲ ἐγώ, ἔφην, ὦ Ἰσχόμαχε, 22
τοῦτο ἐρήσεσθαι, εἴ τινα καὶ τούτου ἐπιμέλειαν
ποιῇ, ὅπως δύνῃ λόγον διδόναι καὶ λαμβάνειν, ἥν-
τινί ποτε δέῃ.

130 Οὐ γὰρ δοκῶ σοι, ἔφη, ὦ Σώκρατες, αὐτὰ ταῦτα
διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι οὐδένα
ἀδικῶ, εὖ δὲ ποιῶ πολλοὺς ὅσον ἂν δύνωμαι;
κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων,
ἀδικοῦντας μὲν καὶ ἰδίᾳ πολλοὺς καὶ τὴν πόλιν
135 καταμανθάνων τινάς, εὖ δὲ ποιοῦντας οὐδένα;

Ἄλλ' εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετᾷς, τοῦτό 23
μοι, ἔφην ἐγώ, ἔτι, ὦ Ἰσχόμαχε, δήλωσον.

Οὐδὲν μὲν οὖν, ὦ Σώκρατες, παύομαι, ἔφη, λέ-
γειν μελετῶν. ἡ γὰρ κατηγοροῦντός τινος τῶν οἰκε-
140 τῶν ἢ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρῶμαι
ἢ μέμφομαι τινα πρὸς τοὺς φίλους ἢ ἐπαινῶ ἢ
διαλλάττω τινὰς τῶν ἐπιτηδείων, πειρώμενος δι-
δάσκειν ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον
ἢ πολεμίους. ἐπιτιμῶμέν τινι στρατηγῷ συμπα- 24
145 ρόντες, ἢ ἀπολογούμεθα ὑπὲρ του, εἴ τις ἀδίκως
αἰτίαν ἔχει, ἢ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις

ἀδίκως τιμᾶται. πολλάκις δὲ καὶ βουλευόμενοι
 ἂ μὲν ἂν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινούμεν,
 ἂ δ' ἂν μὴ βουλώμεθα πράττειν, ταῦτα μεμφό-
 25 μεθα. ἤδη δ', ἔφη, ὦ Σώκρατες, καὶ διειλημμένως 13
 πολλάκις ἐκρίθην ὅ τι χρή παθεῖν ἢ ἀποτίσσαι.

Ἐπὶ τοῦ, ἔφην ἐγώ, ὦ Ἰσχόμαχε; ἐμὲ γὰρ δὴ
 τοῦτο ἐλάνθανεν.

Ἐπὶ τῆς γυναικός, ἔφη.

Καὶ πῶς δὴ, ἔφην ἐγώ, ἀγωνίζῃ; 14

Ὅταν μὲν ἀληθῇ λέγειν συμφέρῃ, πάνν ἐπιει-
 κῶς· ὅταν δὲ ψευδῇ, τὸν ἥττω λόγον, ὦ Σώκρατες,
 οὐ μὰ τὸν Δι' οὐ δύναμαι κρείττω ποιεῖν.

Καὶ ἐγώ εἶπον, Ἴσως γάρ, ὦ Ἰσχόμαχε, τὸ
 ψεύδος οὐ δύνασαι ἀληθὲς ποιεῖν. 15

XII Ἀλλὰ γάρ, ἔφην ἐγώ, μή σε κατακαλύω, ὦ
 Ἰσχόμαχε, ἀπιέναι ἤδη βουλόμενον;

Μὰ Δι', ἔφη, ὦ Σώκρατες· ἐπεὶ οὐκ ἂν ἀπέλ-
 θοιμι πρὶν παντάπασιν ἢ ἀγορὰ λυθῇ.

2 Νῆ Δι', ἔφην ἐγώ, φυλάττει γὰρ ἰσχυρῶς μὴ 5
 ἀποβάλλῃς τὴν ἐπωνυμίαν τὸ ἀνὴρ καλὸς ἀγαθὸς
 κεκληῖσθαι. νῦν γὰρ πολλῶν σοι ἴσως ὄντων
 ἐπιμελείας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις,
 ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

Ἀλλὰ τοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδ' 11
 ἐκείνᾳ μοι ἀμελεῖται, ἂ σὺ λέγεις· ἔχω γὰρ ἐπιτρό-
 πους ἐν τοῖς ἀγροῖς.

3 Πότερα δέ, ἐγώ ἔφην, ὦ Ἰσχόμαχε, ὅταν δεηθῇς
 ἐπιτρόπου, καταμαθὼν ἦν που ἢ ἐπιτροπευτικὸς
 ἀνὴρ, τοῦτον πειρᾷ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος 1
 δεηθῇς, καταμαθὼν εὖ οἶδ' ὅτι ἦν που ἰδῆς τεκ-

τονικόν, τούτον πειρᾶ κτᾶσθαι, ἢ αὐτὸς παιδεύεις τοὺς ἐπιτρόπους ;

Αὐτὸς νῆ Δί', ἔφη, ὦ Σώκρατες, πειρῶμαι παι- 4
20 δεύειν. καὶ γὰρ ὅστις μέλλει ἀρκέσειν, ὅταν ἐγὼ
ἀπῶ, ἀντ' ἐμοῦ ἐπιμελόμενος, τί αὐτὸν καὶ δεῖ
ἄλλο ἐπίστασθαι ἢ ἅπερ ἐγώ ; εἴπερ γὰρ ἱκανὸς
εἰμι τῶν ἔργων προστατεύειν, κἂν ἄλλον δήπου
δυναίμην διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.

25 Οὐκοῦν εὐνοϊαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν 5
ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ
σοῦ παρών. ἄνευ γὰρ εὐνοίας τί ὄφελος καὶ
ὑποίας τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται ;

Οὐδὲν μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τοι τὸ
30 εὐνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι
παιδεύειν.

Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὐνοϊαν ἔχειν 6
σοὶ καὶ τοῖς σοῖς διδάσκεις ὅντινα ἂν βούλῃ ;

Εὐεργετῶν νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς
35 ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδώσιν ἡμῖν.

Τοῦτο οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες 7
τῶν σῶν ἀγαθῶν εὐνοὶ σοὶ γίγνονται καὶ ἀγαθὸν
τί σε βούλονται πράττειν ;

Τοῦτο γὰρ ὄργανον, ὦ Σώκρατες, εὐνοίας ἄρισ-
40 τον ὁρῶ ὄν.

*Ὦν δὲ δὴ εὐνοὺς σοὶ γένηται, ἔφην, ὦ Ἰσχό- 8
μαχε, ἢ τούτου ἕνεκα ἱκανὸς ἔσται ἐπιτροπεύειν ;
οὐχ ὁρᾷς ὅτι καὶ ἑαυτοῖς εὐνοὶ πάντες ὄντες ὡς
εἰπεῖν ἀνθρώποι, πολλοὶ αὐτῶν εἰσὶν οἱ οὐκ ἐθέ-
45 λουσιν ἐπιμελεῖσθαι, ὅπως αὐτοῖς ἔσται ταῦτα ἂ
βούλονται εἶναι σφισι τὰ ἀγαθὰ ;

- 9 'Αλλὰ ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοιούτους
ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπι-
μελεῖσθαι διδάσκω.
- 10 Πῶς, ἔφη ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ 50
ἐγὼ παντάπασιν οὐ διδακτὸν ᾧμην εἶναι, τὸ ἐπι-
μελῆ ποιῆσαι.
- Οὐδὲ γὰρ ἐστίν, ἔφη, ὦ Σώκρατες, ἐφεξῆς γε
οὕτως οἶόν τε πάντας διδάξαι ἐπιμελεῖς εἶναι.
- 11 Ποίους μὲν δὴ, ἐγὼ ἔφη, οἶόν τε; πάντως μοι 55
σαφῶς τούτους διασήμηνον.
- Πρῶτον μὲν, ἔφη, ὦ Σώκρατες, τοὺς οἴνου ἀκρα-
τεῖς οὐκ ἂν δύναίτο ἐπιμελεῖσθαι ποιῆσαι· τὸ γὰρ
μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεο-
μένων.
- 12 Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφη, ἀδύνα- 60
τοί εἰσιν ἐπιμέλεσθαι ἢ καὶ ἄλλοι τινές;
- Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ οἷ γε τοῦ
ὑπνου· οὔτε γὰρ ἂν αὐτὸς δύναίτο ὁ καθεύδων τὰ
δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.
- 13 Τί οὖν; ἐγὼ ἔφη, οὗτοι αὖ μόνοι ἀδύνατοι 65
ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι
ἢ καὶ ἄλλοι τινές πρὸς τούτοις;
- "Εμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος, καὶ οἱ
τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχ- 70
θῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ τούτου·
- 14 οὔτε γὰρ ἐλπίδα οὗτ' ἐπιμέλειαν ἡδίονα ῥᾶδιον 75
εὔρεῖν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μὴν,
ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν
εὐπετές ἐστι τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι. 15
ὕφιεμαι οὖν καὶ οὐς ἂν τοιούτους γινῶ ὄντας

μηδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων τινὰς καθι-
στάναι.

Τί δέ, ἔφην ἐγώ, οὔτινες αὐ ἐρωτικῶς ἔχουσι τοῦ 15
80 κερδαίνειν, ἡ καὶ οὗτοι ἀδύνατοί εἰσιν εἰς ἐπιμέ-
λειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι;

Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ
καὶ πάννυ εὐάγωγοί, εἰσιν εἰς τὴν τούτων ἐπιμέ-
λειαν· οὐδὲν γὰρ ἄλλο δεῖ ἢ δεῖξαι μόνον αὐτοῖς
85 ὅτι κερδαλέον ἐστὶν ἡ ἐπιμέλεια.

Τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τε εἰσιν 16
ὧν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι
μετρίως ἔχουσι, πῶς ἐκδιδάσκεις ὧν σὺ βούλει
ἐπιμελεῖς γίγνεσθαι;

90 Ἀπλῶς, ἔφη, πάννυ, ὦ Σώκρατες. ὅταν μὲν γὰρ
ἐπιμελομένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι
αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι
καὶ ποιεῖν ὅποια δέχεται αὐτούς.

Ἴθι, ἐγώ ἔφην, ὦ Ἰσχόμαχε, καὶ τόδε μοι πα- 17
95 ρατραπόμενος τοῦ λόγου περὶ τῶν παιδευομένων
εἰς τὴν ἐπιμέλειαν δήλωσον περὶ τοῦ παιδεύεσ-
θαι, εἰ οἶόν τέ ἐστὶν ἀμελῇ αὐτὸν ὄντα ἄλλους
ποιεῖν ἐπιμελεῖς.

Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον 18
100 ἢ ἄμουσον ὄντα αὐτὸν ἄλλους μουσικῶς ποιεῖν.
χαλεπὸν γὰρ τοῦ διδασκάλου πονηρῶς τι ὑπο-
δεικνύοντος καλῶς τοῦτο ποιεῖν μαθεῖν καὶ ἀμελεῖν
γε ὑποδεικνύοντος τοῦ δεσπότης χαλεπὸν ἐπιμελῇ
θεράποντα γενέσθαι. ὥς δὲ συντόμως εἰπεῖν, πο- 19
105 νηροῦ μὲν δεσπότης οἰκέτας οὐ δοκῶ χρηστοὺς
καταμεμαθηκέναι· χρηστοῦ μέντοι πονηροὺς ἤδη

εἶδον, οὐ μέντοι ἀζημίους γε. τὸν δὲ ἐπιμελητικούς
 βουλόμενον ποιήσασθαι τινὰς καὶ ἐφορατικὸν δεῖ
 εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ χάριν ἐθέ-
 λοντα τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ ¹¹⁰
 καὶ δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπιθεῖναι τῷ
 20 ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν, ἔφη ὁ
 Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη ἀπό-
 κρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχῶν ἀγαθοῦ
 παχύναι αὐτὸν ὡς τάχιστα βουλόμενος ἤρετο τῶν ¹¹⁵
 δεινῶν τίνα ἀμφ' ἵππους δοκούντων εἶναι, τί τά-
 χιστα παχύνει ἵππον· τὸν δ' εἰπεῖν λέγεται, ὅτι
 δεσπότης ὀφθαλμός. οὕτω δ', ἔφη, ὦ Σώκρατες,
 καὶ τὰλλὰ μοι δοκεῖ δεσπότης ὀφθαλμός τὰ καλὰ
 τε καὶ ἀγαθὰ μάλιστα ἐργάζεσθαι. ¹²⁰

XIII Ὅταν δὲ παραστήσης τινί, ἔφη ἐγώ, τοῦτο
 καὶ πάννυ ἰσχυρῶς, ὅτι δεῖ ἐπιμελεῖσθαι ὧν ἂν σὺ
 βούλῃ, ἢ ἱκανὸς ἤδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν,
 ἢ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει
 ἐπίτροπος ἱκανὸς ἔσεσθαι; ⁵

2 Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοι-
 πὸν αὐτῷ ἔστι γινῶναι, ὃ τι τε ποιητέον καὶ ὁπότε
 καὶ ὅπως, εἰ δὲ μή, τί μᾶλλον ἐπιτρόπου ἀνευ
 τούτων ὄφελος ἢ ἱατροῦ ὃς ἐπιμελοῖτο μὲν κάμ-
 νοντός τινος πρῶτί τε ἰὼν καὶ ὀψέ, ὃ τι δὲ συμ- ¹⁰
 φέρον τῷ κάμνοντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη;

3 Ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα,
 ἔτι τινός, ἔφη ἐγώ, προσδεήσεται ἢ ἀποτετελεσ-
 μένος ἤδη οὗτός σοι ἔσται ἐπίτροπος;

Ἄρχειν γε, ἔφη, οἶμαι δεῖν αὐτὸν μαθεῖν τῶν ¹⁵
 ἐργαζομένων.

Ἡ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἱκανοὺς εἶναι 4
παιδεύεις τοὺς ἐπιτρόπους;

Πειρῶμαί γε δὴ, ἔφην ὁ Ἰσχόμαχος.

20 Καὶ πῶς δὴ, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ
ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις;

Φαύλως, ἔφη, πάνυ, ὦ Σώκρατες, ὥστε ἴσως ἂν
καὶ καταγελάσῃς ἀκούων.

Οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα κατα- 5
25 γέλωτος, ὦ Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς
ἀνθρώπων δύναται ποιεῖν, δῆλον ὅτι οὗτος καὶ
δεσποτικούς ἀνθρώπων δύναται διδάσκειν, ὅστις
δὲ δεσποτικούς, δύναται ποιεῖν καὶ βασιλικούς.
ὥστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος εἶναι ἀλλ'
30 ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν.

Οὐκοῦν, ἔφην, ὦ Σώκρατες, τὰ μὲν ἄλλα ζῶα 6
ἐκ δυοῖν τούτων τὸ πείθεσθαι μαρθάνουσιν, ἐκ τε
τοῦ ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ ἐκ
τοῦ ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν. οἷ 7
35 τε γοῦν πῶλοι μαρθάνουσιν ὑπακούειν τοῖς πωλο-
δάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων τι αὐ-
τοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
ἔστ' ἂν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ
καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ 8
40 γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα ὄντα ὁμῶς καὶ
περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μαρθάνει
τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γὰρ πείθεται,
λαμβάνει τι ὃν δεῖται, ὅταν δὲ ἀμελῇ, κολάζεται.
ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, 9
45 ἐπιδεικνύοντα ὡς συμφέρεи αὐτοῖς πείθεσθαι, τοῖς
δὲ δούλοις καὶ ἡ δοκούσα θηριώδης παιδεία εἶναι

- πάνυ ἐστὶν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσ-
 κειν· τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις
 προσχαρίζομενος ἂν πολλὰ ἀνύτοις παρ' αὐτῶν.
 αἱ δὲ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παρο- 50
 ξύνονται. πεινῶσι γὰρ τοῦ ἐπαίνου οὐχ ἡττον
 ἔνιαι τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ
 10 ποτῶν. ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἷμαι
 πιθανωτέροις ἀνθρώποις χρῆσθαι, διδάσκω οὓς ἂν
 ἐπιτρόπους βούλωμαι καταστήσαι καὶ τάδε συλ- 55
 λαμβάνω αὐτοῖς· ἱμάτιά τε γὰρ ἃ δεῖ παρέχειν
 ἐμὲ τοῖς ἐργαστήρσι καὶ ὑποδήματα οὐχ ὅμοια
 πάντα ποιῶ, ἀλλὰ τὰ μὲν χεῖρω, τὰ δὲ βελτίω,
 ἵνα ἢ τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ δὲ
 11 χεῖρονι τὰ ἡττω διδόναι. πάνυ γάρ μοι δοκεῖ, 60
 ἔφη, ὦ Σώκρατες, ἀθυμῖα ἐγγίγνεσθαι τοῖς ἀγαθοῖς,
 ὅταν ὀρώσι τὰ μὲν ἔργα δι' αὐτῶν καταπραττόμενα,
 τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς τοὺς μῆτε
 12 πονεῖν μῆτε κινδυνεύειν ἐθέλοντας, ὅταν δέη. αὐτὸς
 τε οὖν οὐδ' ὅπως τι οὖν τῶν ἴσων ἀξιῶ τοὺς ἀμεί- 65
 νους τοῖς κακίοσι τυγχάνειν τοὺς τε ἐπιτρόπους
 ὅταν μὲν εἰδῶ διαδεδωκότας τοῖς πλείστου ἀξίοις
 τὰ κράτιστα, ἐπαινῶ, ἣν δὲ ἴδω ἢ κολακεύμασί
 τινα προτιμώμενον ἢ καὶ ἄλλη τινὶ ἀνωφελεῖ
 χάριτι, οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρώμαι 70
 διδάσκειν, ὦ Σώκρατες, ὅτι οὐδ' αὐτῷ σύμφορα
 ταῦτα ποιεῖ.
- XIV Ὅταν δέ, ὦ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν
 ἡδὴ ἱκανὸς σοι γένηται ὥστε πειθομένους παρέ-
 χεσθαι, ἢ ἀποτετελεσμένον τοῦτον ἡγῇ ἐπίτροπον
 ἢ ἔτι τινὸς προσδεῖται ὃ ταῦτα ἔχων ἂν σὺ εἴρηκας;

5 Ναὶ μὰ Δί', ἔφη ὁ Ἰσχύμαχος, τοῦ γε ἀπέχεσ- 2
 θαι τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ
 τοὺς καρποὺς μεταχειριζόμενος τολμῶν ἀφανίζειν,
 ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἂν
 ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;
 10 Ἡ καὶ ταύτην οὖν, ἔφη ἐγώ, τὴν δικαιοσύνην 3
 σὺ ὑποδύῃ διδάσκεις;

Καὶ πάνν, ἔφη ὁ Ἰσχύμαχος· οὐ μέντοι γε πάν-
 τας ἐξ ἐτοίμου εὗρίσκω ὑπακούοντας τῆς διδασκα-
 λίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκων 4
 15 τος νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλωνος πειρῶμαι,
 ἔφη, λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην
 τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ
 ἄνδρες θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης
 τῆς τοιαύτης διδασκαλίᾳ. γέγραπται γὰρ ζημιούσ- 5
 20 θαι ἐπὶ τοῖς κλέμμασι καὶ δεδέσθαι, ἣν τις ἀλφῶ
 ποιῶν, καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον
 οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῇ
 ποιῆσαι τοῖς ἀδίκους τὴν αἰσχροκέρδειαν. ἐγὼ 6
 οὖν, ἔφη, καὶ τούτων [προσφέρων] ἔνια καὶ ἄλλα
 25 τῶν βασιλικῶν νόμων προσφερόμενος πειρῶμαι
 δικαίους περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι
 τοὺς οἰκέτας. ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι 7
 μόνον εἰσὶ τοῖς ἁμαρτάνουσιν, οἱ δὲ βασιλικοὶ
 νόμοι οὐ μόνον ζημιοῦσι τοὺς ἀδικοῦντας, ἀλλὰ
 30 καὶ ὠφελοῦσι τοὺς δικαίους· ὥστε ὁρῶντες πλου-
 σιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδίκων
 πολλοὶ καὶ φιλοκερδεῖς ὄντες εὖ μάλα ἐπιμένουσι
 τῷ μὴ ἀδικεῖν. οὓς δ' ἂν αἰσθάνωμαι, ἔφη, ὅμως 8
 καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, τούτους

ὥς ἀνηκέστους πλεονέκτας ὄντας ἤδη καὶ τῆς χρή- 35
 9 σεως ἀποπαύω. οὓς δ' ἂν αὐτὸν καταμάθῃ μὴ τῷ
 πλέον ἔχειν μόνον διὰ τὴν δικαιοσύνην ἐπαιρομέ-
 νους δικαίους εἶναι, ἀλλὰ καὶ τοῦ ἐπαινεῖσθαι ἐπι-
 θυμοῦντας ὑπ' ἐμοῦ, τοῦτοις ὥσπερ ἐλευθέρους ἤδη
 10 χρώμεαι οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν ὡς 40
 καλοὺς τε καὶ αγαθοὺς. τούτῳ γάρ μοι δοκεῖ, ἔφη,
 ὦ Σώκратες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φι-
 λοκερδοῦς, τῷ ἐθέλειν ἐπαίνου καὶ τιμῆς ἕνεκα καὶ
 πονεῖν ὅπου δεῖ καὶ κινδυνεύειν καὶ αἰσχυρῶν κερ-
 δῶν ἀπέχεσθαι. 45

XV Ἀλλὰ μέντοι ἐπειδάν γε ἐμποιήσῃς τινὲς τὸ βούλεσ-
 θαί σοι εἶναι τὰ γαθὰ, ἐμποιήσῃς δὲ τῷ αὐτῷ τούτῳ
 τὸ ἐπιμελεῖσθαι ὅπως ταῦτά σοι ἐπιτελῆται, ἔτι δὲ
 πρὸς τοῦτοις ἐπιστήμην κτήσῃ αὐτῷ, ὥς ἂν ποιού-
 μενα ἕκαστα τῶν ἔργων ὠφελιμώτερα γίγνοιτο, 5
 πρὸς δὲ τοῦτοις ἄρχειν ἱκανὸν αὐτὸν ποιήσῃς, ἐπὶ
 δὲ τοῦτοις πᾶσιν ἤδηταί σοι τὰ ἐκ τῆς γῆς ὡραῖα
 ἀποδεικνύων ὅτι πλείστα ὥσπερ σὺ σαυτῷ, οὐκέτι
 ἐρήσομαι περὶ τούτου, εἰ ἔτι τινὸς ὁ τοιοῦτος προσ-
 δεῖται· πάννυ γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος 10
 εἶναι ἐπίτροπος ὧν τοιοῦτος. ἐκείνο μέντοι, ἔφη
 ἐγώ, ὦ Ἰσχόμαχε, μὴ ἀπολίπῃς, ὃ ἡμῖν ἀργότατα
 ἐπιδεδράμῃται τοῦ λόγου.

2 Τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

Ἐλεξας δὴ πον, ἔφη ἐγώ, ὅτι μέγιστον εἴη μαθεῖν 15
 ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μή, οὐδὲ τῆς
 ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μή
 τις ἐπίσταται ἃ δεῖ καὶ ὡς δεῖ ποιεῖν.

3 Ἐνταῦθα δὲ εἶπεν ὁ Ἰσχόμαχος· Τὴν τέχνην με

20 ἤδη, ὦ Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας;

Αὕτη γὰρ ἴσως, ἔφην ἐγώ, ἤδη ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιο-
25 τεύειν.

Νῦν τοίνυν, ἔφη, ὦ Σώκρατες, καὶ τὴν φιλαν- 4
θρωπλίαν ταύτης τῆς τέχνης ἀκούσῃ. τὸ γὰρ ὠφε-
λιμωτάτην οὖσαν καὶ ἡδίστην ἐργάζεσθαι καὶ
καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀν-
30 θρώποις ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν
πῶς οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦ-
μεν καὶ τῶν ζώων ὅποσα καλὰ καὶ μεγάλα καὶ
ὠφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.

Ἄλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὦ Ἰσχόμαχε, ἱκα- 5
35 νῶς δοκῶ καταμεμαθηκέναι ἢ εἶπας, καθὰ δεῖ
διδάσκειν τὸν ἐπίτροπον· καὶ γὰρ ἢ ἔφησθα εὖνουν
σοι ποιεῖν αὐτὸν μαθεῖν δοκῶ καὶ ἢ ἐπιμελῇ καὶ
ἀρχικὸν καὶ δίκαιον. ὃ δὲ εἶπας ὡς δεῖ μαθεῖν 6
τὸν μέλλοντα ὀρθῶς γεωργίας ἐπιμελεῖσθαι καὶ ἂ
40 δεῖ ποιεῖν καὶ ὡς δεῖ καὶ ὅποτε ἕκαστα, ταῦτά μοι
δοκοῦμεν, ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέ-
ναι τῷ λόγῳ· ὥσπερ εἰ εἵποις, ὅτι δεῖ γράμματα 7
ἐπίσταςθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγο-
ρευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγινώσ-
45 κειν. ταῦτα γὰρ ἐγὼ ἀκούσας, ὅτι μὲν δεῖ γράμ-
ματα ἐπίσταςθαι ἡκικήῃ ἄν, τοῦτο δὲ εἰδὼς
οὐδέν τι οἶμαι μᾶλλον ἂν ἐπισταίμην γράμματα.
οὕτω δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίσταςθαι γεωργίαν 8
τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς ῥαδίως.

- πέπεισμαι, τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον 50
 9 ἐπίσταμαι ὅπως δεῖ γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα
 μάλα δόξειε γεωργεῖν, ὅμοιος ἂν μοι δοκῶ εἶναι τῷ
 περιούντι ἰατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας,
 εἰδοῖτι δὲ οὐδὲν ὅ τι συμφέρει τοῖς κάμνουσιν. ἔν'
 οὖν μὴ τοιοῦτος ὦ, ἔφην ἐγώ, δίδασκέ με αὐτὰ τὰ 55
 10 ἔργα τῆς γεωργίας. ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες,
 οὐχ ὥσπερ γε τὰς ἄλλας τέχνας κατατριβῆναι δεῖ
 μαυθάνοντας πρὶν ἄξια τῆς τροφῆς ἐργάζεσθαι
 τὸν διδασκόμενον, οὐχ οὕτω καὶ ἡ γεωργία δύσκο-
 λός ἐστι μαθεῖν, ἀλλὰ τὰ μὲν ἰδὼν ἂν ἐργαζομέ- 60
 νους, τὰ δὲ ἀκούσας, εὐθύς ἂν ἐπίσταιο, ὥστε καὶ
 ἄλλον, εἰ βούλοιο, διδάσκειν. οἶμαι δ', ἔφη, πάνυ
 καὶ λεληθῆναι πολλά σε σεαυτὸν ἐπιστάμενον αὐτῆς.
 11 καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῦται ἀποκρύπτουταί
 πῶς τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης, 65
 τῶν δὲ γεωργῶν ὁ κάλλιστα μὲν φυτεύων μάλιστ'
 ἂν ἥδοιτο, εἴ τις αὐτὸν θεῶτο, ὁ κάλλιστα δὲ σπεί-
 ρων ὡσαύτως· ὅ τι δὲ ἔροιο τῶν καλῶς πεποιημέ-
 νων, οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο ὅπως ἐπόησεν.
 12 οὕτω καὶ τὰ ἥθη, ὦ Σώκρατες, ἔφη, γενναιοτάτους 70
 τοὺς αὐτῇ συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.
 13 Ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγώ, καλὸν καὶ
 οὐχ οἷον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήμα-
 τος· σὺ δέ, ὅτι εὐπετές ἐστι μαθεῖν, διὰ τοῦτο
 πολὺ μοι μᾶλλον διέξιθι αὐτήν. οὐ γὰρ σοὶ αἰσ- 75
 χρόν τὰ ῥάδια διδάσκειν ἐστίν, ἀλλ' ἐμοὶ πολὺ
 αἰσχίον μὴ ἐπίστασθαι, ἄλλως τε καὶ εἰ χρήσιμα
 XVI ὄντα τυγχάνει. Πρῶτον μὲν τοίνυν, ἔφη, ὦ Σώ-
 κρατες, ταῦτο ἐπιδείξαι βούλομαί σοι ὡς οὐ χαλε-

πόν ἐστιν ὃ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστατα αὐτὴν διεξιόντες, 5 ἤκιστα δὲ ἐργαζόμενοι. φασὶ γὰρ τὸν μέλλοντα 2 ὀρθῶς γεωργήσειν τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

Ὅρθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὁ γὰρ μὴ εἰδώς, ὃ τι δύναται ἡ γῆ φέρειν, οὐδ' ὃ τι σπεί- 10 ρειν οἶομαι οὐδ' ὃ τι φυτεύειν δεῖ εἰδεῖν αὖν.

Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς 3 τοῦτο ἐστὶ γινῶναι ὃ τι τε δύναται φέρειν καὶ ὃ τι μὴ δύναται, ὀρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὴ μέντοι γινῶ τις, οὐκέτι συμφέρει θεομαχεῖν. 15 οὐ γὰρ αὖν ὅτου δέοιτο αὐτός, τοῦτο σπείρων καὶ φυτεύων μᾶλλον αὖν ἔχοι τὰ ἐπιτήδεια ἢ ὃ τι ἡ γῆ ἡδοιτο φύουσα καὶ τρέφουσα. ἦν δ' ἄρα δι' ἀργίαν 4 τῶν ἐχόντων αὐτὴν μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, ἔστι καὶ παρὰ γείτονος τόπου πολλάκις 20 ἀληθέστερα περὶ αὐτῆς γινῶναι ἢ παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα δὲ ὅμως 5 ἐπιδείκνυσιν τὴν αὐτῆς φύσιν· ἡ γὰρ τὰ ἀγρία καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ ἡμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτως καὶ οἱ μὴ 25 πᾶν ἔμπειροι γεωργίας ὅμως δύνανται διαγιγνώσκειν.

Ἀλλὰ τοῦτο μὲν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἱκανῶς 6 ἤδη μοι δοκῶ ἀποτεθαρρηκέναι, ὥς οὐ δεῖ φοβούμενον, μὴ οὐ γινῶ τῆς γῆς φύσιν, ἀπέχεσθαι γεω- 30 ρίας. καὶ γὰρ δὴ, ἔφην, ἀνεμνήσθην τὸ τῶν ἀλιέων, 7 ὅτι θαλαττουργοὶ ὄντες καὶ οὔτε καταστήσαντες ἐπὶ θέαν οὐθ' ἥσυχοι βαδίζοντες, ἀλλὰ παρατρέ-

χοντες ἅμα τοὺς ἀγρούς, ὅταν ὀρώσι τοὺς καρποὺς ἐν τῇ γῇ, ὅμως οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς, ὅποια τε ἀγαθὴ ἐστὶ καὶ ὅποια κακὴ, ἀλλὰ 35 τὴν μὲν ψέγουσι, τὴν δ' ἐπαινοῦσι. καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας ὀρῶ αὐτοὺς τὰ πλεῖστα κατὰ ταῦτα ἀποφαινόμενους περὶ τῆς ἀγαθῆς γῆς.

8 Πόθεν οὖν βούλει, ἔφη, ὦ Σώκρατες, ἀρξωμαι 40 σε τῆς γεωργίας ὑπομιμνήσκειν; οἶδα γὰρ ὅτι ἐπισταμένῳ σοι πάνυ πολλὰ φράσω ὡς δεῖ γεωργεῖν.

9 Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, πρῶτον ἂν ἠδέως μαυθάνειν, φιλοσόφου γὰρ 45 μάλιστά ἐστιν ἀνδρός, ὅπως ἂν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι.

10 Οὐκοῦν τοῦτο μὲν οἶσθα ὅτι τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι; 50

11 Οἶδα γάρ, ἔφην ἐγώ.

Εἰ οὖν ἀρχολίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶ-
νος;

Ἄλλα πηλὸς ἂν εἴη, ἐγὼ ἔφην.

Ἄλλα τοῦ θέρους σοι δοκεῖ;

Σκληρὰ, ἔφην ἐγώ, ἡ γῇ ἔσται κινεῖν τῷ 55
ζεύγει.

12 Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον.

Εἰκὸς γάρ, ἔφην ἐγώ, ἐστὶ μάλιστα χεῖσθαι τὴν 60
γῆν τηνικαῦτα κινουμένην.

Καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὦ

Σώκρατες, τηνικαῦτα κόπρον μὲν τῇ γῇ ἤδη παρέ-
 χειν, καρπὸν δ' οὐπω καταβαλεῖν ὥστε φύεσθαι.
 65 οἶμαι γὰρ δὴ καὶ τοῦτό σ' ἔτι γιγνώσκειν ὅτι εἰ 13
 μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὕλης τε δεῖ καθαρὰν
 αὐτὴν εἶναι καὶ ὀπτὴν ὅτι μάλιστά πρὸς τὸν
 ἥλιον.

Πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι
 70 χρῆναι ἔχειν.

Ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον 14
 ἂν γίγνεσθαι ἢ εἰ ἐν τῷ θέρει ὅτι πλειστάκις
 μεταβάλοι τις τὴν γῆν ;

Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἂν
 75 μᾶλλον ἢ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνουτο ὑπὸ
 τοῦ καύματος, ἢ δὲ γῇ ὀπτῶτο ὑπὸ τοῦ ἡλίου,
 ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῳ τῇ
 ἡμέρᾳ κινοίῃ τῷ ζεύγει.

Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, 15
 80 ἔφη, οὐκ εὐδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν
 τὴν γῆν καὶ τὴν ὕλην ;

Καὶ τὴν μὲν γε ὕλην, ἔφην ἐγώ, καταβάλλειν,
 ὡς αὐαίνεται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ὡς
 ἢ ὥμῃ αὐτῆς ὀπτᾶται.

Περὶ μὲν τῆς νεοῦ ὁρᾶς, ἔφη, ὦ Σώκρατες, ὡς XVII
 ἀμφοτέροις ἡμῖν ταῦτὰ δοκεῖ.

Δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

Περὶ γε μέντοι τοῦ σπόρου ἄλλο τι, ἔφη,
 5 ὦ Σώκρατες, γιγνώσκεις ἢ τὴν ὥραν σπεῖρειν
 ἥς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πείραν λα-
 βόντες, πάντες δὲ οἱ νῦν λαμβάνοντες, ἐγνώκασι
 κρατίστην εἶναι ; ἐπειδὴν γὰρ ὁ μετοπωρινὸς 2

χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τοῦ θεοῦ ἀποβλέπουσιν, ὅποτε βρέξας τὴν γῆν ἀφήσει¹⁰ αὐτοὺς σπείρειν.

Ἐγνώκασι δὴ γ', ἔφην ἐγώ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.¹⁵

3 Οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὁμογνυμονοῦμεν πάντες οἱ ἄνθρωποι.

Ἄ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίγνεται ὁμονοεῖν· οἷον ἅμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν, ἢν δύνωνται, καὶ²⁰ πῦρ κάειν ἅμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.

4 Ἄλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, ὦ Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρῶμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

Ἄλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος²⁵ ἄγει, ἀλλὰ τὸ μὲν τῷ πρῶμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 Σὺ οὖν, ἔφη, ὦ Σώκρατες, πότερον ἡγῇ κρεῖττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ ἐάν τε ὀλίγον σπέρμα σπείρῃ³⁰ τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν;

6 Καὶ ἐγὼ εἶπον, Ἐμοὶ μέν, ὦ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γὰρ νομίζω κρεῖττον εἶναι αἰεὶ ἀρκούντα σίτον³⁵ λαμβάνειν ἢ ποτὲ μὲν πάνυ πολλὴν ποτὲ δὲ μῆδ' ἱκανόν.

Καὶ τοῦτο τοίνυν σύγε, ἔφη, ὦ Σώκρατες,

ὁμογνωμονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

Τί γάρ, ἔφην ἐγώ, ἐν τῷ ῥίπτειν τὸ σπέρμα 7 ποικίλη τέχνη ἔνεστι ;

Πάντως, ἔφη, ὦ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι. τὸ σπέρμα καὶ σύ που οἶσθα, ἔφη.

Καὶ γὰρ ἐώρακα, ἔφην ἐγώ.

Ῥίπτειν δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται, οἱ δ' οὐ.

Οὐκοῦν τοῦτο μὲν, ἔφην ἐγώ, ἤδη μελέτης δεῖται, ὥσπερ τοῖς κιθαρισταῖς ἢ χεῖρ, ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ.

Πάνυ μὲν οὖν, ἔφη· ἦν δέ γε ἦ, ἔφη, ἢ γῆ ἢ 8 μὲν λεπτοτέρα, ἢ δὲ παχυτέρα ;

Τί τοῦτο, ἐγώ ἔφην, λέγεις ; ἀρά γε τὴν μὲν λεπτοτέραν ὕπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ ἰσχυροτέραν ;

Τοῦτ', ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἴσον ἂν ἑκατέρᾳ τῇ γῇ σπέρμα διδοίης ἢ ποτέρᾳ ἂν πλείον.

Τῷ μὲν οἴνῳ, ἔφην, ἔγωγε νομίζω τῷ ἰσχυρο- 9 τέρῳ πλείον ἐπιχεῖν ὕδωρ καὶ ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλείον βάρος, εἰ δὲ τι φέρειν, ἐπιτιθέναι, καὶ δὲ τρέφεσθαι τινας, τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους προστάξαιμι. εἰ δὲ ἢ ἀσθενῆς γῆ ἰσχυροτέρα, ἔφην ἐγώ, γίγνεται, ἦν τις πλείονα καρπὸν αὐτῇ ἐμβάλλῃ, ὥσπερ τὰ ὑποζύγια, τοῦτο σύ με δίδασκε.

Καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, Ἀλλὰ παλῖς 10 μὲν σύ γε, ἔφη, ὦ Σώκρατες. εὐ γε μέντοι, ἔφη, ἴσθι,

ἦν μὲν ἐμβαλὼν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν ᾧ πολλὰν ἔχει τροφήν ἢ γῇ ἀπὸ τοῦ οὐρανοῦ χλόης ᾧ γενομένης ἀπὸ τοῦ σπέρματος καταστρέφῃς αὐτὸ πάλιν, τοῦτο γίνεται σῖτος τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου ἰσχύς αὐτῇ ἐγγίγνεται ἦν μέντοι ἐκτρέφειν ἐᾷς τὴν γῆν διὰ τέλους τὸ σπέρμα εἰς καρπὸν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐς τέλος πολλὸν ἵς καρπὸν ἐκφέρειν. καὶ συτὶ δὲ ἀσθενεῖ χαλεπὸν πολλοὺς ἀδρόους χοίρους ἐκτρέφειν.

- 11 Λέγεις σύ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῇ ἀσθενε-
στέρα γῇ μείον δεῖν τὸ σπέρμα ἐμβαλεῖν;

Ναὶ μὰ Δία, ἔφη, ὦ Σώκρατες, καὶ σύ γε συνο-
μολογεῖς λέγων, ὅτι νομίζεις τοῖς ἀσθενεστέροις
πᾶσι μείω προστάττειν πράγματα.

- 12 Τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὦ Ἰσχόμαχε,
τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ;

Οἴσθα δήπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ ἐς
ὔδατα γίγνεται.

Τί γὰρ οὐ; ἔφην ἐγώ.

Οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναι
τινα ὑπ' αὐτῶν ἰλύος ἐπιχυθείσης καὶ ψιλωθῆναι
τίνας ῥίζας ὑπὸ ρεύματος. καὶ ὕλη δὲ πολλάκις
ὑπὸ τῶν ὑδάτων δήπου συνεξορμᾷ τῷ σίτῳ καὶ
παρέχει πνιγμὸν αὐτῷ.

Πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίγνεσθαι.

- 13 Οὐκοῦν δοκεῖ σοι, ἔφη, ἐνταῦθα ἤδη ἐπικουρίας
τίνος δεῖσθαι ὁ σῖτος;

Πάνν μὲν οὖν, ἔφην ἐγώ.

Τῷ οὖν κατιλυθέντι τί ἂν ποιοῦντες δοκοῦσιν
ἂν σοι ἐπικουρῆσαι;

Ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

100 Τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ρίζας;

Ἀντιπροσαμνησάμενοι τὴν γῆν ἄν, ἔφην ἐγώ.

Τί γάρ, ἔφη, ἣν ὕλη πνύγη συνεξορμῶσα τῷ 14
σίτῳ καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν,
ὥσπερ οἱ κηφήνες διαρπάζουσιν ἄχρηστοι ὄντες
105 τῶν μελιττῶν ἃ ἂν ἐκεῖναι ἐργασάμεναι τροφήν
καταθῶνται;

Ἐκκόπτειν ἂν νῆ Δία δέοι τὴν ὕλην, ἔφην
ἐγώ, ὥσπερ τοὺς κηφήνας ἐκ τῶν σμηνῶν ἀφαι-
ρεῖν.

110 Οὐκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν 15
τοὺς σκαλέας;

Πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὃ
Ἰσχόμαχε, οἷόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι.
πάνυ γὰρ σύ με ἐξώργισας πρὸς τὴν ὕλην τοὺς
115 κηφήνας εἰπών, πολλὸ μᾶλλον ἢ ὅτε περὶ αὐτῆς
τῆς ὕλης ἔλεγες.

Ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν XVIII
εἰκός. δίδασκε οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο.

Ἦν μὲν γε φανῆς, ἔφη, καὶ εἰς τοῦτο ταῦτα ἐμοὶ
ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σῖτον δεῖ,
5 οἶσθα.

Τί δ' οὐ μέλλω; ἔφην ἐγώ.

Πότερα οὖν τέμνεις, ἔφη, σταῖς ἔνθα πνεῖ ἄνεμος
ἢ ἀντίος;

Οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι
10 καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον
ἀχύρων καὶ ἀθέρων θερίζειν.

Καὶ ἀκροτομοίης δ' ἂν, ἔφη, ἢ παρὰ γῆν τέμνοις; 2

* Ἦν μὲν βραχὺς ἦ ὁ κάλαμος τοῦ σίτου, ἔγωγ',
 ἔφην, κάτωθεν ἂν τέμνοιμι, ἵνα ἱκανὰ τὰ ἄχυρα
 μᾶλλον γίνηται· ἐὰν δὲ ὑψηλὸς ἦ, νομίζω ὀρθῶς 15
 ἂν ποιεῖν μεσοτομῶν, ἵνα μήτε οἱ ἀλώωντες μο-
 χθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὧν οὐδὲν
 προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἡγοῦμαι καὶ
 κατακαυθὲν συνωφελεῖν ἂν τὴν γῆν καὶ εἰς κόπρον
 ἐμβληθὲν τὴν κόπρον συμπληθύνειν. 20.

3 Ὅρᾱς, ἔφη, ὦ Σώκρατες, ὡς ἀλίσκη ἐπ' αὐτο-
 φώρῃ καὶ περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ;

Κινδυνεύω, ἔφην ἐγώ, καὶ βούλομαι γε σκέψασ-
 θαι εἰ καὶ ἀλοᾶν ἐπίσταμαι.

Οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα ὅτι ὑποζυγίῃ 25
 ἀλοῶσι τὸν σῖτον.

4. Τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποζυγία γέ
 καλούμενα πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους.

Οὐκοῦν, ἔφη, ταῦτα μὲν ἡγῇ τοσοῦτο μόνον
 εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα; 30

Τί γὰρ ἂν ἄλλο, ἔφην ἐγώ, ὑποζυγία εἰδείη;

5 Ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ
 ἀλοητός, τίνι τοῦτο, ὦ Σώκρατες; ἔφη.

Δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς. στρέ-
 φοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες 35
 τὰ ἄτριπτα αἰεὶ δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἂν
 τὸν δῖνον καὶ τάχιστα ἀνύτοιεν.

Ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει
 γιγνώσκων.

6 Οὐκοῦν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐκ τούτου δὴ *
 καθαροῦμεν τὸν σῖτον λικμῶντες.

Καὶ λέξον γέ μοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχό-

μαχος, ἡ οἶσθα ὅτι ἦν ἐκ τοῦ προσήνέμου μέρους
τῆς ἄλλω ἀρχῃ, δι' ὅλης τῆς ἄλλω οἴσεται σοι τὰ
45 ἄχυρα ;

Ἀνάγκη γάρ, ἔφην ἐγώ.

Οὐκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν 7
σῖτον.

Πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι
50 τὰ ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἄλλω.

*Ἦν δέ τις, ἔφη, λικμᾶ ἐκ τοῦ ὑπηνέμου ἀρχό-
μενος ;

Δῆλον, ἔφην ἐγώ, ὅτι εὐθύς ἐν τῇ ἀχυροδόκῃ
ἔσται τὰ ἄχυρα.

Ἐπειδὴν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ 8
ἡμίσεος τῆς ἄλλω, πότερον εὐθύς οὕτω κεχυμένου
τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ἢ συνώ-
σας τὸν καθαρὸν πρὸς τὸν πόλον ὡς εἰς στενώ-
τατον ;

Συνώσας νῆ Δί', ἔφην ἐγώ, τὸν καθαρὸν σῖτον,
60 ἵν' ὑπερφέρηταί μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς
ἄλλω καὶ μὴ δις ταῦτα ἄχυρα δέῃ λικμᾶν.

Σὺ μὲν δὴ ἄρα, ἔφη, ὦ Σώκρατες, σῖτόν γε ὡς 9
ἂν τάχιστα καθαρὸς γένοιτο καὶ ἄλλον δύναιο
65 διδάσκειν.

Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλήθηεν ἐμαντὸν
ἐπιστάμενος. καὶ πάλαι ἐννοῶ, εἰ ἄρα λέληθα καὶ
χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστά-
μενος. ἐδίδαξε γὰρ οὔτε ταῦτά με οὐδείς οὔτε
70 γεωργεῖν· ὁρῶ δ' ὥσπερ γεωργοῦντας καὶ τὰς
ἄλλας τέχνας ἐργαζομένους ἀνθρώπους.

Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι 10

πάλαι, ὅτι καὶ ταύτῃ εἷη γενναιοτάτῃ ἢ γεωργικῇ τέχνῃ, ὅτι καὶ ῥάστη ἐστὶ μαθεῖν.

* Ἄγε δὴ, ἔφην ἐγώ, οἶδα, ὦ Ἰσχόμαχε· τὰ μὲν 15 δὴ ἀμφὶ σπόρον ἐπιστάμενος ἄρα ἐλελήθειν ἐμαντὸν ἐπιστάμενος.

XIX * Ἔστιν οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία;

* Ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχομαχος.

Πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτεῖαν οὐκ ἐπίσταμαι; 5

2 Οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι;

Πῶς; ἐγώ ἔφην, ὅστις μὴτ' ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μῆτε ὅποσον βάθος βόθυνον ὀρύττειν τῷ φυτῷ μῆτε ὅποσον πλάτος, μῆτε ὅποσον μῆκος τὸ φυτὸν ἐμβάλλειν μῆτε ὅπως ἂν ἐν τῇ γῇ κεί- 10 μενον τὸ φυτὸν μάλιστ' ἂν βλαστάνοι.

3 Ἴθι δὴ, ἔφη ὁ Ἰσχόμαχος, μάνθανε ὃ τι μὴ ἐπίστασαι. βοθύνους μὲν γὰρ οἶους ὀρύττουσι τοῖς φυτοῖς, οἷδ' ὅτι ἐώρακας, ἔφη.

Καὶ πολλάκις ἔγωγ', ἔφην. 15

* Ἦδη τινὰ οὖν αὐτῶν εἶδες βαθύτερον τριπόδου; Οὐδὲ μὰ Δί' ἔγωγ', ἔφην, πενθημιποδίου.

Τί δὲ τὸ πλάτος ἤδη τινὰ τριπόδου πλέον εἶδες;

4 Οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.

* Ἴθι δὴ, ἔφη, καὶ τότε ἀπόκριναί μοι, ἤδη τινὰ 20 εἶδες τὸ βάθος ἐλάττονα ποδιαίου;

Οὐδὲ μὰ Δί', ἔφην, ἔγωγε τριημιποδίου. καὶ γὰρ ἐξορύττετο ἂν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἶη.

5 Οὐκοῦν τοῦτο μὲν, ἔφη, ὦ Σώκρατες, ἱκανῶς 25

οἶσθα ὅτι οὔτε βαθύτερον πενθημιποδίου ὀρύτ-
 τουσιν οὔτε βραχύτερον τριημιποδίου.

Ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο ὁρᾶσθαι οὕτω
 γε καταφανές ὄν.

30 Τί δέ, ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γυγνώ- 6
 σκεις ὁρῶν;

Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι ἡ περὶ
 τὸν Λυκαβηττὸν καὶ ἡ ταύτη ὁμοία, ὑγρὰ δὲ ἡ ἐν
 τῷ Φαληρικῷ ἔλει καὶ ἡ ταύτη ὁμοία.

35 Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν ὀρύττοις 7
 βόθρον τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ;

Ἐν τῇ ξηρᾷ νῆ Δί', ἔφην ἐγώ· ἐπεὶ ἔν γε τῇ
 ὑγρᾷ ὀρύττων βαθὺν ὕδωρ ἂν εὐρίσκοις καὶ οὐκ
 ἂν δύναιο ἔτι ἐν ὕδατι φυτεύειν.

40 Καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὴν
 ὀρωρυγμένοι ὦσιν οἱ βόθροι, ὀπηνίκα δεῖ τιθέναι
 ἐν ἐκατέρῃ τὰ φυτά, ἥδη εἶδες;

Μάλιστα, ἔφην ἐγώ.

8

Σὺ οὖν βουλόμενος ὥς τάχιστα φῦναι αὐτὰ
 45 πότερον ὑποβαλὼν ἂν τῆς γῆς τῆς εἰργασμένης
 οἶει τὸν βλαστὸν τοῦ κλήματος θάττον χωρεῖν διὰ
 τῆς μαλακῆς ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

Δήλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θάτ-
 τον ἂν ἢ διὰ τῆς ἀργοῦ βλαστάνοι.

50 Οὐκοῦν ὑποβλητέα ἂν εἴη τῷ φυτῷ γῆ.

9

Τί δ' οὐ μέλλει; ἔφην ἐγώ.

Πότερα δὲ ὅλον τὸ κλήμα ὀρθὸν τιθεῖς πρὸς τὸν
 οὐρανὸν βλέπον ἡγῆ μᾶλλον ἂν ριζοῦσθαι αὐτὸ ἢ
 καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείης
 55 ἂν, ὥστε κεῖσθαι ὥσπερ γάμμα ὕπτιον;

10 Οὕτω νῆ Δία· πλείονες γὰρ ἂν οἱ ὀφθαλμοὶ
κατὰ τῆς γῆς εἶεν· ἐκ δὲ τῶν ὀφθαλμῶν καὶ ἄνω
ὁρῶ βλαστάνοντα τὰ φυτὰ· καὶ τοὺς κατὰ τῆς
γῆς οὖν ὀφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν.
πολλῶν δὲ φυομένων βλαστῶν κατὰ τῆς γῆς ταχύνω
ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.

11 [Κατὰ] ταῦτα τοίνυν, ἔφη, καὶ περὶ τούτων
γιννώσκων ἐμοὶ τυγχάνεις. ἐπαμήσαιο. δ' ἂν
μόνον, ἔφη, τὴν γῆν ἢ καὶ σάξαις ἂν εὖ μάλα περὶ
τὸ φυτόν;

Σάττοιμ' ἂν, ἔφην, νῆ Δί' ἐγώ. εἰ μὲν γὰρ μὴ
σεσαγμένον εἴη, ὑπὸ μὲν τοῦ ὕδατος εὖ οἶδ' ὅτι
πηλὸς ἂν γίνουτο ἢ ἄσακτος γῆ, ὑπὸ δὲ τοῦ
ἡλίου ξηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος
ὑπὸ μὲν τοῦ ὕδατος σήπεσθαι μὲν δι' ὑγρότητα, τ
αὐαῖνεσθαι δὲ διὰ ξηρότητα, [ἡγουν χαυνότητα
τῆς γῆς,] θερμαινομένων τῶν ριζῶν.

12 Καὶ περὶ ἀμπέλων ἄρα σύγε, ἔφη, φυτείας, ὦ
Σώκρατες, τὰ αὐτὰ ἐμοὶ πάντα γιννώσκων τυγ-
χάνεις.

Ἦ καὶ συκῆν, ἔφην ἐγώ, οὕτως δεῖ φυτεῖν;

Οἶμαι δ', ἔφη ὁ Ἰσχόμαχος, καὶ τᾶλλα ἀκρό-
δρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτεῖα
καλῶς ἐχόντων τί ἂν ἀποδοκιμάσαις εἰς τὰς
ἄλλας φυτείας;

13 Ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὦ Ἰσ-
χόμαχε;

Ἀποπειρᾷ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων
ἐπιστάμενος. ὁρᾷς μὲν γὰρ δὴ ὅτι βαθύτερος
ὀρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γὰρ παρὰ τὰς

ὁδοὺς μάλιστα ὀρύττεται ὁρᾷς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν ὁρᾷς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

90 Ὅρῳ, ἔφην ἐγώ, ταῦτα πάντα.

14

Καὶ ὁρῶν δὴ, ἔφη, τί αὐτῶν οὐ γινώσκεις; ἡ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὦ Σώκρατες, πῶς ἂν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

Μὰ τὸν Δί', ἔφην ἐγώ, οὐδὲν ὧν εἶπας, ὦ Ἰσχό-
95 μαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἤρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. οὐ γὰρ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδέν, ἡ δεῖ φυτεύειν ἐπεὶ δέ με καθ' ἕνα ἕκαστον ἐπεχειρήσας ἐρωτᾶν, ἀποκρίνομαί σοι, ὡς σὺ φῆς, ἥπερ σὺ
100 γινώσκεις ὁ δεινὸς λεγόμενος γεωργός. Ἄρα, 15 ἔφην, ὦ Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία ἐστίν; ἄρτι γὰρ δὴ, ἔφην ἐγώ, καταμανθάνω, ἡ με ἐπηρώτησας ἕκαστα ἄγων γάρ με δι' ὧν ἐγὼ ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἂ οὐκ ἐνό-
105 μίζον ἐπίστασθαι ἀναπείθεις οἶμαι, ὡς καὶ ταῦτα ἐπίσταμαι.

Ἄρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου 16 ἐρωτῶν ἂν σε, πότερον καλὸν ἢ οὐ, δυναίμην ἂν σε πείσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ
110 καὶ τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἂν δυναίμην ἀναπείσαι ὡς ἐπίστασαι αὐλεῖν, καὶ περὶ ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

Ἴσως ἂν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέ-
πεισάς με ὡς ἐπιστήμων εἶην, καί περ εἰδότα ὅτι
115 οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.

- 17 Οὐκ ἔστι ταύτ', ἔφη, ὦ Σώκρατες· ἀλλ' ἐγὼ καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλόανθρωπός ἐστι καὶ πραεῖα τέχνη, ὥστε καὶ ὀρώντας καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν.
- 18 πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει, ὥς ἂν κάλλιστά ^{12c} τις αὐτῇ χρῶτο. αὐτίκα ἄμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχη τι πλησίον δένδρον, διδάσκει ἰστάναι αὐτήν· περιπεταυνύουσα δὲ τὰ οἶναρα, ὅταν ἔτι αὐτῇ ἀπαλοὶ οἱ βότρυες ᾧσι, διδάσκει σκιάζειν τὰ ἡλιούμενα ταύτην τὴν ὥραν ^{12s}
- 19 ὅταν δὲ καιρὸς ᾗ ὑπὸ τοῦ ἡλίου ἤδη γλυκαίνεσθαι τὰς σταφυλὰς, φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν καὶ πεπαίνειν τὴν ὀπώραν, διὰ πολυφορίαν δὲ τοὺς μὲν πέποντας δεικνύουσα βότρυς, τοὺς δὲ ἔτι ὠμοτέρους φέρουσα διδάσκει τρυγᾶν ἑαυτήν, ^{12s} ὥσπερ τὰ σύκα συκάζουσι, τὸ ὀργῶν ἀεῖ.
- XX Ἐνταῦθα δὴ ἐγὼ εἶπον, Πῶς οὖν, ὦ Ἰσχόμαχε, εἰ οὕτω γε καὶ ῥάδιά ἐστι μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ πάντες ὁμοίως ἴσασιν ἃ δεῖ ποιεῖν, οὐχὶ καὶ πάντες πράττουσιν ὁμοίως, ἀλλ' οἱ μὲν αὐτῶν ἀφθόνως τε ζῶσι καὶ περιττὰ ἔχουσιν, οἱ δ' οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;
- 2 Ἐγὼ δὴ σοι λέξω, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος. οὐ γὰρ ἡ ἐπιστήμη οὐδ' ἡ ἀνεπιστημοσύνη τῶν γεωργῶν ἐστίν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν, ¹⁰
- 3 τοὺς δὲ ἀπόρους εἶναι· οὐδ' ἂν ἀκούσαις, ἔφη, λόγου οὕτω διαθέοντος, ὅτι διέφθαρται ὁ οἶκος, διότι οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν οὐδ' ὅτι οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν οὐδ' ὅτι ἀγιοήσας

15 τις τὴν γῆν φέρουσιν ἀμπέλους ἐν ἀφόρῳ ἐφύ-
 τευσεν, οὐδ' ὅτι ἡγνόησέ τις, ὅτι ἀγαθὸν ἐστὶ τῷ
 σπόρῳ νεὸν προεργάζεσθαι, οὐδ' ὅτι ἡγνόησέ τις
 ὡς ἀγαθὸν ἐστὶ τῇ γῇ κόπρον μιγνύναι· ἀλλὰ 4
 πολὺ μᾶλλον ἔστιν ἀκούσαι, ἀνὴρ οὐ λαμβάνει
 20 σῖτον ἐκ τοῦ ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ
 σπεῖρηται ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον ἔχει
 ἀνήρ· οὐ γὰρ ἐπιμελεῖται, ὡς φυτεύσῃ ἀμπέλους,
 οὐδὲ αἰ οὔσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον
 οὐδὲ σύκα ἔχει ἀνήρ· οὐ γὰρ ἐπιμελεῖται οὐδὲ
 25 ποιεῖ, ὅπως ταῦτα ἔχῃ. τοιαῦτ', ἔφη, ἐστίν, ὧ 5
 Σώκρατες, ἃ διαφέροντες ἀλλήλων οἱ γεωργοὶ
 διαφερόντως καὶ πράττουσι πολὺ μᾶλλον ἢ οἱ
 δοκοῦντες σοφόν τι εὐρηκέναι εἰς τὰ ἔργα. καὶ οἱ 6
 στρατηγοὶ ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ
 30 γνώμη διαφέροντες ἀλλήλων οἱ μὲν βελτίονες οἱ
 δὲ χείρονες εἰσιν, ἀλλὰ σαφῶς ἐπιμελεία. ἃ γὰρ
 καὶ οἱ στρατηγοὶ γιγνώσκουσι πάντες καὶ τῶν
 ἰδιωτῶν οἱ πλείστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν
 ἀρχόντων οἱ δ' οὐ. οἷον καὶ τόδε γιγνώσκουσιν 7
 35 ἅπαντες, ὅτι διὰ πολεμίας πορευομένους βέλτιόν
 ἐστὶ τεταγμένους πορεύεσθαι οὕτως, ὡς ἂν ἄριστα
 μάχοιντο, εἰ δέοι. τοῦτο τοίνυν γιγνώσκοντες οἱ
 μὲν ποιοῦσιν οὕτως, οἱ δ' οὐ ποιοῦσι. φυλακὰς 8
 ἅπαντες ἴσασιν ὅτι βέλτιόν ἐστὶ καθιστάναι καὶ
 40 ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατοπέδου.
 ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται ὡς ἔχῃ
 οὕτως, οἱ δ' οὐκ ἐπιμελοῦνται. ὅταν τε αὖ διὰ 9
 στενοπόρων ἰωσί που, πάνυ χαλεπὸν εὑρεῖν ὅστις
 οὐ γιγνώσκει, ὅτι προκαταλαμβάνειν τὰ ἐπὶ κείρα

- 10 κρεῖττον ἢ μή. ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελ-
 οῦνται οὕτω ποιεῖν, οἱ δ' οὐ. ἀλλὰ καὶ κόπρον
 λέγουσι μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἐστὶ
 καὶ ὀρώσι δὲ αὐτομάτην γιγνομένην ὅμως δὲ καὶ
 ἀκριβοῦντες ὥς γίγνεται, καὶ ῥάδιον ὃν πολλὴν
 ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως ἀθροί-
 11 ζηται, οἱ δὲ παραμελοῦσι. καίτοι ὕδωρ μὲν ἄνωθεν
 ὁ θεὸς παρέχει, τὰ δὲ κοῖλα πάντα τέλματα γίγνε-
 ται, ἡ γῆ δὲ ὕλην παντοίαν παρέχει, καθαίρειν δὲ
 δεῖ τὴν γῆν τὸν μέλλοντα σπεῖρειν ἃ δ' ἐκποδῶν
 ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ, 55
 ὁ χρόνος ἤδη αὐτὸς ἂν ποιολή οἷς ἡ γῆ ἥδεται.
 ποία μὲν γὰρ ὕλη, ποία δὲ γῆ ἐν ὕδατι στασίμφ
 12 οὐ κόπρος γίγνεται; καὶ ὅποσα δὲ θεραπείας δεῖ-
 ται ἡ γῆ, ὑγροτέρα γε οὔσα πρὸς τὸν σπόρον
 ἢ ἄλμωδεστέρα πρὸς φυτεῖαν, καὶ ταῦτα γιγνώ-
 σκουσι μὲν πάντες καὶ ὥς τὸ ὕδωρ ἐξάγεται τά-
 φροις καὶ ὥς ἡ ἄλμη κολάζεται μιγνυμένη πᾶσι
 τοῖς ἀνάλμοις [καὶ] ὑγροῖς τε καὶ ξηροῖς· ἀλλὰ
 13 καὶ τούτων ἐπιμελοῦνται οἱ μὲν, οἱ δ' οὐ. εἰ δέ
 τις παντάπασιν ἀγνῶς εἴη, τί δύναται φέρειν ἡ γῆ
 γῆ, καὶ μήτε ἰδεῖν ἔχει καρπὸν μηδὲ φυτὸν αὐτῆς
 μήτε ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχει,
 οὐ πολλὸν μὲν ῥᾶον γῆς πείραν λαμβάνειν παντὶ
 ἀνθρώπῳ ἢ ἵππῳ, πολλὸν δὲ ῥᾶον ἢ ἀνθρώπου; οὐ
 γὰρ ἔστιν ὃ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἀπλῶς
 ἃ τε δύναται καὶ ἃ μὴ σαφηνίζει τε καὶ ἀληθεύει.
 14 δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακοὺς τε καὶ ἀγαθοὺς
 τῷ εὐγνωστα καὶ εὐμαθῇ πάντα παρέχειν ἄριστα
 ἐξετάζειν. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας

15 τοὺς μὴ ἐργαζομένοις ἔστι προφασίσασθαι ὅτι οὐκ
 ἐπίστανται· γῆν δὲ πάντες ἴσασιν ὅτι εὖ πάσ-
 χουσα εὖ ποιεῖ· ἀλλ' ἢ ἐν γεωργίᾳ ἀργία ἐστὶ 15
 σαφὴς ψυχῆς κατήγορος κακῆς. ὥς μὲν γὰρ ἂν
 δύναίτο ἄνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς
 20 τοῦτο αὐτὸς αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην
 χρηματοποιῶν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων
 φανερόν ὅτι κλέπτων ἢ ἀρπάζων ἢ προσαιτῶν
 διανοεῖται βιοτεύειν ἢ παντάπασιν ἀλόγιστός
 ἐστὶ. μέγα δὲ ἔφη διαφέρειν εἰς τὸ λυσιτελεῖν 16
 25 γεωργίαν καὶ μὴ λυσιτελεῖν, ὅταν ὄντων ἐργα-
 στήρων καὶ πλεόνων καὶ μειόνων ὁ μὲν ἔχῃ τινα
 ἐπιμέλειαν, ὥς τὴν ὥραν αὐτῷ ἐν τῷ ἔργῳ οἱ ἐργά-
 ται ὦσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥαδίως
 γὰρ ἀνὴρ εἰς παρὰ τοὺς δέκα διαφέρει τῷ ἐν ὥρᾳ
 30 ἐργάζεσθαι καὶ ἄλλος γε ἀνὴρ διαφέρει τῷ πρὸ
 τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ ἔαν ῥαδιουργεῖν δι' 17
 ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους ῥαδίως τὸ ἥμισυ
 διαφέρει τοῦ ἔργου παντός. ὥσπερ καὶ ἐν ταῖς 18
 ὁδοιπορίαις παρὰ στάδια διακόσια ἔστιν ὅτε τοῖς
 35 ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων ἄνθρωποι τῷ
 τάχει, ἀμφοτέρω καὶ νέοι ὄντες καὶ ὑγιαίνοντες,
 ὅταν ὁ μὲν πρᾶττῃ ἐφ' ὅπερ ὥρμηται βαδίζων, ὁ
 δὲ ῥαστῶνέῃ τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ
 σκιαῖς ἀναπαυόμενός τε καὶ θεώμενος καὶ αὔρας
 40 θηρεύων μαλακάς. οὕτω δὲ καὶ ἐν τοῖς ἔργοις 19
 πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πρᾶττοντες
 ἐφ' ὅπερ τεταγμένοι εἰσὶ, καὶ οἱ μὴ πρᾶττοντες
 ἀλλ' εὐρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι
 καὶ ἐώμενοι ῥαδιουργεῖν. τὸ δὲ δὴ καλῶς καὶ τὸ 20

κακῶς ἐργάζεσθαι ἢ ἐπιμελεῖσθαι, τοῦτο δὴ τοσοῦ-¹⁰¹
τον διαφέρει ὅσον ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν
εἶναι. οἷον ὅταν, σκαπτόντων ἵνα ὕλης καθαραὶ αἱ
ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω
καὶ καλλίω τὴν ὕλην γίγνεσθαι, πῶς οὕτως οὐκ
²¹ ἀργὸν ἂν φήσαιοι εἶναι; τὰ οὖν συντρίβοντα τοὺς ¹¹⁰
οἴκους πολὺ μᾶλλον ταῦτά ἐστιν ἢ αἱ λίαν ἀνε-
πιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν
ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελείσθαι
λυσιτελούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι
δεῖ θαυμάζειν ἐὰν ἀντὶ τῆς περιουσίας ἐνδεῖαν ¹¹⁵
²² παρέχεται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμέ-
νοις καὶ συντεταμένως γεωργοῦσιν ἀνυτικωτάτην
χρημάτισιν ἀπὸ γεωργίας καὶ αὐτοὺς ἐπετήδευσε
καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἶα
χωρὸν ἐξειργασμένον ὠνεῖσθαι, ἀλλ' ὅστις ἢ δι' ¹²⁰
ἀμέλειαν ἢ δι' ἀδυναμίαν τῶν κεκτημένων καὶ
ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρήγει.
²³ τοὺς μὲν γὰρ ἐξειργασμένους ἔφη καὶ πολλοὺ ἀρ-
γυρίου γίγνεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ
μὴ ἔχοντας ἐπίδοσιν οὐδὲ ἡδονὰς ὁμοίας ἐνόμιζε ¹²⁵
παρέχειν, ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ
βέλτιον ἰὸν τοῦτο καὶ εὐφραίνειν μάλιστα ᾤετο.
οὐδὲν οὖν ἔχει πλείονα ἐπίδοσιν ἢ χώρος ἐξ ἀργοῦ
²⁴ πᾶμφορος γυγνόμενος. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώ-
κρατες, ὅτι τῆς ἀρχαίας τιμῆς πολλοὺς πολλὰ-¹³⁰
πλασίου χώρους ἀξίους ἡμεῖς ἤδη ἐποίησαμεν.
καὶ τοῦτο, ὦ Σώκρατες, ἔφη, οὕτω μὲν πολλοῦ
ἄξιον τὸ ἐνθύμημα, οὕτω δὲ καὶ ῥάδιον μαθεῖν,
ὥστε νυνὶ ἀκούσας σὺ ταῦτο ἐμοὶ ὁμοίως ἐπιστά-

μενος ἄπει, καὶ ἄλλον διδάξεις, ἐὰν βούλη. καὶ ὁ 25
 ἐμὸς δὲ πατὴρ οὔτε ἔμαθε παρ' ἄλλου τοῦτο οὔτε
 μεριμνῶν ἦδρεν, ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ
 φιλοπονίαν ἐπιθυμῆσαι ἔφη τοιούτου χώρου, ὅπως
 ἔχοι ὃ τι ποιοίῃ ἅμα καὶ ὠφελούμενος ἦδοιτο. ἦν 26
 γάρ τοι, ἔφη, ὦ Σώκρατες, φύσει, ὥς ἐμοὶ δοκεῖ,
 φιλογεωργότατος Ἀθηναίων ὁ ἐμὸς πατήρ.

Καὶ ἐγὼ μέντοι ἀκούσας τοῦτα ἠρόμην αὐτόν·
 Πότερα δέ, ὦ Ἰσχόμαχε, ὁπόσους ἐξειργάσατο
 χώρους ὁ πατήρ πάντας ἐκέκτητο ἢ καὶ ἀπεδίδοτο,
 εἰ πολὺ ἀργύριον εὕρισκοι;

Καὶ ἀπεδίδοτο νῆ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
 ἄλλον τοι εὐθύς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν
 φιλεργίαν.

Λέγεις, ἔφη ἐγὼ, ὦ Ἰσχόμαχε, τῷ ὄντι φύσει 27
 τὸν πατέρα φιλογεωργὸν εἶναι οὐδὲν ἦττον ἢ οἱ
 ἔμποροι φιλόσιτοί εἰσι. καὶ γὰρ οἱ ἔμποροι διὰ
 τὸ σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἂν ἀκούσωσι
 πλείστον εἶναι, ἐκεῖσε πλέουσιν ἐπ' αὐτόν καὶ
 Αἰγαῖον καὶ Εὐξείνιον καὶ Σικελικὸν πόντον πε- 28
 ρῶντες· ἔπειτα δὲ λαβόντες ὁπόσον δύνανται πλεῖ-
 στον ἄγουσιν αὐτόν διὰ τῆς θαλάττης, καὶ ταῦτα
 εἰς τὸ πλοῖον ἐνθέμενοι, ἐν ᾧ περ αὐτοὶ πλέουσι.
 καὶ ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκὴ αὐτόν ὅποι
 ἂν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἂν ἀκούσωσι
 τιμᾶσθαι τε μάλιστα τὸν σῖτον καὶ περὶ πλείστον
 αὐτόν ποιῶνται οἱ ἄνθρωποι, τοῦτοις αὐτόν ἄγοντες
 παραδιδόασιν. καὶ ὁ σὸς δὲ πατήρ οὕτω πως ἔοικε
 φιλογεωργὸς εἶναι.

Πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος, Σὺ μὲν 29

παίζεις, ἔφη, ὦ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό-¹⁶⁵
μους νομίζω οὐδὲν ἥττον οἷτινες ἂν ἀποδιδῶνται
ἐξοικοδομοῦντες τὰς οἰκίας, εἴτ' ἄλλας οἰκοδο-
μῶσι.

Νῆ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὦ Ἰσχόμαχε, ἐπο-
μόσας λέγω ἢ μὴν πιστεύειν σοι, φύσει φιλεῖν¹⁷⁰
ταῦτα πάντας, ἀφ' ὧν ἂν ὠφελείσθαι νομίζωσιν.

XXI Ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὡς εὖ τῇ
ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι
ὑπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν εἴρηκας
τούθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ-⁵
πισμαι.

2 Νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὦ
Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πο-
λεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ¹⁰
σοὶ ἐγὼ πολὺ διαφέρειν γνώμῃ τοὺς ἐτέρους τῶν
3 ἐτέρων· οἶον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι
καὶ δέῃ περᾶν ἡμερινούς πλοῦς ἐλαύνοντας, οἱ μὲν
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν,
ὥστε ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ¹⁵
ἐθέλοντάς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
ὥστε πλείον ἢ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδρῶντες καὶ ἐπαι-
νοῦντες ἀλλήλους, ὃ τε κελεύων καὶ οἱ πειθόμενοι,
ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἤκουσι μισοῦντες τὸν²⁰
4 ἐπιστάτην καὶ μισοῦμενοι. καὶ τῶν στρατηγῶν
ταύτῃ διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἐτέρων οἱ
μὲν γὰρ οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν

παρέχονται, πείθεσθαι τε οὐκ ἀξιούντας οὐδ' ἐθέ-
 λοντας ὅσον ἂν μὴ ἀνάγκη ᾖ, ἀλλὰ καὶ μεγαλυ-
 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ 5
 αὐτοὶ οὗτοι οὐδ' αἰσχίνεσθαι ἐπισταμένους παρέ-
 χουσιν, ἣν τι τῶν αἰσχυρῶν συμβαίνει. οἱ δ' αὖ
 θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς
 αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρα-
 λαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχυρόν
 τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι
 καὶ ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον καὶ
 σύμπαντας, πονεῖν ἦταν δεήσει, οὐκ ἀθύμως πο-
 νούντας. ἀλλ' ὥσπερ ἰδιώταις ἔστιν οἷς ἐγγίγνε- 6
 ται φιλοπονία τις, οὕτω καὶ ὅλη τῷ στρατεύματι
 ὑπὸ τῶν ἀγαθῶν ἀρχόντων ἐγγίγνεται καὶ τὸ
 φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὀφθῆναι καλόν
 τι ποιοῦντας ὑπὸ τοῦ ἀρχοντος. πρὸς ὅντινα δ' 7
 ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὗτοι
 δὴ ἐρρωμένοι γε ἄρχοντες γίνονται, οὐ μὰ Δί'
 οὐχ οἱ ἂν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν
 ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ
 ἵππου ἄριστον ἔχοντες ὥς ἱππικώτατα ἢ πελτα-
 στικώτατα προκινδυνεύωσιν, ἀλλ' οἱ ἂν δύνωνται
 ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι
 καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους 8
 δὴ δικαίως ἂν τις καλοῖη μεγαλογνώμονας, ὧς ἂν
 ταῦτά γιγνώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη
 χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὗ ἂν τῇ
 γνώμῃ πολλὰι χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας
 τῷ ὄντι οὗτος ἀνὴρ, ὃς ἂν μέγала δύνηται γνώμῃ
 διαπράξασθαι μᾶλλον ἢ ῥώμῃ. οὕτω δὲ καὶ ἐν 9

παίξεις, ἔφη, ὦ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό-
μους νομίζω οὐδὲν ἥττον οἷτινες ἂν ἀποδιδῶνται
ἐξοικοδομοῦντες τὰς οἰκίας, εἴτ' ἄλλας οἰκοδο-
μῶσι.

Νῆ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὦ Ἰσχόμαχε, ἐπο-
μόσας λέγω ἢ μὴν πιστεύειν σοι, φύσει φιλεῖν
ταῦτα πάντα, ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν.

XXI Ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὥς εἰ τῇ
ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι.
ὑπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν εἴρηκας
τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ-
πειςμαι.

2 Νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὦ
Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πο-
λεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συννομολογῶ
3 σοὶ ἐγὼ πολλὴ διαφέρειν γνώμη τοὺς ἐτέρους τῶν
ἐτέρων· οἶον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι
καὶ δέῃ περᾶν ἡμερινούς πλοῦς ἐλαύνοντας, οἱ μὲν
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν,
ὥστε ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ
ἔθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
ὥστε πλεῖον ἢ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδροῦντες καὶ ἐπαι-
νοῦντες ἀλλήλους, ὃ τε κελεύει καὶ οἱ πειθόμενοι,
ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἤκουσι μισοῦντες τὸν
4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
ταύτῃ διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἐτέρων· οἱ
μὲν γὰρ οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν

παρέχονται, πείθεσθαι τε οὐκ ἀξιοῦντας οὐδ' ἐθέ-
 25 λοντας ὅσον ἂν μὴ ἀνάγκη ἦ, ἀλλὰ καὶ μεγαλυ-
 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ 5
 αὐτοὶ οὗτοι οὐδ' αἰσχροῦνται ἐπισταμένους παρέ-
 χουσιν, ἥν τι τῶν αἰσχροῦν συμβαίνει. οἱ δ' αὖ
 θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς
 30 αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρα-
 λαμβάνοντας, αἰσχυνομένους τε ἔχουσιν αἰσχροῦν
 τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι
 καὶ ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον καὶ
 σύμπαντας, πονεῖν ἔταν δειῆσαι, οὐκ ἀθύμως πο-
 35 νοῦντας. ἀλλ' ὥσπερ ἰδιώταις ἔστιν οἷς ἐγγίγνε- 6
 ται φιλοπονία τις, οὕτω καὶ ὅλη τῷ στρατεύματι
 ὑπὸ τῶν ἀγαθῶν ἀρχόντων ἐγγίγνεται καὶ τὸ
 φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὀφθῆναι καλόν
 τι ποιοῦντας ὑπὸ τοῦ ἀρχοντος. πρὸς ὅντινα δ' 7
 40 ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὗτοι
 δὴ ἐρρωμένοι γε ἄρχοντες γίνονται, οὐ μὰ Δί'
 οὐχ οἱ ἂν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν
 ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ
 ἵππον ἄριστον ἔχοντες ὡς ἵππικώτατα ἢ πελτα-
 45 στικώτατα προκινδυνεύωσιν, ἀλλ' οἱ ἂν δύνωνται
 ἐμποιεῖσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι
 καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους 8
 δὴ δικαίως ἂν τις καλοῖη μεγαλογνώμονας, ὧς ἂν
 ταῦτά γινγνώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη
 50 χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὐ ἂν τῇ
 γνώμῃ πολλὰι χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας
 τῷ ὄντι οὗτος ἀνὴρ, ὃς ἂν μεγάλη δύνηται γνώμη
 διαπράξασθαι μᾶλλον ἢ ῥώμῃ. οὕτω δὲ καὶ ἐν 9

τοῖς ἰδίους ἔργοις, ἂν τε ἐπίτροπος ἢ ὁ ἐφεστηκώς
 ἂν τε καὶ ἐπιστάτης, ὃς ἂν δύνηται προθύμους καὶ 55
 ἐντεταμένους παρέχεσθαι εἰς τὸ ἔργον καὶ συν-
 εχεῖς, οὗτοι δὴ οἱ ἀνύτουντές εἰσιν ἐπὶ τὰγαθὰ καὶ
 10 πολλὴν τὴν περιουσίαν ποιοῦντες. τοῦ δὲ δεσπό-
 του ἐπιφανέντος, ὃ Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον,
 ὅστις δύναται καὶ μέγιστα βλάψαι τὸν κακὸν τῶν 60
 ἐργατῶν καὶ μέγιστα τιμῆσαι τὸν πρόθυμον, εἰ
 μηδὲν ἐπίδηλον ποιήσουσιν οἱ ἐργάται, ἐγὼ μὲν
 αὐτὸν οὐκ ἂν ἀγαίμην, ἀλλ' ὃν ἂν ἰδόντες κινη-
 θῶσι καὶ μένος ἐκάστῳ ἐμπέσῃ τῶν ἐργατῶν καὶ
 φιλονεικία πρὸς ἀλλήλους καὶ φιλοτιμία κρατι- 65
 στεῦσαι ἐκάστῳ, τοῦτον ἐγὼ φαίην ἂν ἔχειν τι
 11 ἡθους βασιλικοῦ. καὶ ἔστι τοῦτο μέγιστον, ὥς
 ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ, ὅπου τι δι' ἀνθρώπων
 πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι μὰ Δία
 τοῦτό γε ἔτι ἐγὼ λέγω ἰδόντα μαθεῖν εἶναι οὐδ' 70
 ἅπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν φημι τῷ
 ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς
 12 ὑπάρξαι καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι. οὐ
 γὰρ πάνυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώ-
 πινον εἶναι, ἀλλὰ θεῖον, τὸ ἐβελόντων ἄρχειν 75
 σαφῶς δὲ δίδοται τοῖς ἀληθινῶς σωφροσύνη τε-
 τελεσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόασιν, ὥς
 ἐμοὶ δοκεῖ, οὓς ἂν ἡγῶνται ἀξίους εἶναι βιοτεύειν
 ὥσπερ ὁ Τάνταλος ἐν Ἀΐδου λέγεται τὸν αἰεὶ χρό-
 νον διατρίβειν φοβούμενος μὴ δις ἀποθάνῃ.

NOTES

N.B. *The References are by Chapter and line, unless otherwise stated.*

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XENOPHON'S OECONOMICUS

This Treatise comprises two separate dialogues. The first is between Socrates and Kritobulus (c. 1—c. 6). The second is a recapitulation of one which the Philosopher once held by himself with a friend called Ischomachus (c. 7—c. 21). Socrates is the instructor in the former: in the latter he is the listener, while Ischomachus gives him instruction. The subject of discussion is domestic economy or house-keeping, which is made to include agriculture.

CHAPTER I

Socrates commences by defining in his usual way of interrogation (μαευτική) the term οἰκονομία, 'the art of managing property'. Disquisition on the nature of property, its use and abuse. It depends for efficiency on the merits and faculties of its possessor. If some men lose rather than gain by the use of their property, it is their own fault, because they choose to be the slaves of their bad habits and passions.

- 1 § 1. 1. 1. ἤκουσα δέ ποτε αὐτοῦ] It is probable that the οἰκονομικός (sc. λόγος) or 'dialogue on the management of a household' formed originally part of a complete work intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates, in answer to a treatise by him, which had a certain reputation in the first part of the fourth century B.C., entitled Κατηγορία Σωκράτους. This larger work comprised besides the Oeconomicus and the Memorabilia perhaps the Symposium also. This explanation will

account for the abrupt commencement of the dialogue and the employment of αὐτοῦ to indicate Socrates, the present work being a continuation of the *Memoirs*. Cf. the beginning of the Ἀθηναίων πολιτεία and of the Λακεδαιμονίων πολιτεία and of the Συμπόσιον. The Κύρου παιδεία and the περὶ ἵππικῆς form the only exception to Xenophon's rule of beginning his works without any preface. οἰκονομία, 'the management of a household and estate'.

2. τοιαῦτα, 'as follows'; τοιαῦτα would be 'as aforesaid'.
 α Κριτόβουλε] Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatior. Divitiis et forma supra modum gaudebat, cf. Oec. II § 1, Symp. III § 7, IV § 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans pauperem et deformem Socratem cavillatur: cf. Oecon. II § 3, Symp. IV § 19. Non erat ad philosophiam aptus, neque adeo Crito elicere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. in Euthydem. p. 306. Uxorem duxerat Symp. II § 3 quam tamen neglegebat, unde Socrates ad ipsum Oecon. III § 12 ἐστὶ δὲ στω ἐλάσσονα διαλέγῃ ἢ τῇ γυναικί; cui ille εἰ δὲ μή, οὐ πολλοῖς γε: et in amorem pronior, rem familiarem satis amplam se habere existimans, non curabat. Socrates Oecon. II § 7 ὁρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. Non sine causa igitur Aeschines Socraticus eum ἐν τῷ Τηλαγῇ notavit ἐπ' ἀμαθίᾳ καὶ ῥυπαρότητι βίου, Athenae. V c. 62 p. 220. Cliniam, Alcibiadis fratrem patrualem, insano amore deperibat. Exclamat Symp. IV § 12 οὐκ ἔγωγε Κλεινίαν ἥδιον μὲν θεώμαι ἢ τὰλλα πάντα τὰ ἐν ἀνθρώποις καλὰ τυφλὸς δὲ τῶν ἄλλων ἀπάντων μᾶλλον δεξαίμην εἶναι ἢ Κλεινίου ἐνὸς ὄντος. ἀχθομαι δὲ καὶ νυκτὶ καὶ ὑπνῳ, ὅτι ἐκείνον οὐχ ὁρῶ, ἡμέρα δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἶδα, ὅτι μοι Κλεινίαν ἀναφαίνουσιν, cf. § 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, ibid. § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur Mem. I 3, cf. Symp. IV § 25. Non sine causa eum potissimum de

amicis deligendis et conciliandis admonet Socrates Mem. II 6, quippe qui facillime a malis amicis corrumperetur: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates II § 7 (l. 50) οἰκτεῖρω σε, μή τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῇς. Ceterum verus ipsius et constans in Socratem amor (Mem. I 2 § 48) cuius fuit cum patre fideiussor (Plato Apol. p. 38) et quem nec morientem deserere sustinuit, Phaed. p. 59. C. G. COBET in *Prosopographia Xenophontea* pp. 58—59.

3. ἀρά γε] The γε serves to narrow the question: nonne (exclusis ceteris rebus) certe? 'surely this much at least is true?'

Cf. Arist. Av. 1220 ἀδικεῖς δὲ καὶ νῦν· ἀρά γ' οἶσθα τοῖθ' ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἱριδῶν
ἀπέθανες εἰ τῆς ἀξίας ἐτύγχανες;

Xen. Mem. I 5, 4 ἀρά γε οὐ χρὴ πάντα ἀνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταυτὴν πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; where Kühner observes 'Particula γε interrogativo ἀρα additum indicat orationem vel praetermissis vel enumeratis aliis rebus tandem descendere ad ultimam atque extremam rem, quae tamquam certissima ac firmissima ponitur. Verti potest per nostrum: am Ende, ja gewiss'.

4. χαλκευτική, sc. τέχνη, ars ferraria, 'the smith's art', 'metallurgy'. On the absence of the article see cr. n. in *Appendix*. ἡ τεκτονική, ars fabrilis s. lignaria, 'carpentry'. Cf. Mem. I 1, 7 τεκτονικὸν ἢ χαλκευτικόν.

6. ἔμοιγε δοκεῖ, sc. ἐπιστήμης τινος ὄνομα εἶναι ἡ οἰκονομία.

§ 2. 1. 7. ἔχοιμεν ἂν εἰπεῖν, 'we could tell' (if we would); the potential optative, on which see Goodw. M. T. § 52, 2; Gr. § 226, 2 (b).

8. ὃ τι ἔργον ἐκάστης, sc. ἐστὶ, 'what the function of each is'. For the singular in partitive apposition to plural noun τεχνῶν, cf. Thucyd. II 87, 5 θαρσοῦντες καὶ κυβερνήται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἔπεσθε, Demosth. c. Phil. § 48, p. 54, 59 οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. Cf. G. § 137 Note 2, n. on Xen. Hier. I. 660.

9. ὃ τι ἔργον αὐτῆς ἐστὶ] On the αὐτῆς ex abundanti additum for the sake of greater clearness, cf. Mem. II 3, 9 θαυμαστά γε λέγεις, εἰ κύνα μὲν, εἰ σοὶ ἦν ἐπὶ προβά...

ἐπιτήδειος ὦν καὶ τοὺς μὲν ποιμένας ἡσπάζετο σοὶ δὲ προσιδόντι ἐχαλέπαιεν, ἀμελήσας ἂν τοῦ ὀργλῆσθαι ἐπειρῶ εὖ ποιήσας πρᾶνεν αὐτόν, *ib.* I 4, 18, *Cyrop.* I 3, 15, *Hier.* vi 15^l. 513. 10. δοκεῖ γοῦν, 'it seems at any rate', if we cannot assign its proper function to it. 11. οἰκεῖν, 'to govern', 'administer'; almost=διοικεῖν. Cf. *Mem.* I 1, 7 τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν, I 2, 64 τῆς ἀρετῆς ἣ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι. It is also used reflexively of 'cities administering their own affairs', as in *Hell.* iv 8, 5, *Plato Rep.* viii c. 1 p. 543 A τῇ μελλούσῃ ἄκρως οἰκεῖν ('to be perfectly governed') πόλει, v p. 462 D, p. 472 E.

§ 3. 1. 12. καὶ τὸν ἄλλου, 'another's also', as opposed to τὸν ἑαυτοῦ.

For the position of δὲ in the fifth place cf. *Hell.* vi 4, 17 καὶ τοὺς ἐπ' ἀρχαῖς δὲ τότε καταλειφθέντας ἀκολουθεῖν ἐκέλευον, *de re eq.* v 9 καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν κάθαρσιν, *ib.* xi 8 ἐπὶ μὲν τοιούτων ἦδη δὲ ἱππαζόμενοι ἱππων, where however the reading is doubtful.

εἰ ἐπιτρέποι—εἰ βούλοιο] an instance of a double conditional clause on which see n. on *Hiero* II 10 l. 261. 14. ὥσπερ καὶ τὸν ἑαυτοῦ] the καὶ will be omitted in translating into English.

16. ὅτι περ, 'in the same way as', 'precisely as': cf. *Hier.* xi 14 νόμιζε τοὺς παῖδας ὅτι περ τὴν σὴν ψυχὴν. καὶ —γε, *et quidem*, 'yes and', 'and—too'. The complete construction would be καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως δύναιτο ἄλλω ἐργάζεσθαι, i.e. τὸν ἄλλου οἶκον εὖ οἰκεῖν.

§ 4. 1. 19. ἔστιν...τὴν τέχνην ταύτην ἐπισταμένης, 'is it possible for an adept in this art?' 20. καὶ εἰ, *etiam si*, 'even if he himself should possess no property': the καὶ preceding the supposition marks it as the most unfavourable that can well be conceived, in spite of which the consequence is still believed by the speaker to be certain; *εἰ καὶ*, *et si*, 'if even' would represent the condition as one of possible occurrence, which yet will not affect the consequence. 'The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility'. *Madv.* § 135, *Rem.* I (b). Cf. below viii 15 l. 97. 21. οἰκονομοῦντα μισθοφορεῖν, 'to receive wages for managing'. *G.* § 277,

2. On the use of the accusative for the dative see my note on Hier. II 8 l. 250 τοῖς ἰδιώταις ἐξεστὶν ὅποι ἂν βούλωνται πορεύεσθαι μὴδὲν φοβουμένους, and cf. Cyr. II 1, 1 ἐξεστὶν 2 ὑμῖν λαβάντας ὅπλα—ἐμβαλεῖν. 23. καὶ πολλὸν γε μισθόν, 'and ample pay too', above l. 16, Hier. VII 8. 24. φέροι αὖν, 'he would earn'. See cr. n. παραλαβών, 'succeeding to the management of'. Hellen. III 1, 13 ἄς παρέλαβε πόλεις διεφύλαττεν αὐτῷ, Arist. Eocl. 107 παραλαβεῖν τῆς πόλεως τὰ πράγματα (*administrandam suscipere rem p.*), ib. 466 παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας. 25. τελεῖν ὅσα δεῖ, 'to do all that is necessary'. περιουσίαν, 'a surplus'.

§ 5. l. 27. οἶκος δὲ δῆ, 'ut singulae particulae, sic etiam coniunctae δὲ δῆ ita ponuntur post pronomen aliquod (vel nomen) vel particulam, ut hoc potissimum efferre videantur'. Klotz ad Devar. *de particulis*, p. 383. ὅπερ οἶκα, 'precisely the same thing as a dwelling-house', 'the dwelling-house and no more'. 28. ὅσα τις κέκτηται, 'all he has acquired', 'all his possessions'. So Schneider, Schenkl, Dindorf, Sauppe with one ms. The common reading ἐκέκτητο would mean 'what he once possessed but has now parted with'. 30. καὶ εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, 'even if they should not be in the same domicile as the proprietor'. For the dative after τῇ αὐτῇ see G. § 186 and cf. Sympos. VIII 35 κἄν μὴ ἐν τῇ αὐτῇ πόλει ἢ τῷ ἐραστῇ, Hor. ars poet. v. 467 *invitum qui servat, idem facit occidenti*.

§ 6. l. 34. καὶ πολλοὺς γε] See n. on l. 16. ἔνιοι, sc. κέκτῃνται. 37. μεντᾶν=μέντοι ἄν. 38. τούτου, sc. τοῦ τοὺς ἐχθροὺς αὔξειν.

§ 7. l. 40. ὅτι, 'I ask the question, because we decided that a man's house meant all his possessions'. Cf. Cyr. VI 3, 20 οἱ δ' Αἰγύπτιοι, ἔφη, πῶς εἰσι τεταγμένοι; ὅτι εἰπας κτλ., ib. IV 5, 11, Plato de rep. I p. 343 A. 42. γε] restrictive 'at least'. 43. εἴ τι, i.q. ὅ τι, *whatever*: so *siquid* for *quidquid* in Latin. 45. σὺ δ' εἰκας] the adversative δὲ in replies marks an objection. τὰ ἐκάστω ὠφέλιμα] G. § 185. 47. πάνυ μὲν οὖν, 'no doubt', 'certainly'. This and πάνυ γε, καὶ πάνυ γε, are the common forms used as strong

affirmatives in answer. See n. on Hiero i 21 l. 122. **δε γε**] These particles when used in continuation of a statement, as here, serve to complete or enforce it; when used by a second speaker in response, they are used in taking exception to or correcting what is said by the previous speaker. **ζημίαν μᾶλλον ἢ χρήματα**, 'a nuisance rather than part of his property'. The word **χρήματα** and not **κτήματα** seems to be used intentionally: the former denotes wealth or property which you can use and enjoy directly, which does you direct service; the latter merely 'possessions'. Cf. Aristot. Rhet. i 5 § 7 *τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι*· καὶ γὰρ ἡ ἐνέργειά ἐστι τῶν τοιούτων καὶ ἡ χρῆσις πλοῦτος, Isocr. ad Demon. § 28 *πειρῶ τὸν πλοῦτον χρήματα καὶ κτήματα κατασκευάζειν*· ἐστι δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις: Teles ap. Stob. Florileg. Vol. III p. 213 ed. Meineke: *διὸ καὶ οἱ ἀρχαῖοι ἔλεγον οὐκ ἀηδῶς· ἔφασαν γὰρ ἐκείνοι τῶν ἀνθρώπων οὓς μὲν χρήματα ἔχουν οὓς δὲ κτήματα*· οὓς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχουσιν οὓς δὲ μόνον κεκτῆσθαι οὕτε ἑαυτοῖς οὕτε ἄλλοις μεταδιδόντας καὶ προϊέμενους.

§ 8. 1. 49. **κἂν ἄρα γέ τις ἵππον κτλ.**, 'well and suppose a man buys a horse and does not know how to manage it, but falls off it and gets hurt, is the horse not property to him?' **κἂν...γε** is for **καὶ ἐάν γε**, see n. on l. 16. 50. **καταπίπτων**] Anab. III 2, 19 *οἱ ἐφ' ἵππων κρέμονται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν*. 52. **ἔπερ—γε**, *quandoquidem*, 'since', 'inasmuch as'. **τὰ χρήματα ἐστὶν ἀγαθόν**] On the use of the predicative adjective in the neuter singular, when the subjects, whether masculine, feminine or neuter, express the general notion, see Jelf, Gr. § 381. Cf. Eur. Electr. 1035 *μῶρον μὲν αἱ γυναῖκες*, Herc. F. l. 1292 *αἱ μεταβολαὶ λυπηρόν*, Plat. Parmen. p. 260 A *ταῦτα δὴ ἀδύνατον ἐφάνη*, Sophist. p. 252 E *τά γε δύο ἀδύνατον εὐρέθη*.

- 3 53. **οὐδέ—γε**, 'no more', 'and in the same way not'. 54. **ὥστε ζημιουῖσθαι ἐργαζόμενος**, 'so as to lose by its cultivation'. 56. **μέντοι**, 'assuredly'. **ἀντὶ τοῦ τρέφειν**] G. § 141 note 6, § 262, 1. 57. **πεινῇν παρασκευάζει**, sc. *αὐτόν*, *efficit ut inopia victus laboret*, 'makes him starve', 'brings him

to want', the object infinitive, G. § 260. Cf. v § 15 l. 70, Plat. de rep. 111 c, 14 p. 405 σ ἀμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ, Xen. de re equestri π 1, 3 ἢ ἐπιστήται τὸ πεινῆν παρασκευάζειν μετ' ἐρημίας γίγνεσθαι τῷ πῶλῳ, Aristot. Politic. 8 c. 2 p. 1337^b 12 τὰς τοιαύτας τέχνας δοῦναι τὸ σῶμα παρασκευάζουσι χεῖρον διακεῖσθαι βαναύσους καλούμεν, Meteor. 1 c. 3 p. 341^a 19 τὸ γίγνεσθαι τὴν ἀλέαν ἱκανή ἐστὶ παρασκευάζειν καὶ ἡ τοῦ ἡλίου φορὰ μόνον.

§ 9. l. 59. The repetition of the noun (προβάτοις) instead of the use of the pronoun of reference (αὐτοῖς) is said by Reisig to be a mark of 'Xenophontea simplicitas'. Cf. below l. 107. 60. οὐδὲ τὰ πρόβατα κτλ., ne oves quidem ei facultates essent, 'no more would sheep be property to him'. οὐδὲ = ne-quidem in its sense of etiam non; cf. Hier. ll. 315, 374. For the form of the sentence Breitenbach compares Plat. Phaed. p. 63 c: οὐκοῦν καὶ ἡ σωφροσύνη—ἀρ' οὐ τοῦτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγοροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν;

61. οὐκοῦν ἔμοιγε δοκεῖ, 'no, I do not think they would'. Observe the difference between this οὐκοῦν, which is a strong negative, and the οὐκοῦν, *itaque*, *ergo*, in l. 58, which has no negative force. 62. χρήματα, 'reckon as property'; predicate accusative after ἡγεῖ, G. § 166. In the following sentence οὐ must be taken closely with χρήματα = 'no property'. οὕτως, sc. ταῦτα ἔχει, 'it is as you say', 'just so'. 65. ἄρα, illative, 'then', 'it appears that',

§ 10. l. 65. ταῦτα—δὺντα, 'although they are the same', G. § 277, 5. 67. ὥσπερ γε, 'as for instance'. 68. ἀξίως λόγου, i.q. ἀξιολόγως, 'in a manner worth mentioning', 'fairly'. 69. ἀχρηστοὶ λίθοι, 'useless pebbles'. Cf. de re dit. iv 45 ἀργυρέτιδος κρατήσαντες τί ἂν μᾶλλον ἢ λίθοις ἔχουσιν χρῆσθαι;

§ 11. l. 70. εἰ μὴ ἀποδιδότῳ γε, 'unless indeed he were to sell them'. According to Cobet N. L. p. 647 πωλεῖν = *venditare*, 'to offer for sale'; ἀποδιδόσθαι = *vendere*, 'to find a purchaser'.

71. χρήματα, sc. *εἰσέ.* 73. αὐτοῖς, 'themselves', not = τοῖς αὐλοῖς. 74. ὁμολογουμένως, 'consistently'. 75. χωρεῖ, 'progresses'. 76. μὴ πωλούμενοι, 'if they be not sold'. G. § 283, 4. Plutarch and later writers use μὴ with the participle even where no condition is expressed, but this is contrary to the usage of classical Greek. 77. οὐδὲν χρήσιμοι, 'of no use at all'. G. § 160, 2, note on Hier. ll. 137, 720. Cf. the adverbial use of *nihil* on which see n. to Cic. or. p. Planc. § 71 l. 24, and of the English 'nought' for 'not at all'.

§ 12. 1. 79. ἤν ἐπίσταιται γε πωλεῖν, 'yes, if he (the owner) know how to sell'. On the omission of the indefinite subject see G. § 134, 3 note 1 (b). 80. πρὸς (i.e. ἀντιλαμβάνων) τοῦτο ὃ μὴ ἐπίσταιτο χρῆσθαι, 'in exchange for something which he did not know how to use'. Cf. Menander ap. Zenob. II 12 (fr. 214 ed. Mein.) εἰς τὸ μεσόγειον ἀναβάντες οἱ ἔμποροι ἐκόμζον ἄλας ἀνθ' ὧν τοὺς οἰκέτας ἐλάμβανον, ὅθεν καὶ ὁ Κωμικός φησι

Θρᾷξ εὐγενὴς εἰ πρὸς ἄλας ἡγορασμένος.

The old reading πρὸς τοῦτον δὲ μὴ ἐπ. π. 'to a man who did not know how to make use of it', though good Greek (see Herod. ix 80, Arist. Ach. 722), does not make good sense. On the assimilated optative ἐπίσταιτο see G. § 235, 1. 81.

οὐδέ, *ne-quidem*, 'not even'. 83. λέγειν ἔουκας, *videris significare*.

§ 13. 1. 85. καὶ σὺ δέ κτλ., 'and (not only I but) you also'. These particles are frequently so combined in Xenophon: the *καὶ* has its proper force as an emphatic copula, and the *δέ* marks the person or action to which it is subjoined as second only in importance to the subject of the main clause, and thus occasionally in contrast or antithesis to that subject. They are found occasionally even in the tragic poets, notwithstanding the assertion of critics of the Porsonian school to the contrary. οὕτω συνομολογεῖν] The οὕτω must refer to the clause which immediately follows, viz. ἀφ' ὧν—εἶναι, unless with Cobet p. 57 we insert λέγων before ἀφ' ὧν, and make οὕτω refer to what precedes, ὅτι οὐδὲ τὸ ἀργύριον ἐστι χρήματα. Cobet compares c. 17 § 11 in vindication of the reading which he

suggests. 86. *χρήματα εἶναι*] The subject to *εἶναι* is the implied antecedent of the relative clause *ἀφ' ὧν—τις δύναται*. 87. *χρῆτο, uteretur*. For the omission of *οὕτω* before *ὥστε* cf. below ll. 97, 107. *ὥστε...κάκιον...ἔχου, ita ut peius se habeat*. G. § 75; cf. below xxi 7, *οἱ δὲ αὐτῶν ἀριστα τὸ σῶμα ἔχουσι*, Cyr. i 6, 18 *ἀναδέχομαι...τὰ σώματα ἀριστα ἔχοντας* (τοὺς στρατιώτας) *παρασκευάσειν*, Mem. iii 12, 1 *ἰδιωτικῶς...τὸ σῶμα ἔχεις*, iii 13, 1 *τὸ σῶμα κάκιον ἔχοντι*. *Κάκιον* might also be taken as the adjective, cf. Hipp. 7, 3 *τὰ σώματα οὐ χεῖρω ἔχοντες*, Cyr. ii 1, 15 *τὰ σώματα οὐδὲν ἡμῶν χεῖρονα ἔχετε* where however Dindorf would read *χεῖρον*. For the attraction of the illative or consecutive clause into the protasis cf. above l. 81, and see Donaldson Gr. p. 594 (d). *οἶον, verbi causa*, 'say', 'for example'. 88. *διὰ ταύτην*, 'because of her'. *τὸ σῶμα*] G. § 160, 1. For the anaphora *κάκιον μὲν—κάκιον δέ*, see index to Hiero p. 111. 90. *ἔτι*, 'still', 'any longer'. 91. *εἰ μὴ πέρι γε...φήσομεν, nisi si forte*, 'unless indeed we are to say', i.e. it must be so since its not being so implies an absurdity. Cf. c. vii § 17 l. 98, Arist. Nub. 1188 f.

πῶς γάρ; εἰ μὴ πέρι γ' ἅμα

αὕτη γένοιτ' ἂν γραῦς τε καὶ νέα γυνή;

and without *γε* Lysist. 629

οἷσι πιστὸν οὐδὲν εἰ μὴ περ λύκῳ κεχρητό.

τὸν ὑοσκύαμον καλούμενον, 'the so-called henbane', Fr. *jusquiame*, one of the family of *Solanaceae*, 'nightshade', which contains fifteen kinds, all herbaceous plants; all are poisonous and narcotics. 92. *ὑφ' οὗ...παραπλήγες γίνονται*] *ὑπό* is used as after a passive verb to denote the agent. See n. on Hier. ll. 562, 730. The word *παραπλήγες* (*παραπλήξ*) does not occur elsewhere in Xen. 93. *αὐτὸν* is pleonastic, but that is no reason why with Cobet we should omit it. Cf. 3, 10 l. 82, 5, 3 l. 14.

§ 14. 1. 94. *μὲν δὴ*] These particles are of frequent occurrence in closing a statement or dismissing a subject, as in the phrase *καὶ ταῦτα μὲν δὴ ταῦτα* and *ταῦτα μὲν δὴ ταῦτα* 'so much then for that', Aeschylus Prom. V. 500. See Ind. to

N.B. *The References are by Chapter and line, unless otherwise stated.*

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XENOPHON'S OECONOMICUS

This Treatise comprises two separate dialogues. The first is between Socrates and Kritobulus (c. 1—c. 6). The second is a recapitulation of one which the Philosopher once held by himself with a friend called Ischomachus (c. 7—c. 21). Socrates is the instructor in the former: in the latter he is the listener, while Ischomachus gives him instruction. The subject of discussion is domestic economy or house-keeping, which is made to include agriculture.

CHAPTER I

Socrates commences by defining in his usual way of interrogation (μαρτυρικῇ) the term *oikonomia*, 'the art of managing property'. Disquisition on the nature of property, its use and abuse. It depends for efficiency on the merits and faculties of its possessor. If some men lose rather than gain by the use of their property, it is their own fault, because they choose to be the slaves of their bad habits and passions.

- 1 § 1. 1. 1. ἡκουσα δὲ ποτε αὐτοῦ] It is probable that the *οικονομικός* (sc. λόγος) or 'dialogue on the management of a household' formed originally part of a complete work intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates, in answer to a treatise by him, which had a certain reputation in the first part of the fourth century B.C., entitled *Κατηγορία Σωκράτους*. This larger work comprised besides the *Oeconomicus* and the *Memorabilia* perhaps the *Symposion* also. This explanation will

account for the abrupt commencement of the dialogue and the employment of αὐτοῦ to indicate Socrates, the present work being a continuation of the *Memoirs*. Cf. the beginning of the Ἀθηναίων πολιτεία and of the Λακεδαιμονίων πολιτεία and of the Συμπόσιον. The Κύρου παιδεία and the περὶ ἱππικῆς form the only exception to Xenophon's rule of beginning his works without any preface. οἰκονομίας, 'the management of a household and estate'.

2. τοιάδε, 'as follows'; τοιαῦτα would be 'as aforesaid'.
 α. Κριτόβουλε] Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatior. Divitiis et forma supra modum gaudebat, cf. Oec. ii § 1, Symp. iii § 7, iv § 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans pauperem et deformem Socratem cavillatur: cf. Oecon. ii § 3, Symp. iv § 19. Non erat ad philosophiam aptus, neque adeo Crito elicere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. in Euthydem. p. 306. Uxorem duxerat Symp. ii § 3 quam tamen neglegebat, unde Socrates ad ipsum Oecon. iii § 12 ἐστι δὲ ὅτῳ ἐλάσσονα διαλέγῃ ἢ τῇ γυναικί; cui ille εἰ δὲ μή, οὐ πολλοῖς γε: et in amorem pronior, rem familiarem satis amplam se habere existimans, non curabat. Socrates Oecon. ii § 7 ὁρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. Non sine causa igitur Aeschines Socraticus eum ἐν τῷ Τηλαυγῇ notavit ἐπ' ἀμαθίᾳ καὶ ῥυπαρότητι βίου, Athenae. v c. 62 p. 220. Cliniam, Alcibiadis fratrem patruelem, insano amore deperibat. Exclamat Symp. iv § 12 νῦν γὰρ ἐγὼ Κλεινίαν ἥδιον μὲν θεῶμαι ἢ τὰλλα πάντα τὰ ἐν ἀνθρώποις καλὰ: τυφλὸς δὲ τῶν ἄλλων ἀπάντων μᾶλλον δεξιὰ μιν εἶναι ἢ Κλεινίου ἐνὸς ὄντος. ἀχθομαι δὲ καὶ νυκτὶ καὶ ὑπνῳ, ὅτι ἐκεῖνον οὐχ ὁρῶ, ἡμέρᾳ δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἶδα, ὅτι μοι Κλεινίαν ἀναφαίνουσιν, cf. § 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, ibid. § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur Mem. i 3, cf. Symp. iv § 25. Non sine causa eum potissimum de

amicis deligendis et conciliandis admonet Socrates Mem. II 6, quippe qui facillime a malis amicis corrumpere: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates II § 7 (l. 50) *οἰκτεῖρω σε, μή τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῇς*. Ceterum verus ipsius et constans in Socratem amor (Mem. I 2 § 48) cuius fuit cum patre fideiussor (Plato Apol. p. 38) et quem nec morientem deserere sustinuit, Phaed. p. 59. C. G. COBERT in *Protopographia Xenophontea* pp. 58—59.

3. *ἀρά γε*] The *γε* serves to narrow the question: nonne (exclusis ceteris rebus) certe? 'surely this much at least is true?'

Cf. Arist. Av. 1220 *ἀδικεῖς δὲ καὶ νῦν· ἀρά γ' οἶσθα τοιῦθ' ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰριδῶν
ἀπέθανες εἰ τῆς ἀξίας ἐνύγχανες*;

Xen. Mem. I 5, 4 *ἀρά γε οὐ χρή πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι*: where Kühner observes 'Particula *γε* interrogativo *ἀρα* additum indicat orationem vel praetermissis vel enumeratis aliis rebus tandem descendere ad ultimam atque extremam rem, quae tamquam certissima ac firmissima ponitur. Verti potest per nostrum: am Ende, ja gewiss'.

4. *χαλκευτική*, sc. *τέχνη*, ars ferraria, 'the smith's art', 'metallurgy'. On the absence of the article see CR. N. in *Appendix*. *ἡ τεκτονική*, ars fabrilis s. lignaria, 'carpentry'. Cf. Mem. I 1, 7 *τεκτονικὸν ἢ χαλκευτικόν*.

6. *ἔμοιγε δοκεῖ*, sc. *ἐπιστήμης τινος ὄνομα εἶναι ἢ οἰκονομία*.

§ 2. 1. 7. *ἔχομεν ἂν εἰπεῖν*, 'we could tell' (if we would); the potential optative, on which see Goodw. M. T. § 52, 2; Gr. § 226, 2 (b). 8. *ὃ τι ἔργον ἐκάστης*, sc. *ἐστί*, 'what the function of each is'. For the singular in partitive apposition to plural noun *τεχνῶν*, cf. Thucyd. II 87, 5 *θαροσύντες καὶ κυβερνήται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἔπεσθε*, Demosth. c. Phil. § 48, p. 54, 59 *οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα*. Cf. G. § 137 Note 2, n. on Xen. Hier. I. 660. 9. *ὃ τι ἔργον αὐτῆς ἐστί*] On the *αὐτῆς ex abundanti* additum for the sake of greater clearness, cf. Mem. II 3, 9 *θαυμαστά γε λέγεις, εἰ κύνα μέν, εἰ σοὶ ἦν ἐπὶ προβάτῳ*

ἐπιτήδειος ὦν καὶ τοὺς μὲν ποιμένας ἡσπάζετο σοὶ δὲ προσιόντι ἐχάλεπαινε, ἀμελήσας ἂν τοῦ ὀργίεσθαι ἐπειρῶ εὖ ποιήσας πρᾶννευ αὐτόν, *ib.* I 4, 18, *Cyrop.* I 3, 15, *Hier.* VI 15 l. 513. 10. δοκεῖ γοῦν, 'it seems at any rate', if we cannot assign its proper function to it. 11. οἰκεῖν, 'to govern', 'administer'; almost = διοικεῖν. Cf. *Mem.* I 1, 7 τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν, I 2, 64 τῆς ἀρετῆς ἢ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι. It is also used reflexively of 'cities administering their own affairs', as in *Hell.* IV 8, 5, *Plato Rep.* VIII c. 1 p. 543 A τῇ μελλούσῃ ἄκρως οἰκεῖν ('to be perfectly governed') πόλει, V p. 462 D, p. 472 E.

§ 3. 1. 12. καὶ τὸν ἄλλον, 'another's also', as opposed to τὸν ἑαυτοῦ.

For the position of δὲ in the fifth place cf. *Hell.* VI 4, 17 καὶ τοὺς ἐπ' ἀρχαῖς δὲ τότε καταλειφθέντας ἀκολουθεῖν ἐκέλευον, *de re eq.* V 9 καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν κάθαρσαι, *ib.* XI 8 ἐπὶ μὲν τοιούτων ᾗδ' δὲ ἱππαζόμενοι ἱππων, where however the reading is doubtful.

εἰ ἐπιτρέποι—εἰ βούλοιο] an instance of a double conditional clause on which see n. on *Hiero* II 10 l. 261. 14. ὥσπερ καὶ τὸν ἑαυτοῦ] the καὶ will be omitted in translating into English. 16. ὅτι περ, 'in the same way as', 'precisely as': cf. *Hier.* XI 14 νόμιζε τοὺς παῖδας ὅτι περ τὴν σὴν ψυχὴν. καὶ —γε, *et quidem*, 'yes and', 'and—too'. The complete construction would be καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως δύναιτο ἄλλω ἐργάζεσθαι, i.e. τὸν ἄλλον οἶκον εὖ οἰκεῖν.

§ 4. 1. 19. ἔστιν...τὴν τέχνην ταύτην ἐπισταμένω, 'is it possible for an adept in this art?' 20. καὶ εἰ, *etiam si*, 'even if he himself should possess no property': the καὶ preceding the supposition marks it as the most unfavourable that can well be conceived, in spite of which the consequence is still believed by the speaker to be certain; εἰ καὶ, *et si*, 'if even' would represent the condition as one of possible occurrence, which yet will not affect the consequence. 'The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility'. *Madv.* § 135, *Rem.* I (b). Cf. below *VIII* 15 l. 97. 21. οἰκονομοῦντα μισθοφορεῖν, 'to receive wages for managing'. *G.* § 277,

2. On the use of the accusative for the dative see my note on Hier. II 8 l. 250 τοῖς ιδιώταις ἐξεστὶν ὑποὶ ἀν βούλωνται πορεύεσθαι μὴδὲν φοβουμένους, and cf. Cyr. II 1, 1 ἐξεστὶν ἡμῖν λαβόντας ὅπλα—ἐμβαλεῖν. 23. καὶ πολὺν γὰρ μισθόν, 'and ample pay too', above l. 16, Hier. VII 8. 24. φέροι αὖν, 'he would earn'. See cr. n. παραλαβών, 'succeeding to the management of'. Hellen. III 1, 13 ἀς παρέλαβε πόλεις διεφύλαττεν αὐτῷ, Arist. Eccl. 107 παραλαβεῖν τῆς πόλεως τὰ πράγματα (*administrandam suscipere rem p.*), ib. 466 παραλαβοῦσαι τῆς πόλεως τὰς ἡρίας. 25. τελεῖν ὅσα δεῖ, 'to do all that is necessary'. περιουσίαν, 'a surplus'.

§ 5. l. 27. οἶκος δὲ δῆ, 'ut singulae particulae, sic etiam coniunctae δὲ δῆ ita ponuntur post pronomen aliquod (vel nomen) vel particulam, ut hoc potissimum efferre videantur'. *Klotz* ad *Devar. de particulis*, p. 383. ὕπερ οἴκῳ, 'precisely the same thing as a dwelling-house', 'the dwelling-house and no more'. 28. ὅσα τις κέκτηται, 'all he has acquired', 'all his possessions'. So *Schneider*, *Schenkl*, *Dindorf*, *Sauppe* with one ms. The common reading ἐκέκτητο would mean 'what he once possessed but has now parted with'. 30. καὶ εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, 'even if they should not be in the same domicile as the proprietor'. For the dative after τῇ αὐτῇ see G. § 186 and cf. *Sympos. VIII* 35 κἄν μὴ ἐν τῇ αὐτῇ πόλει ᾗ τῷ ἐραστῇ, *Hor. ars poet. v.* 467 *invitum qui servat, idem facit occidenti*.

§ 6. l. 34. καὶ πολλοὺς γὰρ] See n. on l. 16. ἔνιοι, sc. κέκτῃνται. 37. μεντὰν=μέντοι αὖν. 38. τούτου, sc. τοῦ τοὺς ἐχθροὺς αὔξειν.

§ 7. l. 40. ὅτι, 'I ask the question, because we decided that a man's house meant all his possessions'. Cf. *Cyr. VI* 3, 20 οἱ δ' Αἰγύπτιοι, ἔφη, πῶς εἰσι τεταγμένοι; ὅτι εἰπας κτλ., ib. IV 5, 11, *Plato de rep.* I p. 343 A. 42. γὰρ] restrictive 'at least'. 43. εἴ τι, i.e. ὅ τι, *whatever*: so *siquid* for *quidquid* in Latin. 45. σὺ δ' ἔοικας] the adversative δὲ in replies marks an objection. τὰ ἐκάστω ὠφέλιμα] G. § 185. 47. πάνν μὲν οὖν, 'no doubt', 'certainly'. This and πάνν γὰρ, καὶ πάνν γὰρ, are the common forms used as wrong

affirmatives in answer. See n. on Hiero i 21 l. 122. **δε γε**] These particles when used in continuation of a statement, as here, serve to complete or enforce it; when used by a second speaker in response, they are used in taking exception to or correcting what is said by the previous speaker. **ζημίαν μᾶλλον ἢ χρήματα**, 'a nuisance rather than part of his property'. The word **χρήματα** and not **κτήματα** seems to be used intentionally: the former denotes wealth or property which you can use and enjoy directly, which does you direct service; the latter merely 'possessions'. Cf. Aristot. Rhet. i 5 § 7 τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτηῖσθαι· καὶ γὰρ ἡ ἐνέργειά ἐστι τῶν τοιούτων καὶ ἡ χρῆσις πλοῦτος, Isocr. ad Demon. § 28 πειρῶ τὸν πλοῦτον χρήματα καὶ κτήματα κατασκευάζειν· ἐστὶ δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις: Teles ap. Stob. Florileg. Vol. III p. 213 ed. Meineke: διὸ καὶ οἱ ἀρχαῖοι ἔλεγον οὐκ ἀηδῶς· ἔφασαν γὰρ ἐκεῖνοι τῶν ἀνθρώπων οὓς μὲν χρήματα ἔχειν οὓς δὲ κτήματα· οὓς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχουσιν οὓς δὲ μόνον κεκτηῖσθαι οὔτε ἑαυτοῖς οὔτε ἄλλοις μεταδιδόντας καὶ προἰέμενους.

§ 8. 1. 49. **κἂν ἄρα γέ τις ἵππον κτλ.**, 'well and suppose a man buys a horse and does not know how to manage it, but falls off it and gets hurt, is the horse not property to him?' **κἂν...γε** is for **καὶ ἐάν γε**, see n. on l. 16. 50. **καταπίπτων**] Anab. III 2, 19 οἱ ἐφ' ἵππων κρέμονται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν. 52. **ἐπερ—γε**, *quandoquidem*, 'since', 'inasmuch as'. **τὰ χρήματα ἐστὶν ἀγαθόν**] On the use of the predicative adjective in the neuter singular, when the subjects, whether masculine, feminine or neuter, express the general notion, see Jelf, Gr. § 381. Cf. Eur. Electr. 1035 μῶρον μὲν αἱ γυναῖκες, Herc. F. l. 1292 αἱ μεταβολαὶ λυπηρόν, Plat. Parmen. p. 260 A ταῦτα δὴ δδύνατον ἐφάνη, Sophist. p. 252 E τὰ γε δύο δδύνατον εὐρέθη.

- 3 53. **οὐδέ—γε**, 'no more', 'and in the same way not'. 54. **ὥστε ζημιοῦσθαι ἐργαζόμενος**, 'so as to lose by its cultivation'. 56. **μέντοι**, 'assuredly'. **ἀντὶ τοῦ τρέφειν**] G. § 141 note 6, § 262, 1. 57. **πεινὴν παρασκευάζει**, sc. αὐτόν, *efficit ut inopia victus laboret*, 'makes him starve', 'brings him

to want', the object infinitive, G. § 260. Cf. v § 15 l. 70, Plat. de rep. 111 c, 14 p. 405 c ἀμεινον τὸ παρασκευάζειν τὸν βλον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ, Xen. de re equestri II 1, 3 ἢ ἐπίστηται τὸ πεινῆν παρασκευάζειν μετ' ἐρημίας γίγνεσθαι τῷ πῶλῳ, Aristot. Politic. 8 c. 2 p. 1337^b 12 τὰς τοιαύτας τέχνας ὅσαι τὸ σῶμα παρασκευάζουσι χεῖρον διακεῖσθαι βαναύσους καλοῦμεν, Meteor. I c. 3 p. 341^a 19 τὸ γίγνεσθαι τὴν ἀλέαν ἱκανή ἐστι παρασκευάζειν καὶ ἡ τοῦ ἡλίου φορὰ μόνον.

§ 9. l. 59. The repetition of the noun (προβάτοις) instead of the use of the pronoun of reference (αὐτοῖς) is said by Reisig to be a mark of 'Xenophontea simplicitas'. Cf. below l. 107. 60. οὐδὲ τὰ πρόβατα κτλ., ne oves quidem ei facultates essent, 'no more would sheep be property to him'. οὐδὲ = ne-quidem in its sense of etiam non; cf. Hier. II. 315, 374. For the form of the sentence Breitenbach compares Plat. Phaed. p. 69 c: οὐκοῦν καὶ ἡ σωφροσύνη,—ἀρ' οὐ τούτοις μόνους προσήκει τοῖς ἄλλωτα τοῦ σώματος ὀλιγωροῦσι τε καὶ ἐν φιλοσοφίᾳ ζῶσιν;

61. οὐκοῦν ἔμοιγε δοκεῖ, 'no, I do not think they would'. Observe the difference between this οὐκοῦν, which is a strong negative, and the οὐκοῦν, *itaque*, *ergo*, in l. 58, which has no negative force.

62. χρήματα, 'reckon as property'; predicate accusative after ἡγεῖ, G. § 166. In the following sentence οὐ must be taken closely with χρήματα = 'no property'. οὕτως, sc. ταῦτα ἐχει, 'it is as you say', 'just so'. 65. ἄρα, illative, 'then', 'it appears that'.

§ 10. l. 65. ταῦτα—ὅντα, 'although they are the same', G. § 277, 5. 67. ὥσπερ γε, 'as for instance'.

68. δέξιος λόγους, i.q. ἀξιολόγους, 'in a manner worth mentioning', 'fairly'.

69. ἄχρηστοι λίθοι, 'useless pebbles'. Cf. de reid. IV 45 ἀργυρέτιδος κρατήσαντες τί ἂν μᾶλλον ἢ λίθοις ἐχιοεν χρῆσθαι;

§ 11. l. 70. εἰ μὴ ἀποδιδοῖτό γε, 'unless indeed he were to sell them'. According to Cobet N. L. p. 647 πωλεῖν = *venditare*, 'to offer for sale'; ἀποδίδοσθαι = *vendere*, 'to find a purchaser'.

71. χρήματα, sc. *εἰσι*. 73. αὐτοῖς, 'themselves', not = τοῖς αὐλοῖς. 74. ὁμολογουμένως, 'consistently'. 75. χωρεῖ, 'progresses'. 76. μὴ πωλούμενοι, 'if they be not sold'. G. § 283, 4. Plutarch and later writers use μὴ with the participle even where no condition is expressed, but this is contrary to the usage of classical Greek. 77. οὐδὲν χρήσιμοι, 'of no use at all'. G. § 160, 2, note on Hier. ll. 137, 720. Cf. the adverbial use of *nihil* on which see n. to Cic. or. p. Plane. § 71 l. 24, and of the English 'nought' for 'not at all'.

§ 12. l. 79. ἤν ἐπίσταιται γὰρ πωλεῖν, 'yes, if he (the owner) know how to sell'. On the omission of the indefinite subject see G. § 134, 3 note 1 (b). 80. πρὸς (i.e. ἀντιλαμβάνων) τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι, 'in exchange for something which he did not know how to use'. Cf. Menander ap. Zenob. II 12 (fr. 214 ed. Mein.) *εἰς τὸ μεσόγειον ἀναβάντες οἱ ἔμποροι ἐκόμζον ἄλας ὡς ὃν τοὺς οἰκέτας ἐλάμβανον, ὅθεν καὶ ὁ Κωμικός φησι*

Θρᾷξ εὐγενὴς εἰ πρὸς ἄλας ἡγορασμένος.

The old reading πρὸς τοῦτον δὲ μὴ ἐπ. π. 'to a man who did not know how to make use of it', though good Greek (see Herod. IX 80, Arist. Ach. 722), does not make good sense. On the assimilated optative ἐπίσταιτο see G. § 235, 1. 81.

οὐδέ, *ne-quidem*, 'not even'. 83. λέγειν ἔοικας, *videris significare*.

§ 13. l. 85. καὶ σὺ δὲ κτλ., 'and (not only I but) you also'. These particles are frequently so combined in Xenophon: the καὶ has its proper force as an emphatic copula, and the δὲ marks the person or action to which it is subjoined as second only in importance to the subject of the main clause, and thus occasionally in contrast or antithesis to that subject. They are found occasionally even in the tragic poets, notwithstanding the assertion of critics of the Porsonian school to the contrary. οὕτω συνομολογεῖν] The οὕτω must refer to the clause which immediately follows, viz. ἀφ' ὧν—εἶναι, unless with Cobet p. 57 we insert λέγων before ἀφ' ὧν, and make οὕτω refer to what precedes, ὅτι οὐδὲ τὸ ἀργύριον ἐστι χρήματα. Cobet compares c. 17 § 11 in vindication of the reading which he

suggests. 86. χρήματα εἶναι] The subject to εἶναι is the implied antecedent of the relative clause ἀφ' ὧν—τις δύναται. 87. χρῆτο, *uteretur*. For the omission of οὕτω before ὥστε cf. below ll. 97, 107. ὥστε...κάκιον...ἔχοι, *ita ut peius se habeat*. G. § 75; cf. below xxi 7, of ἀν' αὐτῶν ἀριστα τὸ σῶμα ἔχωσι, Cyr. i 6, 18 ἀναδέχομαι.....τὰ σώματα ἀριστα ἔχοντας (τοὺς στρατιώτας) παρασκευάσειν, Mem. iii 12, 1 ἰδιωτικῶς.....τὸ σῶμα ἔχεις, iii 13, 1 τὸ σῶμα κάκιον ἔχοντι. Κάκιον might also be taken as the adjective, cf. Hipp. 7, 3 τὰ σώματα οὐ χεῖρω ἔχοντες, Cyr. ii 1, 15 τὰ σώματα οὐδὲν ἡμῶν χεῖρονα ἔχετε where however Dindorf would read χεῖρον. For the attraction of the illative or consecutive clause into the protasis cf. above l. 81, and see Donaldson Gr. p. 594 (d). οἶον, *verbi causa*, 'say', 'for example'. 88. διὰ ταύτην, 'because of her'. τὸ σῶμα] G. § 160, 1. For the anaphora κάκιον μὲν—κάκιον δέ, see index to Hiero p. 111. 90. ἔτι, 'still', 'any longer'. 91. εἰ μὴ πέρ γε...φήσομεν, *nisi si forte*, 'unless indeed we are to say', i.e. it must be so since its not being so implies an absurdity. Cf. c. vii § 17 l. 98, Arist. Nub. 1188 f.

πῶς γάρ; εἰ μὴ πέρ γ' ἄμα

αὕτη γένοιτ' ἂν γραῦς τε καὶ νέα γυνή;

and without γε Lysist. 629

οἱσι πιστὸν οὐδὲν εἰ μὴ περ λύκῳ κεκηνότι.

τὸν ὕσκημον καλούμενον, 'the so-called henbane', Fr. *jusquiame*, one of the family of *Solanaceae*, 'nightshade', which contains fifteen kinds, all herbaceous plants; all are poisonous and narcotics. 92. ἐφ' οὗ...παραπλήγες γίνονται] ὑπό is used as after a passive verb to denote the agent. See n. on Hier. ll. 562, 730. The word παραπλήγες (παραπλήξ) does not occur elsewhere in Xen. 93. αὐτὸν is pleonastic, but that is no reason why with Cobet we should omit it. Cf. 3, 10 l. 82, 5, 3 l. 14.

§ 14. l. 94. μὲν δὲ] These particles are of frequent occurrence in closing a statement or dismissing a subject, as in the phrase καὶ ταῦτα μὲν δὲ ταῦτα and ταῦτα μὲν δὲ ταῦτα 'so much then for that', Aeschylus Prom. V. 500. See Ind. to

Hiero p. 122. The *μὲν* is usually followed by its correlative *δέ*, so that it is the *δὴ* which serves to connect with the preceding sentence.

95. οὕτω πόρρω ἀπωθείσθω κτλ., 'let money be put so far away (out of consideration) that it shall not even be (counted as) property', i.e. 'let it be excluded from our reckoning'. Breitenbach translates by *argentum... longe abiciat*, taking ἀπωθείσθω for the middle; I agree with Sturz in taking it as passive. The word is altogether omitted from Dindorf's *Stephani Thesaurus*.

96. οἱ δὲ φίλοι—τί φήσομεν αὐτοὺς εἶναι;] a very common anacoluthon is that of a period beginning with the nominative and passing afterwards over to another case: to be regular, this sentence should have run thus:—οἱ δὲ φίλοι, τί εἰσὶν οἱ τί δοκοῦσιν ἡμῖν εἶναι; cf. Hiero iv 6 l. 375 ὥσπερ οἱ ἀθληταί, οὐχ ὅταν ιδιωτῶν γένωνται κρείττους, τοῦτ' αὐτοὺς εὐφραίνει, ib. vi 15 l. 514 ὥσπερ ἱππός, εἰ ἀγαθὸς μὲν εἴη φοβερὸς δὲ μὴ ἀνῆκαστόν τι ποιῆσῃ, χαλεπῶς ἂν τις αὐτὸν ἀποκτείνει διὰ τὴν ἀρετὴν.

97. ἀπ' αὐτῶν] see n. on l. 103. 99. χρήματα, sc. φήσομεν αὐτοὺς εἶναι. καλ—γε] above l. 16 n. 100. ἤν—γε, *tum certe si*, 'if only'.

§ 15. l. 102. καὶ οἱ ἐχθροὶ γε, 'and not only so but even enemies'.

ἄρα in its illative sense. 103. ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι, 'to derive benefit from one's enemies'. Ἐπὶ could only be used to denote the beneficial agency exerted in a direct manner. Cf. Cyr. i 1, 2 χαλεπώτεραί εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἀλλοφύλοις ἢ τοῖς ἀρχουσί τε καὶ ὠφελομένοις ἀπ' αὐτῶν. Plutarch has a treatise on the subject πῶς ἂν τις ὑπ' ἐχθρῶν ὠφελοῖτο, in which he refers to the present passage: δοκεῖ μοι κατ' ἄλλα περὶ ἐχθρῶν τῷ πολιτικῷ διεσκέφθαι προσήκειν καὶ τοῦ Ξενοφώντος ἀκηκοέναι μὴ παρέργως εἰπόντος, ὅτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι. Cf. also de audit. p. 135 ὡς γὰρ Ξενοφὼν φησι, τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων δύνασθαι καὶ ἀπὸ τῶν ἐχθρῶν, οὕτως κτλ.

106. οἰκονόμου ἐστὶν ἀγαθοῦ] gen. of the quality, Jelf § 518, 3. G. § 169, 1.

107. χρήσθαι ὥστε] on the omission of οὕτως cf. above l. 97. ἀπὸ τῶν ἐχθρῶν] cf. note to l. 59.

109. ἰσχυρότατά γε, *recte vero, maxime vero*, 'yes, most decidedly'. On the meaning of ἰσχυρῶς, which corresponds to

the French fort, see n. to Hier. l. 187. I cannot find any other instance of its use in an affirmative reply.

According to Cobet there is here a considerable gap in the text. Socrates should explain in the lost portion how one may derive benefit from one's enemies: it is not only in making war upon them that we may do so.

110. καὶ γὰρ δὴ, *etenim iam, nam etiam iam*, 'for the fact is'; cf. Cyr. vii 5, 11. σοοὶ μὲν—σοοὶ δέ] l. 89. 111. ἰδιωτῶν, 'private persons' (τυράννων. See n. on Hier. l. 9. ἀπὸ πολέμου] l. 103 n. 112. τυράννων, sc. οἰκοί.

- § 16. l. 113. ἀλλὰ γάρ, *sed de hac re nihil addas, satis enim etc.*, 'but enough of this, for etc.' τὰ μὲν (ἐκεῖνο δέ. On the use of the article for a demonstrative pronoun, see Jelf § 444 5 a, G. § 143, 1. 114. ἐκεῖνο refers to what follows. Cf. Hier. ii. 96, 607. 116. ἀφορμὰς, 'means to start upon (ὁρμᾶν)', 'resources': hence it is used 'de omnibus rebus quarum ope aliquid efficere licet, ut in Mem. ii 7, 11 ἐργῶν ἀφορμή, pecunia ad opus suscipiendum necessaria' 'capital to carry on a business'. KÜHNER ad loc. It is generally used without the article, especially when it follows the verbs διδόναι, λαμβάνειν, παρέχειν. ἐργαζόμενοι, absol. 'by exerting themselves'. Cf. Vectig. iv 22 τῷ σώματι ἐργάζεσθαι. 117. ταῦτα ποιεῖν, 'to do so', i.e. ἀθξείν τοὺς οἰκούς. 119. οὓσας] G. § 280. τὰς ἐπιστήμας 'their attainments', G. § 141 note 2. ἄλλο τι ἤ] G. § 282, 3. See Ind. to Hiero p. 116 s. v.

121. τὰ κτήματα i.q. αἱ ἀφορμαὶ l. 116. Translate: 'their talents are not property any more than their goods and chattels', not 'their knowledge is to them neither property nor possession', as if the reading were κτήματα.

§ 17. l. 124. καὶ πάνυ εὐπατριδῶν ἐνίων γε, 'some at least of them reputed to be of quite the highest rank'. At Athens in the olden times the population was divided into the εὐπατρίδαι, 'the nobles', the γεωμήτροι or bourgeois class and small landed proprietors, and the δημιουργοὶ or 'artisans'. Ἐνίων is governed by περὶ to be repeated from the previous sentence. 125. οὓς—, τοὺς μὲν—τοὺς δέ] On the parti-

tive apposition instead of a partitive genitive see Index to Hier. p. 111^b and cf. Dem. de cor. p. 248 πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων.

126. τοὺς μὲν καὶ πολεμικάς—τοὺς δὲ καὶ εἰρηνικάς] There are so many instances of the use of the cumulative καὶ in partitive phrases as ὁ μὲν καὶ—ὁ δὲ καὶ that, although here the first καὶ is omitted in B, the Juntine and many subsequent editions, later editors as Breitenbach and Sauppe following Hertlein *Obs. in Hist. gr.* 2, 16, have restored it to the text. Cf. Hell. IV 1, 15 θῆραι αἱ μὲν καὶ ἐν περιουργμένοις παραδείσοις, αἱ δὲ καὶ ἐν ἀναπεπταμένοις τόποις πάγκαλαι, Xen. Anab. IV 1, 14 τὰ μὲν τι καὶ μαχόμενοι τὰ δὲ καὶ ἀναπαύομενοι (where, however, Arnold Hug omits the former καὶ and Rehdantz the latter also), Cyrop. I 5, 8; II 2, 17; III 3, 67; V 4, 8; VII 1, 29, de re equestri 1, 12; Oecon. 14, 4.

128. δι' αὐτὸ τοῦτο ὅτι κτλ., 'for the simple reason that they have no masters to make them work'.

§ 18. I. 130. καὶ πῶς; 'but, pray, how can they be said to have no masters?' 'καὶ πῶς obicientis fere est et contradicentis', Porson ad Eur. Phoeniss. v. 1373. See n. to Hier. I. 6.

131. εὐχόμενοι...ἔπειτα κωλύονται, 'in spite of all their wishes to be happy...and their desire to do what they will get good from, they are after all prevented from so doing by their rulers'. Ἐπειτα, *tamen*, is often so used to mark an antithesis between the participle and the verb. Madv. Gr. Synt. § 175 a.

132. ἔχοιεν] assimilated optative, see above I. 88.

134. καὶ τίνες δῆ; 'but, pray, who are these invisible rulers of theirs?'

§ 19. I. 137. καὶ πᾶν φανερόι, 'very visible indeed'. The καὶ is often used to emphasize adverbs of intensity, when prefixed to them, as κάρτα, λίην, μάλα, μάλιστα, σφόδρα, cf. Cyr. I 1, 1 καὶ ταχὺ πάμπαν, Hier. I. 267.

καὶ ὅτι πονηρότατοι γ' εἰσιν οὐδὲ σὲ λανθάνουσιν, 'and you do not either fail to perceive that they are the very worst rulers'. The personal for the impersonal construction, which would be ὅτι πονηρότατοι εἰσιν οὐδὲ σὲ λανθάνει: cf. Mem. III 5, 24 λανθάνεις με—ὅτι—λέγεις.

138. εἴπερ.....γε] See n. on I 8 I. 52. πονηρίαν...εἶναι...νομίζεις, 'believe to be a vice'. Weiske and Schneider would read πονηράν.

- § 20. 1. 141. προσποιούμεναι ἡδονὰς εἶναι, 'pretending to be goddesses of, queens of, pleasure'. κυβέειν, 'dice-playing', 'gambling'. See Guhl and Koner's *Life of the Greeks and Romans*, Eng. Tr. p. 270 f. 142. ἀνωφελής—δμιλῖαι, 'frivolous society'. ἀνωφελής in its ordinary Attic sense, 'hurtful', 'prejudicial'. Cf. Mem. II 6, 4 ἀφεκτέον καὶ τοῦτου· ἀνωφελὲς γὰρ ἂν εἴη τῷ χρωμένῳ, Hell. I 7, 27 ἀναμνήσθητε ὡς ἀλγεῶν καὶ ἀνωφελὲς ἦδη ἐστί. προϊόντος τοῦ χρόνου, 'in process of time'. 143. αὐτοῖς τοῖς ἐξαπατηθείσι, 'to their dupes themselves'. καταφανεὶς γίγνεται δπ] the personal construction again for the impersonal as in 1. 137, see G. § 280 note 1. 144. λῦπαι ἄρα ἦσαν, 'after all they are really pains'. This use of ἄρα with past tenses and particularly the imperfect of εἶμι to express the feeling that the state of the case is different from our antecedent notion of it is very familiar in Aristophanes and Plato. 145. περιπεπεμμένοι, from περιπέσσω, *crusta obduco*, 'to bake hard all over', hence *decoro*, *speciosum aliquid reddo*, 'to crust or gloss over', Arist. Plut. 159 δνόματι περιπέττουσι τὴν πονηρίαν, Plato legg. x p. 886 π λόγοισι...ταῦτα εἴ πως ἐς τὸ πιθάνον περιπεπεμμένα. The old reading before Weiske was περιπεπλεγμένοι. διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὠφελίμων ἔργων, 'prevent them from (engaging in) useful occupations': Cyrop. III 3, 51 τὰς ψυχὰς ἀπὸ τῶν ἀσχυρῶν κωλύειν. 146. κρατοῦσαι, *ubi imperium adeptae sunt*. Cicero must have been thinking of this passage when he wrote de off. II 36 voluptates, blandissimae dominae, maioris partis animos a virtute detorqueant et, dolorum cum admoventur faces, praeter modum plerique exterrantur.

§ 21. 1. 147. ἐργάζεσθαι μὲν κτλ.] The μὲν does not correspond to ἀλλὰ καὶ but to ὅμως δέ, 'although—yet nevertheless'. 148. καὶ πάνυ σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι, 'are very earnestly disposed to exert themselves'. Cf. 2, 7 l. 47 ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, 12, 16 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, Hell. VI 4, 5 ἀθύμως ἔχοντας πρὸς τὸ μάχεσθαι, Mem. II 6, 34 εὐνοϊκῶς ἔχεις πρὸς αὐτόν. On the use of ἔχω with adverb see Index to Hiero p.

120^b, and on the emphasizing *καί* before *πάνν* n. to l. 137. 149. *μηχανᾶσθαι προσόδους*, 'to contrive (means of raising) an income'. Cf. 2, 7 l. 47 *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, Cyr. I 6, 10 *μηχανᾶσθαι προσόδου πόνον*. The plural *πρόσοδοι* is more often used than the singular in this sense.

150. *τοὺς οἴκους κατατρίβουσι*, 'fritter away their (respective) properties', 'squander their substance'. Cf. Hier. XI 6 l. 787 *ἀπὸ πολλῶν οἴκων δαπάνας ποιούμενος* i.e. *ε multorum re familiari*.

151. *ἀμηχαναίς συνέχονται*, *inopia premuntur, laborant*, 'are troubled, distressed, for want of means'.

The verb *συνέχειν* is only used in the passive in this sense by classical writers: Herod. VI 12, 5 *ἡμῖν γε κρέσσον τὴν μέλλουσαν δουλιήτην ὑπομείναι... μᾶλλον ἢ τῇ παρούσῃ συνέχεσθαι*, Plato Theaet. p. 512 A *ἀνάντοις νοσήμασι συνεχόμενος*, Sophist. p. 250 D *πῶς συνεχόμεθα ἀπορίᾳ*, Arist. Eccles. 1096 *ἐνὶ γὰρ ξυνέχεσθαι κρείττον ἢ δυοῖν κακοῖν*, Thucyd. III 98 *ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι*, II 49, 5 *τῇ δόψῃ ἀπαύστῃ ξυνεχόμενοι*, Aesch. Prom. V. 659 *τοιούσδε πάσας εὐφρόνας δνειρασιν ξυνειχόμεν*, Eur. Heracl. 634 *φροντίς τις ἤλθ' οἰκείος, ἥ συνεσχόμεν*, Dem. de f. l. § 177 *οἷος κακοῖς καὶ πράγμασι συνεσχόμεν*, Isocr. Philip. p. 84 *συνέχεσθαι τοῖς κακοῖς τοῖς διὰ τὸν πόλεμον γυνομένοις*.

Xenophon is fond of using plurals of abstract nouns like *ἀμηχαναίαι* in a concrete sense. Thus we find *ἀγνωμοσύναι* Anab. II 5, 6, *ἀθυμιαί* Mem. IV 2, 17, *ἀναγκαίαι* Anab. IV 5, 15, Mem. I 1, 11, *ἀπορίαι* An. III 1, 26, *ἀφορίαι* Vect. IV. 9 dub., *γεωργίαι* Cyr. IV 3, 12, *δουλείαι* Cyr. VI 1, 25 dub., *ἐπιμέλειαι* Vect. III 16, Hiero l. 650 l. 715, *ἔρωτες* Mem. I 2, 22, *ἡλικιαί* Hell. VI 1, 5, *θάνατοι* Ven. XII 13, Ages. I. 37, *μεγέθη* Ven. IV 1, *ῥῶμαι* III 3, 19, *ὑποψία* An. II 5, 1, *φλυαρία* An. I 3, 18, *φόβοι* An. IV 1, 23. See my n. on Cic. de off. I § 78 l. 3. So Isocrates, the contemporary of Xenophon, uses *ἀλήθειαι ἀπορίαι δυνάμεις ἔνδεια εὐπορία εὐτυχία πενία φθόνοι*.

§ 22. l. 152. *καὶ οὗτοι*, 'these also', like those mentioned above l. 136. On the partitive apposition *οὗτοι... οἱ μὲν... οἱ δέ* see n. on l. 125.

153. *δεσποτῶν*] 'inepte hic legitur δεσποτῶν', says Weiske, 'scripsit igitur δεσποίων'. This unfortunate conjecture is adopted by Reisig, Schneider, Dindorf and others. There is plainly, as Breitenbach points out, an opposition between *δούλοι* and *δεσπόται*, as in § 18 l. 130; when the names of these 'masters' have been given as *λιχνηταί*, *λαγνεῖαι* etc., they are afterwards, l. 169, referred to as *δέσποιναι* (*blandissimae dominae* Cic.). It is important also to observe that Philodemus in a passage of his 9th book *περὶ κακῶν καὶ τῶν ἀντικειμένων ἀρετῶν* (ed. Goettling 1830), where he evidently is referring to the present passage

of Xenophon, read δεσπότης. His words are καὶ δεσπότης ἔχειν τινας τὰς κωλονούσας κακίας καὶ πονηροτάτους, ἀργίαν ψυχῆς καὶ ἀμέλειαν καὶ κυβέριαν καὶ καχομιλίαν, καὶ τούτους ἐργαζομένους καὶ μηχανωμένους προσόδους, κατατρίβοντας δὲ τοὺς οἴκους ἕνεκα τῆς τῶν δεσπότην λαγνείας καὶ λιχνείας καὶ οἰνοφλυγίας καὶ φιλοτιμίας, οἷς χρὴ μάχεσθαι μᾶλλον ἢ πολεμίοις.

Λιχνειῶν (λείχω), 'gluttony', Fr. *gourmandise*. Plato Rep. vii p. 519 B ἔδωδ' αἷς τε καὶ τοιούτων ἡδόνας τε καὶ λιχνείας. 154. λαγνείων, 'lust'. οἰνοφλυγιῶν (οἶνος, φλύζειν, 'to boil over'), 'drunkenness'. Hesychius οἰνοφλυγίαι· μέθαι· and οἰνόφλυξ· μέθυσος, ὁ κακεπίθυμος οἶνου, οἰνοφερῆς, πάροις. φιλοτιμιῶν τινῶν μῶρων καὶ δαπανηρῶν, 'foolish and ruinous extravagance', or simply 'objects of ambition'.

Hesychius φιλοτιμία. δωρεά. κενοδοξία. πλοῦτος. μεγαλοφροσύνη. Φιλοτιμία seems to mean 'ambitious display', involving 'prodigality'. Cf. Aesch. adv. Ktesiph. § 20 p. 56 τὰς πατρῶας οὐσίας εἰς τὴν πρὸς ὑμᾶς φιλοτιμίαν ἀνηλωκότες, Dem. de cor. p. 312, 26 μηδεμιᾶς ὑπολείπεσθαι φιλοτιμίας, a nulla abesse largitione, quae sit gloriae causa in reip. decus atque commodum.

155. αὐτῶ χαλεπῶς ἄρχει, 'which passions exercise such cruel sway'. The antecedent substantives being all feminine, αὐτῶ should have been used, but a relative in the neuter may be used to refer to a number of inanimate antecedents, even when they are all masculine or feminine. Cyr. i 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐν-τρίψει καὶ κόμαις προσθέτοις, αὐτὸς δὲ νόμιμα ἦν ἐν Μήδοις, Isocr. Panath. 217 quoted by Madv. Gr. Synt. § 97. 156. ὧν ἂν ἐπικρατήσωσιν, 'whomsoever they get into their power'. 157. φέρειν δ' ἂν αὐτοὶ ἐργάσωνται κτλ., 'to bring (as a tribute) whatever they may gain by their own exertions and to spend it on their own lusts'. Cf. Cyr. viii 1, 13 πολλὰ τελεῖν... εἰς μεγάλην ἀρχήν, Hier. l. 764 εἰς τὸ δέον τελεῖσθαι. See also n. on Hier. l. 648. 160. αἰσθωνταὶ ὄντας] G. § 280. 161. ἀπολείπουσι τοὺς γηράσκων, 'leave the victims to a miserable dotage'. The infinitive is used to denote the aim, intent of the action, Madv. Gr. Synt. § 148 a. Cf. Anab. v 2, 1 τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, Plat. Apol. p. 83 B παρέχω ἐμῶν ἐρωτῶν i.e. *coriam facio me interrogandi*. 162. ἄλλοις—δούλοις χρῆσθαι, 'to treat others as slaves', 'to make slaves of others'. G. § 166. So

Symp. VIII 3 τοῖς σεμνοτάτοις θεοῖς φίλοις χρώμενος, Mem. II 1, 12, where Kühner observes that *χρησθαί τινι πιστῷ φίλῳ* is said of one who has a faithful friend, finds a friend faithful, *χρησθαί τινι ὡς πιστῷ φίλῳ* of one who thinks he has a faithful friend, regards him as such.

§ 23. 1. 163. πρὸς ταῦτα, i.e. τὰς ἐπιθυμίας, 'against these kind of things'. See above to l. 155: Schneider reads *πρὸς ταύτας*.

165. σὺν ὅπλοις, *per arma, ope armorum*.

Σὺν is used of things which belong to or are attached to a person, with which he is furnished, especially in military and naval expressions. Homer Il. V 220 σὺν τεύχεσι πειρηθῆναι i.e. 'in full armour', XI 383: XIII 719 σὺν ἔντεσι δαιδαλέοισιν μάραντο, Od. XI 53 ἔφθης πεζὸς ἐὼν ἡ ἐγὼ σὺν νηϊ, III 305 ξὺν νηυσὶν ἐπὶ πόντον πλαζόμενοι, Hell. IV 8, 23 ἐκέλευσαν σὺν ταῖς δώδεκα ναυσὶν... περιπλεῖν, Hell. VII 1, 43 τοὺς βελτίστους σὺν τῷ πλήθει (i.e. *adiuvante plebe*) ἐξέβαλον, Cyr. VIII 7, 13 ἡ κτήσις τῶν πιστῶν ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ ἀλλὰ μάλλον σὺν τῇ εὐεργεσίᾳ, Oecon. V 13 l. 64 ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν τροφήν μαστεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις, l. 67 ἐπὶ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ἵέναι.

165. καταδουλοῦσθαι, *in servitutem suam redigere*.

πολέμιοι μὲν οὖν] Breitenbach takes μὲν οὖν, for which Dindorf would read γοῦν, in the sense of *impro vero*, 'nay rather'. It is better however, I think, to assign here its proper force to μὲν as introducing the clause in contrast to αἱ δὲ τοιαῦται δέσπονται κτλ. and to take οὖν as continuative='as far as that goes'.

166. ἤδη, 'ere now'. καλοὶ κάγαθοι] See to VI 12 l. 65. 167. πολλοὺς δῆ, 'very many'. ἡνάγκασαν, *cogere solent*. G. § 205, 2. 168. σωφρονίσαντες, i.e. διὰ κολάσεως σώφρονας ποιήσαντες, 'by bringing them to their senses', 'chastening', 'controlling'. Cf. Dem. c. Aristog. I § 98 p. 798 τοὺς πονηροτάτους... τὰς συμφορὰς σωφρονίζειν λέγουσι, Xen. Cyr. III 1, 20 ἡ τοιαύτη ἡττα σωφρονίζειν ἱκανὴ δοκεῖ εἶναι ἀνθρώπους. ῥᾶον βιοτεύειν) (κακῶς γηράσκειν, *tranquillius vivere*, 'to lead a calmer life', 'to live in greater comfort'. 169. αἱ τοιαῦται] G. § 141 (d). 170. αἰκνύμεναι—οὐποτε λήγουσιν, 'never cease to harass, plague'. G. § 279, 1. 171. ἔστω ἂν ἄρχωσιν, 'as long as ever they have them in their power'. Mem. I 2, 18 οἶδα κάκῃν σωφρονούντε, ἔστω Σικκράτει συνήστην, Anab. III 3, 5 ἔστω ἐν τῇ πολέμῳ

ἔστω, III 1, 19 ἔστω αἱ σπονδαὶ ἦσαν, Cyt. v 4, 7 ἔστω πάντες ἐναντίοι ἡλαυνον, ἐναντίος καὶ αὐτὸς ἦγε τὴν στρατιάν, III 5, 6 ἔστ' ἂν πολεμίους δειώσωσι, de re eq. XI 9 οὐδεὶς ἀπαγορεύει θεώμενος ἔστ' ἂν περ ἐπιδεικνύηται τὴν λαμπρότητα. Its usual meaning is 'until'.

CHAPTER II

'I have no fear' says Kritobulus 'of being prevented by the seductions of these tyrannical mistresses, as you call them, from increasing my fortune; I wish therefore to learn how I may do it. But perhaps you think I am rich enough already'. 'On the contrary' replies Socrates 'rich as you are, I think you are worse off than myself, who have not a hundredth part of your estate. I have enough to satisfy my wants; whereas, were your fortune thrice as large as it is, you would still not have enough to keep up your position and to satisfy the demands it entails upon you. You are only a consumer, not a producer, and some time or other you may be reduced to helpless poverty, in which case you would not have friends, as I should, to help you out of your difficulty'. Asked by Kritobulus to teach him the art of managing his estate, Socrates replies that he does not know himself the principles of the science of economy, but he advises him to consult provident and thrifty men of business, who have shown enterprise and capacity for improving their own fortunes.

- 7 § 1. 1. 1. ἐκ τούτων, *post haec*, 'after this', 'hereupon'. ὥς πῶς, 'somewhat in this way', 'to this effect'. 2. On ἀλλὰ in quick answers and objections, like French *mais*, see n. to Hier. I. 42, l. 659.

ἀρκοῦντως: adv. from pr. part. of ἀρκεῖν. We have several such adverbs in this treatise ἀρεσκόντως XI 19; διαφέροντως XX 5; διεσκεμμένως VII 18; διειλημμένως XI 25; λυσιτελούντως XX 21; συνεσκευασμένως XI 19; συντεταμένως, τεταγμένως VIII 3, 6; XVII 4. Others that occur elsewhere in Xen. are ἀπονεινοημένως, ἐπισταμένως, ἐρρωμένως, ἡδομένως, ἡμελημένως, θαρρούντως, λυσιτελούντως, μεμελετηκότως, πεπλασμένως, πεφυλαγμένως, σεσοφισμένως, ὑφειμένως.

3. δοκῶ—ἀκηκοέναι] G. § 134, 3.

4. ἐπαικῶς τῶν τοιούτων ἐγκρατῇ, 'tolerably master of', 'able to resist such things'.

On ἐγκρατής, *abstinens*, not *nimis indulgens*, cf. IX 11; XII 16, Mem. I 2, 1 ἀφροδισίων καὶ γαστρὸς ἐγκρατέστατος, ib. § 3 ὕπνου, ἀφροδισίων ἐγκρατῇ εἶναι, Cyr. I 2, 8 διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ, IV 1, 14 τῆς μεγίστης ἡδονῆς ἐγκρατῇ εἶναι, de rep. Lac. 2, 14 αἰδημονέστεροι καὶ ὧν δαὶ ἐγκρατέστεροι.

6. ὃ τι ἂν ποιῶν αὔξοιμι, 'what I should do to increase'. οὐκ ἂν μοι δοκῶ κωλύεσθαι] On ἂν anticipated hyperbatically with δοκῶ οἶμαι and the like see Index to Hiero p. 117^a.

7. ὧν σὺ δεσποινῶν καλεῖς] a double attraction for ἄς σὺ δεσποίνας καλεῖς, not for δεσποινῶν ἄς σὺ καλεῖς, i.e. The relative is first attracted into the case of its antecedent τούτων and then the predicate accusative into the case of the object accusative. Cf. Plat. Phaedr. p. 247 π οὐδ' ἢ ἐστὶ που ἑτέρα ἐν ἑτέρῳ οὕσα ὧν ἡμεῖς νῦν ὄντων καλοῦμεν.

8. ἀλλά, 'then'. ἔχεις, sc. συμβουλεύειν, *potes*. 9. κατέγνωκας ἡμῶν ἱκανῶς πλουτεῖν, 'have you judged of us that we are rich enough?' For the genitive and object infinitive after καταγιγνώσκω see G. § 173, 2 note. Kritobulus is speaking of himself only, although he employs the plural, but Socrates, as a piece of pleasantry, affects to believe that he is speaking of both: hence he says l. 11 εἰ καὶ περὶ ἐμοῦ λέγεις.

καταγιγνώσκειν signifies (1) *deprehendere, animadvertere, in aliquo*, 'to remark, notice', gen. something to one's prejudice, as below § 18, l. 124, (2) *existimare de aliquo, sentire*, 'to judge something of a person', with gen. of pers. and acc. of thing or gen. pers. and infin., as in Plat. Timaeus p. 19 D ἑαυτοῦ...αὐτὸς κατέγνωκα μήποτ' ἂν δυνατὸς γενέσθαι...ἐγκωμιάσαι, cf. Cyr. VI 1, 37 αὐτὸς ἑαυτοῦ κατέγνωκ' ἂν δυνατὸς καρτερῆσαι, Thuc. III 45, 1 οὐδεὶς πο' ἑαυτοῦ καταγνοὺς μὴ περιέσεσθαι τῷ ἐπιβουλευματι ἦλθεν ἐς τὸ δεινόν.

10. προσδεῖσθαι χρημάτων, 'to have need of additional property'. Cf. Mem. I 2, 1: III 3, 6; Symp. IV 29 ff.; Hier. IV 3.

§ 2. l. 11. οὐκ οὐδέν] G. § 283, 9. οὐδέν adv. = *nequam*, 'not at all', below l. 77. 13. ἀλλ' ἱκανῶς πλουτεῖν] Socrates defines 'rich' and 'poor' in Mem. IV 2, 37: τοὺς μὲν οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους (καλῶ). 15. ἔστιν ὅτε καὶ πάνι

οικτείρω σε ἐγώ, 'there are times when I (poor as I am) heartily pity you'. ἐστὶν ὅτε = ἐνίοτε.

§ 3. 1. 17. ἀν...εὐρεῖν, 'would fetch'.

For εὐρίσκειν in the sense of *reditum praestare, quaestum praebere*, 'to find a purchaser', 'to earn money', 'to bring in', cf. Herod. i 198 3 ὅπως αὕτη εὐροῦσα πολλὸν χρυσίον πηθεῖη, Xen. Hell. III 4, 24 τὰ χρήματα εὐρεῖ ἔβδομήκοντα τάλαντα, de Vectig. IV 25 ὅσον τὸ τέλος εὐρίσκει (ἢ πόλις) τῶν ἀνδραπόδων, Isaeus de Cir. her. § 35 οἰκίαν δισχιλίας εὐρίσκουσας, de Hagn. her. § 49 χωρίον δὲ πλεόν οὐκ ἀν' εὐροὶ πενήκοντα μῶν, Polyb. XXXI 7, 12 τοῦ ἑλλιμενίου εὐρίσκοντος ἑκατὸν μυριάδας δραχμῶν. This usage is to be carefully distinguished from the phrase τοῦ εὐρίσκοντος or εὐρόντος e.g. in Aesch. c. Timarch. c. 39 p. 117, 2 οὐδὲ τῆς ἀξίας ἑκατὸν τῶν κτημάτων ἀπεδίδωτο ἀλλὰ τοῦ ἡδὴ εὐρίσκοντος ἀπεδίδωτο i.e. τούτου δ' εὐροὶ 'at the price which gets an article for the buyer', i.e. for what it would fetch, Xen. Mem. II 5, 5 ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος. This sense of εὐρίσκειν, except in these kind of phrases, is in Attic almost confined to poetry (εὐρίσκειν κλέος, δόξαν, δρετὴν etc.). See Rutherford's n. to Babrius VI 6.

18. παλούμενα, 'if offered for sale'. This forms the prothesis to ἀν' εὐρεῖν, G. § 226, 1. 20. καὶ τὰ ὄντα πάντα, *omnino omnia quae mihi sunt*; this is the subject of εὐρεῖν. Cobet N. L. p. 571 proposes needlessly to read τὴν οἰκίαν καὶ τὰ ἔχοντα πάντα, 'my house and all its contents'. See cr. app. πέντε μνᾶς] i.e. rather more than £20, a mina being equivalent to £4. 1s. 3d.

'From this it has been inferred', says Boeckh, 'that prices were extraordinarily low at Athens. It is, however, evident that Sokrates and his family could not have lived upon the proceeds of so small a property; for, however miserable his house may have been, it cannot be estimated at less than 3 minas (=300 drachmas), so that even if the furniture is not taken into consideration, the rest of his effects only amounted to 2 minas, and the income from them, according to the ordinary rate of interest, was only 24 drachmas, from which he could not have provided barley for himself and his wife, not to mention the other necessities of life and the maintenance of his three children'.

'Shall we then understand the expression 'purchaser' (ὠνήτης) to mean a lessee of his property, and 5 minas to be the annual rent? This way of avoiding the difficulty would be the easiest; but the ancients, as far as I am aware, only use the word 'to buy' (ὠνεῖσθαι) instead of 'to let' as applied to the public revenues, the letting of which was a real sale of the dues belonging to the state; for a lease of the land or the whole property (οἶκος) of an individual to a tenant, the expression

μισθόν is used; and, moreover, a lease of the whole property never occurs, as far as I am aware, except in the case of orphans'.

'In addition to this, the fortune of Kritobulus is valued at more than 500 minas, in the same sense as that of Sokrates is at 5, with the remark that he reduced his means, as he offered munificent sacrifices, entertained guests, feasted and maintained many citizens, kept horses, performed public liturgies, and subjected himself to other expenses besides the maintenance of his wife, things which, with an income of 8½ talents, he would have been undoubtedly able to afford, but not with only a property of that value. We must therefore believe that Xenophon stated the whole property of Sokrates at only 5 minas, but we have equal right to reject as to receive testimony; for the history of the ancient philosophers is so mixed with fables that one seldom treads upon fair ground'.

'But assuming Xenophon's account to be entirely correct, it must be thought that the mother of the young sons maintained herself and her two children either by her labour or out of her dowry, while Lamprokles, his son, supported himself; and that the domestic economy for which Sokrates was so celebrated, consisted in keeping his family at work. He may in that case, indeed, have lived upon his 24 drachmas, together with some additional contributions from his friends; for his necessary expenses were exceedingly small and no one could live as he did. He lived in the strictest sense upon bread and water, except when he was entertained by his friends; and therefore he may have been much rejoiced, as he is said to have been, at barley being sold at the low price of a quarter obolus the choenix: he wore no under garment, and his upper garment was slight, the same for summer and winter; he generally went bare-footed, and his dress-shoes, which he sometimes wore, probably lasted him his whole life. A walk before his house generally served him instead of ὄψον for meat; in short no slave lived so poorly as he did,.....and as far as his miserable condition is concerned, the representation of Aristophanes is not only not exaggerated but is faithfully copied after life'. *Public Economy of Athens*, c. xx pp. 109—112, ed. 2. Engl. Transl.

21. τὰ μέντοι σά] the contrasted clause should, to be regular, have begun with τὴν μὲν ἐμὴν οἰκίαν οἶμαι. 22. ἀκριβῶς οἶσα, 'I know exactly'. 23. ἑκατονταπλασίονα τούτου, 'a hundred times as much as this amount', G. § 175 note 1.

§ 4. 1. 24. κατὰ οὕτως ἐγνωκώς, i.e. καὶ οὕτως ἐγνωκώς εἶτα, *cum ita sentias, tamen*. See n. to 18 l. 132. ἐπὶ τῇ πενίᾳ, 'on the ground of my poverty'. 26. ἱκανά, 'sufficient', i.e. coming up to the right quantity, from the root *fik*, whence come vicus, 'the place where people come and go', οἶκος

'house', villa=vicula, 'country house', vicinus, English 'wick', etc. 27. εἰς τὸ σὸν σχῆμα δὲ σὺ περιβέβλησαι, 'as for the style of living, which you have adopted'. Cf. Eur. Or. 433 ἐγὼ δὲ τὰλλα μακάριος πέφυκ' ἀνὴρ, πλὴν ἐς θυγατέρας.

περιβάλλεσθαι med. is (1) *sibi circumdare aliquid*, 'to throw something around oneself', (2) *suum in usum circumdare, sibi acquirere, affectare, potiri*, 'to aim at', 'compass', 'assume', 'appropriate'; Isocr. p. 95 οὐ δύναμιν περιεβάλετο καὶ περὶ κτλ καὶ ναυτικὴν, p. 47 ἔα πάντα περιεβάλοντο τὸν τόπον ὃν νῦν τυγχάνομεν κατέχοντες, Herod. III 71 ἰδίῃ περιβαλλόμενος ἑαυτῷ κέρδεα, VIII 8 πολλὰ χρήματα περιεβάλετο, Xen. Cyr. I 4, 17 περιβαλομένους ὅτε τις ἐπιτυγχάνοι, where it is a metaphorical expression borrowed from hunting, as in III 3, 23 περιεβάλοντο πολλὴν καὶ παντοίαν λείαν, Anab. VI 3, 3 πρόβατα πολλὰ περιεβάλοντο, i.e. *sibi compararunt, abstulerunt* (Kuehner), Hell. IV. 8, 18 καταδραμόντας ἐκέλευσε περιβαλλομένους ἐλαύνειν ὅ,τι δύναντο, Diod. Sic. XIV 99 τοῦ Θίμβρωνος μετὰ μέρος τῆς δυνάμεως ἐξεληθόντος καὶ πολλὰν περιβαλομένου λείαν, Polyb. I 29, 7 πολλὸν πλῆθος λείας τῆς τετράποδος περιεβάλοντο, Diod. Sic. XX c. 40 περιεβάλετο ταῖς ἐλπίσι μείζονα δυναστείαν, XVIII c. 50 περιβαλόμενος ταῖς ἐλπίσι τὴν τῶν δυνάμεων ἡγεμονίαν, Dem. de cor. § 231 p. 304, 24 τῆς φιλανθρωπίας ἦν τὰ λοιπὰ τῶν πραγμάτων ἐκείνος περιβαλλόμενος ἐπλάττετο i.e. *sibi arrogans*, Isocr. πρὸς Νικοκλέα § 25 p. 20 Ἀ μεγαλόφρονος νόμιζε μὴ τοὺς μείζω περιβαλλομένους ὡς οἱοί τ' εἴσι κατασχεῖν.

28. δόξαν, *existimationem*, 'reputation', 'character'. οὐδ' εἰ τριπλῆς ὅσα νῦν κέκτησαι προσγένουτό σοι, 'not even if you were to have an addition of three times as much as you now possess'. 29. οὐδ' ὥς, *ne sic quidem*, 'not even in that case'. Ὡς demonstrative is not used in Attic prose except in the phrases καὶ ὥς, 'even so', and οὐδ' ὥς or μηδ' ὥς, 'not even so', and in cases where it is the correlative of ὥς as in Plat. Rep. VII c. 12 p. 530 D κινδυνεύει, ὥς πρὸς ἀστρονομίαν ὁρμήματα πέπληγεν, ὥς πρὸς ἐναρμόνιον φθόρον ὥτα παγῆναι, Protag. p. 326 D. ἄν...δοκεῖ εἶναι] see above § 1 l. 6.

§ 5. l. 31. πῶς δὴ τοῦτο, sc. ἄν γένοιτο. 32. ἀπεφίηατο, sc. τὴν γνώμην, 'gave his opinion': but Cobet and Sauppe are probably right in bracketing the words ἀπεφ. ὁ Σωκράτης as an interpolation.

33. ἀνάγκην—μεγάλα, 'an obligation (not indeed defined by law) for you (as a rich man) to offer large sacrifices fre-

quently'. If he failed to do so, he would (1) not have drawn the protection of the Gods to his country; (2) for that reason and because it was customary to distribute the remainder of the victims amongst the people, he would have made himself unpopular.

34. ἢ=εἰ δὲ μή, 'or else'. See below l. 37, Hier. l. 411 n. σὲ δὲ ἀνασχέσθαι, 'would put up with you'. 'Atticis talia non visa sunt κακὸφωνα' v. Anab. vii 5, 10 στρατευσαίμην δὲ ἀνευ Ξενοφάντος (Breitenbach). 36. καὶ τοὺτους μεγαλοπρεπῶς, *eosque magnifice*, 'and them too in great state'. Cf. Hier. l. 223 with note, Arist. Plut. 546 *πιθάνης πλευρὰν ἔρρωγυῖαν καὶ ταύτην*, Xen. Anab. ii 5, 21 *παντάσας ἀπόρων ἐστὶ καὶ ἀμνηχάνων, καὶ τούτων πονηρῶν*.

There was a moral obligation on the rich to exercise hospitality towards the citizens of other towns who visited their country, whether on a public mission or solely as private individuals: the title of *πρόξενος* and benefactor of such towns was sometimes conferred, at any rate they got credit with such foreign towns and consequently increased influence in their own country.

37. *πολίτας δαιτυνίζειν καὶ εἰ ποιεῖν*, 'to feast and (otherwise) benefit your fellow-citizens'.

'The feasting of the tribes (*ἐστιάσεις*) was a species of *λειτουργία* (see below l. 40). It was provided at the expense of particular persons selected from the tribe (*ἐστιάτορες*), appointed, according to the amount of their property, in some regular succession which is unknown to us (this is *φέρειν ἐστιάτορα*, Demosth. c. Boeot. de nom. p. 996, 24. The filling of the office is called *ἐστιάειν τὴν φυλὴν*, Dem. c. Mid. p. 565, 10), for no burthen of this description could have been imposed upon a citizen by lot. The banquets, which were provided at this liturgy, were different from the great feasting of the people, the expenses of which were defrayed from the funds of the theoria. Entertainments at the festivals of the tribes (*φωλετικὰ δαίπνα*) were introduced for sacred objects only, and for the maintenance of a friendly intercourse between the citizens of the tribe and also from motives agreeably to the spirit of democracy. If we reckon 2000 guests, and the cost of each as at least 2 oboli, the expenses of an *ἐστιάσις* may be estimated at nearly 700 drachmas—about £28. 10s. 0d.' Boeckh *Public Economy of Athens*, p. 465 f.

ἢ ἔρημον συμμάχων εἶναι, 'or else to be destitute of supporters'; supply *ἀνάγκη ἐστὶ*: cf. Hier. l. 410 *ὥσπερ πολέμου ὄντος δεῖ ἀναγκάζονται στρατεύματα ἔχειν ἢ ἀπολωλέναι*. 'When

ᾧ in this manner is attached to an impersonal expression denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative, or *else will*), although the same governing term cannot be repeated without alteration'. Madvig Gr. Syn. § 186, etc.

§ 6. l. 39. ἤδη, 'now', i.e. in time of peace. **μεγάλα τελεῖν**, *sumptus magnos facere*, 'to pay heavy contributions'. 40. **ἵπποτροφίας**, 'keeping of horses', i.e. for chariot-races and for the processions and religious festivals. Xen. Hipparch. i § 11 ἀναγκασθήσονται μὲν οἱ νέοι ἵπποτροφεῖν διὰ τὰ χρήματα, Isocrat. de big. p. 696 ἵπποτροφεῖν δὲ τῶν εὐδαιμονεστάτων ἔργον ἐστίν, φαῦλος δ' οὐδὲς ἂν ποιήσειεν, Plato Lys. p. 205 c πλούτους τε καὶ ἵπποτροφίας.

χορηγίας] At Athens special subscriptions called *λειτουργ-γίαι* were demanded of the richer citizens for State purposes. The ordinary ones (*ἐγκύκλιαι*) were the *γυμνασιαρχία*, the *χορηγίαι* and the *ἐστίασις*: these were compulsory on all who possessed property to the amount of not less than three talents; the extraordinary were the *τριηραρχία* and the *εἰσφορά*. A person was not bound to perform ordinary liturgies at the same time with a trierarchy, and he was allowed an exemption from all liturgies for one year after the trierarchy. On the *ἀντίδοσις* or compulsory exchange of property, when a person fancied himself too highly rated, see Dict. of Antiqq. s. v. The duties of the *χορηγοί*, of whom there were ten, one for each tribe, consisted in paying the expenses of instruction and costume for the various choruses at the different religious festivals, for the cyprian dancers and flute-players, those for tragedies and comedies and satirical dramas and for the pyrrhic dance. All expenses connected with the representation of plays fell upon them. See n. on Hiero l. 674.

γυμνασιαρχίας] The office of the *γυμνασιαρχοί*, of whom also there were ten, one for each tribe, was to maintain and pay those who were training for the celebration of certain festivals, especially the torch-race (*λαμπαδαρχία*, Arist. Pol. v 8) at the Panathenaea, the Bendidea, the Hephaestea and

Promethea. Some consider that their business was to inspect and regulate the several gymnasia or palaestrae which were the centre-points of Greek life, but this is doubtful. See Herm. Pol. Ant. § 152, 3.

41. *προστατείας*, 'presidencies', certain of which, notably that of the *θεωπται*, called *ἀρχιθεωπται*, were very costly affairs. Others consider that the word refers to the charge (*patrocinium*) of foreign residents at Athens (*μέτοικοι*), each of whom was bound to select some citizen as his *προσάδης*, 'patron' or 'protector', who was responsible for his good conduct and his representative in all private and public transactions. If the *μέτοικος* failed to do so, he was liable to an *ἀπροστασίον δίκη*. *ἦν δὲ δὴ πόλεμος γένηται*, 'and further should there be an outbreak of war'.

42. *τριηραρχίας* The *τριηραρχία*, an extraordinary *λειτουργία*, was as ancient as the regular constitution of Athens. It was the most costly and most important of all. The generals (*στρατηγοί*) nominated annually from among the wealthiest citizens as many as were required to act as trierarchs, each of whom was compelled to procure the crew, to equip and keep in repair a ship of war and provide for its management, the State always furnishing in addition the empty vessel and the pay and provision of the crew. The duration of the trierarchy was limited by law to one year. Its cost could not have been much less than 40 minas. See Boeckh l.c. p. 541 ff.

τριηραρχίας [*μισθοῦς*] Boeckh l.c. p. 579 says: Kritobulus, as mentioned in Xen., had a property of more than 500 minas, which would subject him, in the opinion of Sokrates, to the pay of more than one trierarchy, in case a war should break out; that is to say, he would be forced to perform the syntrierarchy, which had been introduced about 12 years before the death of Sokrates and which was in existence when Xen. wrote this passage. The word pay (*μισθός*) is used because a trierarch, who did not command his own vessel, made a payment to the other trierarch who served in person, which appears to be in strictness a remuneration for services per-

formed. By *τριηραρχίας μισθός* 'pay for the sailors' cannot be meant, because the trierarch was never bound to furnish the pay, and if pay were meant, the expression used must have been *μισθός ναυτῶν*. Sauppe thinks with Cobet that *μισθός* is meaningless in the context, and accordingly encloses the word in brackets, taking *τριηραρχίας* as a generic plural.

εἰσφορὰς] The *εἰσφορὰ* was an extraordinary tax on property, expressly intended to meet the exigencies of war. The first instance of its having been levied was, according to Boeckh, in B.C. 428 (Thucyd. iii 19) on occasion of the siege of Mytilene, when, the public treasure being exhausted, 200 talents were thus raised: but this is doubtful, as the passage in Thucydides may mean that the amount before collected had never been so great as 200 talents. All persons who were not completely destitute were subject to this impost, even if they were not capable of performing liturgies. Boeckh l. c. p. 471 ff.

43. *ὑπόλοιπαι, tolerabis*, 'you will bear the burden of'. Cf. [Demosth.] adv. Neaer. § 42 p. 1359, 7 οὐσία οὐκ ὑπῆρχε Στεφάνῳ οὐδὲ Νεαίρῃ, ὥστε τὰ καθ' ἡμέραν ἀναλώματα δύνασθαι ὑποφέρειν. 44. *ὅπου ἄν*, 'whenever', 'on whatever occasion'. *ἐνδεώς*, 'inefficiently'. 45. *οὐδὲν ἤττον ἢ, non secius ac*. 46. *λάβοιεν κλέπτοντα*] G. § 279, 2.

§ 7. 1. 46. *πρὸς τούτοις*, 'in addition to this', 'besides this'. The student must remember to distinguish between this and *πρὸς ταῦτα*, 'for this reason', 'therefore'. 47. *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, 'being indifferent about making a fortune'. *παιδικαῖς πράγμασι, rebus ludicris, oblectamentis* (Schneider, Zeune, Reisig), *rebus amatoris* (Breitenbach), Fr. *enfantillages*, 'childish pursuits'. 49. *ὥσπερ ἐξόν σοι*, i. q. *ὥσπερ εἰ ἐξείη σοι*, 'as if you were at liberty to do so', G. § 278, 2. *οἰκτεῖρω σε μὴ*, 'I pity you for fear you should suffer some irreparable disaster'. The notion of solicitude is implied in *οἰκτεῖρω*, as it sometimes is in *ἐννοοῦμαι*, *ὑποπτεύω* and other similar verbs. Cf. Anab. iii 5, 3 *ἠθέμησαν ἐννοοῦμενοι, μὴ τὰ ἐπιτήδεια...οὐκ ἔχουσιν ὁπόθεν λαμβάνουσιν*, iii 1, 5 *ὑποπτεύσας μὴ τι πρὸς τῆς*

πόλεως οἱ ὑπαίτιον εἴη, *Hell.* vi 2, *Cyr.* v 2, 9 ὑποπτεύσας μὴ τὴν θυγατέρα λέγοι. *G.* § 218, *Madv. Gr. Synt.* § 124 a.

50. ἀνήκεστον (ἀκείμεναι), 'incurable', 'irreparable'.

§ 8. 1. 52. εἴ τι καὶ προσδεθείην, 'if I should want anything besides' what I have, l. 10. 53. ἐπαρκέσειαν] On the preference of the Athenians for the form-endings -ειας, -ειε (-ειεν), -ειαν of the optative mood, see Mr Rutherford's remarks in *The New Phrynichus* p. 429 ff.

πάνυ μικρὰ πορῶσαντες κατακλύσειαν ἄν κτλ., 'by a very small contribution they would overwhelm my wants with plenty', 'drown them in a flood of abundance'.

55. πολὺ ἀρκοῦντα σοῦ μᾶλλον κτλ., i.e. ἔχοντες πολὺ μᾶλλον σοῦ ἀρκοῦντα τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ, 'though they have means far more adequate than you to their own style of living', that is, than you have to yours. πολὺ, πάνυ and similar adverbs are frequently separated from the adjectives or adverbs which they qualify for the sake of greater emphasis. *Symp.* i 4 οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι, *Cyr.* vi 4, 8 ἤξειν αὐτῷ σὲ πολὺ Ἀράσπα ἄνδρα πιστότερον καὶ ἀμείνονα, vii 1, 16 οὕτω πολὺ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι, *Hier.* i. 7 οὕτως ὄντος σοφοῦ with note.

ἢ σὺ τῇ σῇ] added in explanation of σοῦ μᾶλλον, and for the sake of giving greater clearness to the thought. Breitenbach compares *Eur. Heracl.* l. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι, *Plat. Gorg.* p. 500 c οὐ τί ἂν μᾶλλον σπουδάσειέ τις—ἢ τοῦτο;

57. ὥς ὠφέλησόμενοι] The proper future passive ὠφελθήσομαι is used by *Xen.* in *Mem.* ii 7, 8, iii 3, 15, *Cyr.* iii 2, 20 where however Hertlein reads ὠφελήσεσθαι.

There are many middle futures, especially those of contract verbs, used in a passive sense: δικάσσομαι, ἀνιάσσομαι, ἀπαλλάσσομαι, αὐξήσσομαι, εἰρῶσσομαι, εὐφρανόμην, ζημιώσσομαι, ἡγνήσσομαι, καταλείψομαι, κινήσσομαι, μαρτυρήσσομαι, οἰσσομαι, πληρώσσομαι, στερήσσομαι, συνεπιμελήσσομαι, τιμῶσσομαι, φθονήσσομαι, φοβήσσομαι, φυλάσσομαι etc.

57. ἀποβλέπουσι] ἀποβλέπειν εἰς or πρὸς τινα is the usual expression where the sense is 'to look to some one with some object' as dependent upon him or expecting help from him. So *Plat. Phaedr.* p. 239 b πάντα ἀποβλέπων εἰς τὸν

ἐραστήν, below xvi 2 πάντες πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅποτε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπεῖρειν, Hell. vi 1, 8 ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει. Cf. Arist. Pax 635 ἐβλεπεν πρὸς τοὺς λέγοντας, Vesp. 613 εἰς σε βλέψαι καὶ τὸν ταμίαν, Hesiod opp. 475 οὐ δὲ πρὸς ἄλλους ἀνγάζεαι. In the present passage the clause ὡς παρὰ σοῦ ὠφελησόμενοι (G. § 277 note 2), 'in the hope of receiving benefits at your hands', may be considered as taking the place of the preposition, unless indeed we regard the words as a gloss explanatory of and eventually displacing the original πρὸς σέ.

- § 9. I. 59. οὐκ ἔχω, *pequeo*. ὦρα, sc. ἐστὶ. προστατεύειν ἐμοῦ ὥπως μὴ—γένωμαι, 'to be my protector and guardian, and to mind I do not become pitiable in reality'. This is an object sentence, not a final one. On the use of the subjunctive in object sentences annexed by ὥπως μὴ, instead of the future indicative, see Madvig Gr. Synt. § 123, G. § 217 note 1 and cf. below xi 8, xv 1, Anab. v 6, 21 Συναπείθῃ Τιμασίωνα κελεύουσι προστατεῦσαι ὥπως ἐκπλεύσῃ ἡ στρατιά, 'to use his influence to effect the withdrawal of the troops'.
63. ὅτι ὀλίγῃ μὲν πρόσθεν...ἐγέλασας...νῦν δὲ κελεύεις κτλ., 'that, whereas a little while ago you laughed at me, you now desire me etc.' The antithesis, which is coordinated as a main clause in Greek and Latin, is best expressed as a subordinate clause in English. For such instances of parataxis see below viii § 17 l. 108 and my n. to Cic. or. p. Planc. § 41 l. 32.

65. πρότερον οὐκ ἐπαύσω πρὶν] In Thucydides and the poets πρὶν is used after affirmative as well as after negative sentences; but in Xenophon and the orators it is used only after negative clauses. The indicative is most frequently used by Xen. and by Isocrates, chiefly in οὐ πρότερον ἐπαύσατο πρὶν and similar phrases. In Plato πρὶν is dying out before ἔως. The present infinitive occurs with special frequency in Xen. and the present subjunctive and optative are comparatively more common with him. See *American Journal of Philology*, Vol. iv, p. 89—92.

66. μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτήσθαι, 'that I do not possess so much as a hundredth part of your fortune'.

68. ὥπως ἂν μὴ—γένωιο] After verbs like βουλευομαι, ἐπι-

μελουμαι, σκοπῶ, a dependent interrogative sentence with potential optative and ἄν of that which may probably take place may be attached by ὅπως; see Madv. Gr. Synt. § 137 and cf. Xen. Symp. vii 2 νῦν γοῦν σκοπῶ ὅπως ἂν ὁ μὲν παῖς ὅδε ὁ σὸς καὶ ἡ παῖς ἥδε ὡς ῥᾶστα διάγοιεν, ἡμεῖς δ' αὖ μάλιστ' ἂν εὐφραϊνοίμεθα θεώμενοι αὐτούς, Cyr. ii 1, 4 βουλευσόμεθα ὅπως ἂν ἄριστα ἀγωνιζοίμεθα, i 2, 5 ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, i 4, 13; iv 2, 34, vii 5, 78, viii 1, 14, 47.

§ 10. 1. 70. ὁρῶ γάρ, 'yes, for', 'the reason is that', 'I see, there is one thing about riches or one particular means of getting wealthy that you know, that is, how to create a surplus'. πλουτηρὸν ἔργον=*modus divitias parandi* (Sturz). 72. ἀπ' ὀλίγων, 'with a small income'. 'Ἀπὸ is used to denote the cause, source, means; see below i 3, 3; ii 1, 25 ἀπὸ βοσκημάτων πλουτίζεσθαι. περιποιῶντα, i.e. περιουσίαν ποιοῦντα. ἐπιτίξω, i.e. νομίζω, 'I suppose'. 73. ἂν... ποιῆσαι] G. § 211.

§ 11. 1. 74. οὐκ οὖν μέμνησαι... ὅτε, 'do you not remember ...when', the time of the fact being mentioned rather than the fact itself; as in Hell. vi 4, 5 ἀναμνησθήσονται σου ὅτε ἐδῆωσας, Cyr. i 6, 12 οὐ γὰρ μέμνημαι ὅτε πρὸς σέ ἦλθον ἐπ' ἀργύριον. See Porson's note on Eur. Hec. 112. The reference is to i 9. According to Socrates it is Kritobulus who affirmed of himself all these propositions without allowing Socrates to utter a syllable; whereas really Socrates had made him say what he wished him to say. οὐδ' ἀναγρύζειν, 'not even to open my lips', lit. 'not to mutter so much as γρύψι'. 'Ἀναγρύζειν=γρύψι ἀποκρίνεσθαι. Arist. Nub. 945 ἦν ἀναγρύψι, Plut. 17 ἀποκρινομένη τὸ παράπαν οὐδὲ γρύψι (where the Schol. says γρύψι: τούτεστιν ἡ φωνὴ τῶν χολῶν, but Hesychius says that γρύψι was properly 'the dirt under the nails', and so any insignificant thing), Dem. de fals. leg. p. 353 περὶ δὲ τῶν ἄλλων ὧν οὗτος ἀπήγγειλεν οὐδὲ γρύψι. 76. οὐκ εἴη] G. § 243. 77. οὐδὲ ἀργύριον] On the absence of the article see n. to i 1, 4. 78. ἐπίσταιτο] G. § 247 note 3. 79. εἰς μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων, 'that is true, indeed, that income is derived from such possessions; but, in my case, how do you

suppose I should know how to use any of them, when I never yet possessed any one of them?' ... 80. ἐπιστηθῆναι] from ἐπίσταμαι: Herod. III 15 εἰ δὲ καὶ ἡπιστήθη μὴ πολυπραγμονεῖν. 81. τὴν ἀρχὴν οὐδέν, *nilhil omnino*, 'nothing at all': used only with a negative in this sense: cf. VIII 2, 2 τὴν ἀρχὴν μηδὲ ζητεῖν, Cyr. I 2, 3, I 6, 16.

§ 12. 1. 82. ἔδoκει ἡμῖν] I § 4. καὶ εἰ] n. on I 4 l. 20. 83. εἶναι, 'was possible'. τί—κωλύει καὶ σὲ ἐπίστασθαι; 'what reason is there why you should not have some knowledge of economy', as well as others? Cf. Hier. I. 678. 85. ὅπερ, 'the very thing' would prevent me, 'which' would prevent, etc. 87. μήτε ἄλλος—μανθάνειν, 'and if no one else gave him the opportunity of learning on his flutes'. Cf. below I. 91, de Vect. IV 12 παρέχει (ἡ πόλις) ἐπὶ ἰσοτελείᾳ τῶν ξενῶν τῷ βουλομένῳ ἐργάζεσθαι ἐν τοῖς μετάλλοις, above I l. 162.

§ 13. 1. 89. ὅργανα, ὥστε μανθάνειν, 'as an instrument to learn from', as a means of being taught the management of a household. ὅργανα χρήματα, *opes, quibus uter ut 10 instrumentis*, Zeune. 91. ἀλλ' ἤ, *nisi*, 'save only', 'except'.

On ἀλλ' ἤ (for ἀλλὰ ἤ, not ἄλλο or ἄλλα ἤ), which is only used after a negative or quasi-negative in the main construction, see Klotz on Devarius *de part.* II p. 81, Madvig Synt. § 91 B. 2. 'By the ἀλλὰ the exception to the negative which has preceded is stated flatly; the ἤ allows the negative statement to revive, subject to this exception alone'. Riddell *Digest of idioms* p. 175. The full form for *nemo alius nisi* is οὐδεὶς ἄλλος ἀλλ' ἤ, but very frequently the ἄλλος falls away after the negative, so that the form becomes οὐδεὶς ἀλλ' ἤ. Since the full form with οὐδέν would be οὐδέν ἄλλο ἀλλ' ἤ, and this might be abridged to οὐδέν ἀλλ' (ἄλλο) ἤ or οὐδέν ἀλλ' (ἀλλὰ) ἤ, it is clear that in some passages it must be uncertain whether the correct reading should be ἀλλ' ἤ or ἀλλ' ἤ. Krüger suggests that ἀλλ' ἤ gives prominence to the excepted notion, ἀλλ' ἤ merely introduces an exception.

92. δῆπου, *utique*, 'of course'. 93. κιθαρίζειν—λύρας] The λύρα and κιθάρα were stringed instruments differing both in shape and material, the latter of more complicated construction, the former most likely of Thracian origin. The latter was introduced by the Ionians from Asia into Greece and used at musical competitions, sacrifices and pageants. The musical education of the youth in Greece began with the

lyre; hence in Arist. Vesp. 959 it is said of an uneducated person *κιθαρίζειν οὐκ ἐπίσταται*. Together with the flute it was the instrument most commonly used at festive meals. It appears that *κιθαρίζειν* was the word used for playing on any kind of stringed instrument.

λυμαίνονται, *corruptunt*, 'spoil'. *καί* = 'at the same time'. 94. *ἐν τῷ σῷ οἴκῳ*,

not 'in your house', but 'with your estate to practise on', as above l. 87.

95. *καταλυμνηάμην ἄν*, 'I should completely spoil, utterly ruin'. Cf. below vi 5 l. 27, Polyb. v 9, 3 *πυρὶ κατελυμνήσαντο τὰς ὁροφάς*. The first *ἄν* is intended to give emphasis to *ὥς* = *fortassis*, 'probably'.

σου τὸν οἶκον] The genitive of a pronoun personal, belonging to a subsequent substantive, often serves as a *dativus commodi* or *incommodi*, as well as a possessive genitive. See Buttmann Gr. Gr. § 133 obs. 4, Index to Plat. Meno etc. p. 233 s. v. *Genitivus*, note on Dem. Mid. § 7 c, d.

§ 14. l. 97. *ἀποφεύγειν μοι παρῇ μηδὲν με σωνοφελῆσαι*, 'you are trying your best to avoid, as far as I am concerned, giving me any assistance'. On the expletive *μοι* see G. § 184, 3 note 6, and cf. n. on Hier. l. 612, Mem. ii 10, 1 quoted below in note on iii § 4 l. 30.

98. *εἰς τὸ ὑποφέρειν*] cf. iv 1 l. 8, Anab. iii 2, 27 *αὐτὰι γὰρ (αἱ σκηναὶ) συνωφελοῦσιν οὐδὲν εἰς τὸ μάχεσθαι*.

100. *οὐκ ἔγωγε*, sc. *ἀποφεύγειν περὶ ῥῶμαι*.

101. *ἔχω*, *possum*, sc. *ἐξηγεῖσθαι*. *καὶ πάντῃ*] see on i § 19 l. 137.

§ 15. l. 102. *οἶμαι δ' ἄν—οὐκ ἄν ἐμέμφου*, 'you would not, I fancy, have found fault with me, supposing you had come to me for fire, and I, having none, had directed you to some other place, from which you could get it; or again, if you had come to me for water and, not having any myself, I had taken you to some other place for it as for the fire, I am sure you would not have blamed me for this either'. On the repetition of *ἄν* in a long apodosis see G. § 212, 2.

εἰ—εἰ] Cobet brackets the first *εἰ*, Schenkl suspects the genuineness of the second rather. Breitenbach compares a similar form of anacoluthon in Anab. iii 2, 35 *οὐκ ἄν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ θεοὶ κύνας φεύγουσιν, εἰ καὶ οἱ τοὶ ἐπακολουθοῖεν*. A triple *εἰ* is found in Dem. adv. Aristog. i p. 791 *εἰ τοίνυν τις ὀφείλειεν τις ἥτις*

χρήματα, ὃ δ' ἤρνεϊτο, εἰ μὲν ἐφαίνοντο αἱ τε συνθήκαι καίμεναι καὶ οἱ τεθέντες ἄροι ἀσπηκότες, τὸν ἀρνούνμενον ἡγείσθ' ἂν ἀναιδῇ δηλὸν ὅτι, εἰ δ' ἀνηρημένα ταῦτα, τὸν ἐγκαλοῦντα.

ἐπὶ πῦρ, *ad ignem petendum*, 'to fetch fire'. Cyp. i 6, 12 ἦλθον ἐπ' ἀργύριον, *Anab.* vii 6, 2 ἐπὶ τὸ στράτευμα ἤκουσι i.e. *ad exercitum arcessendum*, ii 3, 8 ἐλθεῖν ἐπὶ τὰ ἐπιτήδεια i.e. *ad petenda cibaria*.

103. μὴ ὄντος, sc. πυρός. παρ' ἐμοί, *apud me*, 'in my house'. 104. εἴη, *liceret*. οὐκ ἂν ἐμέμφου] *G.* § 222. 105. αἰτοῦντί σοι—μὴ ἔχων] *G.* § 184, 3.

106. καὶ ἐπὶ τοῦτο, 'for this also', i.e. the water as well as the fire. οὐδ' ἂν τοῦτό μοι ἐμέμφου, 'you would not have found fault with me for this any more than the other'.

107. βουλομένου—σου—σοι] cf. below viii 1 l. 6, *Anab.* ii 4, 24 διαβαινόντων ὁ Γλαῦς αὐτοῖς ἐπεφάνη. A genitive absolute is sometimes followed by the subject in a different case; *Dissen Dem. de cor. p.* 272, 'duobus membris factis pro uno oppositio nervosior existit', *Madv.* § 181 Rem. 6.

108. δεινότερους περὶ μουσικῆν] cf. *Plat. Rep. p.* 284 c οὐτε ἄλλον τινα τὸν περὶ τὰς πράξεις ἐπιστήμονα, below xii 20 τῶν δεινῶν τινα ἀμφ' ἱπποῦς δοκούντων εἶναι. Elsewhere the simple accusative without any prepos. is used. 109. καὶ σοὶ χάριν ἂν εἰδότες εἰ κτλ. = καὶ οἱ σοὶ χάριν ἂν εἰδεῖεν εἰ κτλ., 'and who would be thankful to you, if you would take lessons of them', *G.* § 211.

110. τί ἂν ἔτι...μέμφοιο; 'pray, what fault would you have to find with me after that for so doing?' Cf. i 13 πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; *Mem.* ii 6, 20 εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκούντες στασιάζουσι περὶ τοῦ πρωτεύειν, ...τινες ἔτι φίλοι ἐσονται;

112. οὐδὲν ἂν, sc. σοὶ μεμφομένην. § 16. 1. 114. πολὺ—δεινότερους] cf. above § 8 l. 55 n. 115. ταῦτα] the demonstrative for the simple pronoun of reference, cf. vii 33 δ ἂν τούτων ἐκάστη εἰσφέρει, οἷδ' τε καὶ σώζει ταῦτα. ὁμολογῶ μεμνηκέναι μοι, οἵτινες κτλ., 'I confess that it has been a matter of interest to me to observe, who in the city are most knowing in their several pursuits'. For the acc. after the verbal adjective ἐπιστημονέστατοι cf. *Cyr.* iii 3, 9 ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἐαυτῶν ἑκαστοὶ ὀπλίσει, *Mem.* i 2, 19 οὐδὲ ἄλλο οὐδέν, ὧν μάθησις ἐστίν, ὃ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο, *Plat. Epin. p.* 979 D ὁ ταῦτ' ἐπιστήμων *Madv.* § 81 b.

§ 17. 1. 117. ἀπὸ τῶν αὐτῶν ἔργων, 'with, by means of, the same occupations'; see Hier. l. 611. 119. ἀπεθαύμασα, *vehementer demiratus sum*, 'I wondered greatly', one of the poetical words used by Xen. 120. ὃ τι is probably the adverbial accusative=δι' ὅτι, though it may also be taken
 11 as the subject of εἴη='what was (the meaning of) this'. 121. πάνν οικείως, *omnino naturae convenienter*, 'quite naturally'.

§ 18. 1. 122. ταῦτα, sc. τὰ ἔργα. [ζημιουμένους ἰώρων] G. § 279, 2. 123. γνώμη συντεταμένη, 'with earnest purpose'. συντεταμένος, lit. 'on the stretch', is perf. part. pass. from συντείνω. Cf. below xx 22, where also some mss have συντεταγμένως, as in this passage some have συντεταγμένη. 124. κατέγων, *probe intellexi*, 'I observed particularly'. Cf. Cyr. viii 4, 9 ἔστιν ὃ τι—οὐχ ἡδομένως πράττοντά με κατέγων; The usual construction of καταγιγνώσκειν is with the genitive when it mostly signifies 'to judge of another to his prejudice', 'think badly of him', as in Cyr. vi 1, 36 αὐτὸς ἐμαντοῦ κατέγων μὴ ἂν καρτερῆσαι, Thuc. iii 45 καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι, but not always, as above § 1 l. 9 we have κατέγων κας ἡ μὲν ἱκανῶς πλουτεῖν. 125. ὧν ἂν] the ἂν, which is subsequently repeated, belongs of course to γενέσθαι. See Index to Hiero p. 117^a l. 10. εἰ βούλοιο, sc. μαθεῖν. On the double εἰ see note above l. 102. 127. δεινὸν χρηματιστήν, 'a shrewd man of business'.

CHAPTER III

Kritobulus still presses Socrates to fulfil his promise of instructing him how to improve his property: whereupon Socrates advises him to study the life and conduct of those who have managed their affairs properly and with success or contrariwise. 'You will find' he says 'some who build bad houses at great cost, others convenient ones at little expense; some who, for want of method and order in their domestic arrangements, cannot use the necessaries which they actually have in abundance, much to their own inconvenience and the annoyance of their household; while others, with the same or even more limited

means, have what they require always ready for use. Some householders cannot keep their slaves: others retain them without using constraint; some complain that they lose by farming, others manage to get from their farming plenty to supply their necessary wants. One man keeps horses and makes it pay: another does so and is ruined by it. One man finds a fellow-helper in his wife in improving his fortunes, another man does not assign to his wife her proper position in his establishment, but treats her as a mere cipher. And I could show you, if you please, the same difference between one man and another in all branches of industry'.

§ 1. 1. 2. οὐκέτι—πρὶν ἄν] οὐκ—πρὶν ἄν would have sufficed: similarly we have οὐ πρότερον πρὶν, οὐ πρόσθεν πρὶν. On πρὶν ἄν see G. § 240, 2. 3. ἀ ὑπέσχησαι, sc. ἀποδεικνύναι, 'what you have undertaken to show me'. Cf. Symp. iv 1 οὐκοῦν λοιπὸν ἂν εἴη ἡμῖν ἀ ἕκαστος ὑπέσχετο ἀποδεικνύναι, ὥς πολλοὺ δέξιδ' ἐστίν. Weiske remarks that there were usually present at Socrates' dialogues some who took no part in them, but were merely listeners. 5. τί...ἦν, *quid si*, 'what do you say if', 'what if?' 6. ἀποδεικνύω, *ostendam, exemplis allatis comprobem*. 'Αποδεικνύναι is 'to demonstrate', 'prove'; ἐπιδεικνύναι 'to exhibit', 'give as a specimen'. πρῶτον μὲν should properly have been followed by ἔπειτα δέ. τοὺς μὲν] G. § 143, 1. ἀπὸ πολλοῦ ἀργυρίου] II 117, cf. Anab. II 6, 5 ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα, Hier. I. 761 ἀπὸ τῶν ἰδίων κτημάτων δαπανᾷν. 9. ἡ δόξω ἐν τι—ἐπιδεικνύναι, 'should you think that in this I was giving you one particular specimen of the matters which concern household management?' G. § 166 note 2. ἐν τι=*unum, quaecumque sit*. So x 21 μηδὲν τι=*ne unum quidem, quaecumque sit*, i.e. *prorsus nihil*.

§ 2. 1. 11. καὶ πάνν γε, 'yes, most certainly'. See on I § 7 I 47. τὸ τούτου ἀκόλουθον, 'what is of a piece with this', G. § 180. Cf. Arist. Ach. 438 τὰκόλουθα τῶν ρακῶν, 'what sorts with the tatters'. 13. ἔπιπλα, *supellectilem*, 'goods and chattels', 'furniture'. 14. καί, *et tamen*, I. 64. μὴ ἔχοντας, 'unable'. 15. εἰ σὰ ἐστίν αὐτοῖς,

'whether they have them safe'. The Attic form appears to have been *σῶς*: not *σῶος* or *σῶος*, v. Cobet N. L. p. 418. 16. **πολλά μὲν**—**πολλά δέ**] See n. to Hier. I. 193. 18. **κεκτημένους**, 'though they possess'. **ἔχοντας ἔτοιμα ὧτων ἀν δέωνται χρῆσθαι**, 'having, whatever they require, ready for use'. For the infinitive after *ἔτοιμα* see G. § 261, 1.

§ 3. 1. 20. **ἀλλὰ τί οὖν—ἤ**, 'well, what (else) but?' Cf. below ix § 1 l. 4, Cyr. I 4, 13 **τί δέ**, **ἔφη**, **εἰ μὴ μαστιγῶσας ... ἐξ ἀρχῆς χρῆσομαι**; 21. **ὅποι ἔτυχεν**, 'wherever it chanced', 'anywhere at random'. 22. **ἐν χώρᾳ, suo loco, destinato loco**, 'in their proper place'. VIII 18 l. 117 **χώραν ἐκάστοις εὐρεῖν**, Cyr. IV 5, 37 **ἀν ἀσύντακτα ἤ, ἀναγκὴ ταῦτα αἰεὶ πράγματα παρέχειν**, **ἕως ἀν χώραν λάβῃ**. 23. 12 **καὶ—γε**, 'yes, and', I § 3 l. 16. **ἐν χώρᾳ ἐν ᾗ ἔτυχεν κτλ.**, 'in the first place that chanced, but where it is proper they should be arranged'. 24. **ἔτυχεν**, sc. **οὔσα οὐ κειμένη**. **προσῆκει**, sc. **αὐτὰ διατετάχθαι**. 26. **τι—τῶν οἰκονομικῶν**, 'an element in the knowledge of husbandry'.

§ 4. 1. 29. **ἐνθα μὲν—ἐνθα δέ**, 'at one place'—'at another place'. **πάντας ὡς εἰπεῖν=fere omnes**, 'all so to speak', 'one might say all', XII 43. G. § 268. 29. **καὶ τούτους, eosque**, 'and those too', 'albeit they'. See n. to II l. 36. 30. **θαμινά**, a poetical word, neut. pl. of *θαμινός, creder*, used adverbially=*θάμα* 'often' (Mem. II 1, 22). It occurs also Mem. III 11, 15 **εἰσιθι θαμινά** i.e. *ventita in domum meam*, Anab. IV 1, 16 **θαμινὰ παρήγγειλεν**, Cyneg. 3, 7 **θαμινὰ σκοποῦσα**, de re eq. 10, 7. **ἀποδιδράσκοντας**, 'trying to abscond'. Mem. II 10, 1 **εἰπέ μοι, ... ἀν τίς σοι τῶν οἰκετῶν ἀποδρῶ, ἐπιμελῇ, δπως ἀνακομίσῃ**; On the difference between *ἀποδιδράσκειν* and *ἀποφεύγειν* see Anab. I 4, 8. 31. **ἐθέλοντάς τε ἐργάζεσθαι** for **ἐθέλοντας ἐργάζεσθαι τε**. Cf. Mem. III 5, 3 **προτρέπονται τε ἀρετῆς ἐπιμελείσθαι καὶ ἔλκιμοι γενέσθαι**, IV 2, 40 **ἐξηγίτο δ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν** for **δ ἐνόμιζεν εἰδέναι τε δεῖν καὶ ἐπιτηδεύειν**. Cf. below I. 73. 34. **καὶ σφόδρα γε**, above I § 3 l. 16.

§ 5. 1. 36. **ἤν—παραπλησίους γεωργίας γεωργοῦντας**, sc. **ἐπιδεικνύω**, 'cultivating similar farms', i.e. farms of a like soil

and with like opportunities. γεωργοῦντας, τοὺς μὲν—τοὺς δέ] see note on I § 171. 125.

37. ἀπολωλέναι—ὅπῳ γεωργίας, 'that they have been ruined by farming'. Ἐπὶ is very common with the gen. of cause or occasion after a neuter verb with passive meaning, or after expressions like τραύματα ἔχειν, πληγὰς λαβεῖν which convey a passive notion; see above I 92, below III 59.

41. ἀναλίσκουσιν οὐκ εἰς δὲ εἰς ταῦτα εἰς δ; for the omission of the demonstrative and of the preposition which should be repeated before the relative, see Madv. Gr. Synt. § 102, and on the use of εἰς after ἀναλίσκουσιν see below I. 44.

εἰς δὲ βλάβην φέρει=εἰς ταῦτα δὲ βλάβην φέρει. It sometimes happens that a neuter relative, which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the accusative, dative or genitive, Madv. Synt. § 103 R. 2. 42. αὐτῷ καὶ τῷ οἴκῳ 'to house and master'. Αὐτός, like *ipse*, is frequently used in this sense. There is no necessity for Cobet's alteration into αὐτοῖς, such transitions from plural to singular being very common. See n. on XII 12 and Index to Hier. p. 114^b s. v. 'plural'. Cf. de Rep. Lac. v 4 πῶς δὲ τις ἢ ὑπὸ λυχνίας ἢ οἰνοφλυγίας αὐτὸν ἢ οἶκον διαφθείρει; Mem. III 8, 10 with Kühner's note.

§ 6. I. 44. οὐδ' εἰς τὰναγκαῖα ἔχουσι δαπανᾶν, 'have not even money for necessary expenditure'.

Cf. Hier. x 8 δαπανᾶν εἰς τούτους, Mem. I 3, 11 πολλὰ δαπανᾶν εἰς βλαβερὰς ἡδονάς, Cyr. VIII 3, 44 πολλὰ δαπανᾶν εἰς θεοὺς καὶ εἰς φίλους καὶ εἰς ξένους. Ἀμφὶ also is used, as in Anab. I 1, 8 ἀμφὶ τὰ στρατεύματα δαπανᾶν, Vectig. IV 8 οἱ ἄνδρες ἀμφὶ ὅπλα τε καλὰ καὶ ἵππους ἀγαθοὺς... βούλονται δαπανᾶν. This use of ἔχειν=δύνασθαι is common in the best authors, but generally in the same connexion of 'paying': e.g. Plut. Pericl. 22 οὐκ ἔχων ἐκτίσαι, 'not being able to pay in full', Cat. mai. 15 (mulctam) ἣν οὐκ ἔχων ἐκεῖνος ἀπολύσασθαι καὶ κινδυνεύων δεθῆναι μόλις ἐπιελήσκει τῶν δημάρχων ἀφείθῃ, Lucian Cronos. 15 καὶ τὸ ἐνοίκιον, οἷντες δὲ καὶ τοῦτο ὀφείλοντες καταβαλεῖν μὴ ἔχωσι, Diodor. Sic. Tom. II p. 530 ed. Wesseling, ἐνσπέντος δὲ τοῦ ὀρισθέντος καὶ μὴ ἔχων ἀποδοῦναι, πάλιν ἔταξε ἡμερῶν προθεσμίαν, St. Matt. xviii 25 μὴ ἔχοντος αὐτοῦ ἀποδοῦναι. See F. Field *Otium Norwicense* Part III p. 10.

45. γεωργεῖν φάσκοντες, 'while professing to farm'. 47. ἐπὶ τούτους, 'to see these men'.

- § 7. 1. 50. θέωμενον σαυτοῦ ἀποπειρᾶσθαι εἰ γνώσῃ, 'to make a trial of yourself, whether you will learn, by being a spectator'. 51. ἐγὼ σε σύννοιδα—ἀνιστάμενον] 'when the object of σύννοιδα is not the same person as the subject, the participle and substantive are either in the dative as σύννοιδά σοι εὖ ποιήσαντι, or both in acc., as σύννοιδά σε εὖ ποιήσαντα, or, where an infinitive follows, the subst. in dative and participle in acc., where the dative depends upon σὺν and the acc. on οἶδα'. Jelf § 682, 2, Madv. § 178 Rem. 7. Schneider Breitenbach Schenkl adopt the emendation of Camerarius...ἀνισταμένῳ...βαλίζοντι ἀναπείθοντι against the authority of all the mss: Cobet retains the mss reading with the alteration however of ἐγὼ σοι σύννοιδα into ἐγὼ σε οἶδα. I have adopted Sauppe's reading. νῦν δέ,
 13 'as it is', 'at present'. 53. ἐμὲ ἀναπείθοντα προθύμως συνθε-
 ᾶσθαι, 'doing all you can to induce me to go with you to the exhibition'. 54. τοιοῦτον, 'such as I am now speaking of'. 56. φαίνομαι εἶναι, *videor esse*; φαίνομαι ὦν or simply φαί-
 νομαι, *aperte, manifesto, sum*.

§ 8. 1. 59: ἀφ' ἱππικῆς] The words are placed at the head of the bimembral sentence τοὺς μὲν...τοὺς δὲ and serve for the regimen of the verbs in either: so that διὰ τὴν ἱππικὴν is probably to be considered an interpolation. 61. καὶ πᾶν] See n. to 1 § 19 l. 137. 62. ἀγαλλομένους ἐπὶ τῷ κέρδει] Hier. 1 § 5 l. 26 n. 63. τούτους μὲν] On μὲν *solitarius* see n. on Hiero 1 § 7 l. 36. καὶ ἐγὼ, i.e. I as well as yourself. 64. ἐκατέρους, men of either kind. 64. καί, 'and yet', above l. 14. οὐδέν τι μᾶλλον, 'not one bit the more'. Cf. below § 10 l. 76, Hier. 11 § 18 l. 308 with note. So Ter. Andr. 1 1, 63 *nil quicquam*. τῶν κερδαιόντων, sc. τῶν. G. § 169, 1, Madv. § 51 c.

§ 9. 1. 66. θεᾷ γὰρ κτλ., 'no, for you look at them, as you look at actors', 11 l. 70. ἥπερ, *sicuti*, 'as', 11 l. 7. 67. οἶομαι, like *credo*, is used ironically. 68. ἡσθῆς, *oblecteris*, aor. 1 subj. from ἡδομαι. ταῦτα—οὕτως ὁρθῶς ἔχει, 'this is rightly so'. 70. ἱππικῇ ἀναγκαζόμενος χρῆσθαι, 'since you are obliged to keep horses'. 71. ὅπως...ἔσῃ] G. § 217. ἰδιώτης, *rudis*, 'unskilled in': see n. to Hiero

1. 375. 72. τούτου τοῦ ἔργου, 'this business', sc. ἱππικῆς. 73. ἀγαθὼν εἰς τε τὴν χρῆσιν...] trajectory for ἀγαθὼν τε εἰς τὴν χρῆσιν: see n. to l. 31.

§ 10. 1. 75. πωλοδαμεῖν (πῶλος, δαμάω), 'to be a colt-breaker'. 76. οὐδέν τι μᾶλλον, i.e. πωλοδαμεῖν σε κελεύω. ἐκ παιδίων, *inde a pueris*, 'from boyhood', lit. 'from boys'. Cf. Cyr. II 3, 9, Mem. II 2, 8 ἐκ παιδίου. 77. κατασκευάζειν, *docere, adsuere facere*, 'to train'; cf. Cyr. VIII 1, 43 οὗς κατεσκευάζεν εἰς τὸ δουλεύειν. 79. ἐπὶ τὸ βέλτιον ἐπιδιδόασιν, *in melius proficiunt*, 'keep on improving'. Mem. III 9, 3 ἐπιμελεῖα πολλὴ ἐπιδιδόντας, Plat. Protag. p. 318 ἂ ἀεὶ ἐπὶ τὸ βέλτιον ἐπιδιδόναι, Hier. IX 7 l. 691. 83. ἧ οἱ πλείστοι λυμαίνονται, sc. τοὺς οἴκους, *uxoribus suis ea ratione utuntur, quia plerique, qui ita faciunt, labem rei familiari contrahunt*, 'treat their wives in a way in which most of them who do so bring ruin on their households'. See cr. n.

- 14 § 11. 1. 84. τούτου—αἰτιᾶσθαι] G. § 173, 2. πότερα—ἧ, *utrum—an*. 86. ὡς ἐπὶ τὸ πολὺ, *ferè, plerumque*, 'as a rule'. 87. κακῶς ἔχη, *male se habeat*, 'be in ill condition'. 88. ἦν κακουργῇ, 'if he be vicious, do mischief'. Cf. de re eq. VI 5 ἔξεστι τῷ ἱππὶ καθ' ὅπως ἂν βούληται τῶν πλαγίων κακοურγείν. 89. τῆς δὲ γυναικός, *quod attinet ad uxorem*, 'as regards a wife'.

We have a similar loose use of the genitive, placed at the beginning of a construction, for the sake of premising mention of it without any grammatical justification of the genitive, in Plat. Phaedo p. 78 D τί δέ; τῶν πολλῶν καλῶν, οἷον ἀνθρώπων ἢ ἵππων, ἄρα κατὰ ταῦτα ἔχει; Charmides p. 165 D ὡσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν, de rep. V p. 470 A τί δέ; γῆς τε τμήσεως καὶ οἰκῶν ἐμπρήσεως, ποῖον τί σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολέμους; p. 578 D ἀλλ' εὐδαιμονίας τε αὖ καὶ θλιότητος, ὡσαύτως ἢ ἄλλως κρίνεις; Gorg. p. 509 D τί δὲ δὴ τοῦ ἀδικεῖν; πότερον... ἢ καὶ κτλ. See Riddell, p. 126, Adv. § 53 Rem.

§ 11. 1. 84. τούτου—αἰτιᾶσθαι] G. § 164. τὰγαθὰ by crasis for τὰ ἀγαθὰ. 90. κακοποιεῖ, *peccat*, i.e. rem familiarem non rectè administrat (Sturz). Schaefer would read κακοποιοίη. The mss have κακοποιεῖν. ἴσως, *perfecto*, is here, as often, used to soften a positive assertion. δικάως ἂν—τὴν αἰτίαν ἔχοι, 'would deserve to bear the blame'. 91.

διδάσκων, sc. αὐτῇ. εἰ...ἀνεπιστήμονι...χρῆτο, sc. αὐτῇ
οὐσῃ, 'if he should find her ignorant'. See n. to Hiero l. 441.
τούτων] G. § 180, 1 Note 1.

§ 12. 1. 93. πάντως δ'...ἀπαληθεύσαι, 'at any rate, under
any circumstances, speak the whole truth'. For ἀπαληθεύ-
σαι, the inf. aor. 1 act. (used as an imperative G. § 269, cf. Plat.
Cratyl. p. 426 B, Lys. p. 211 B) of ἀπαληθεύειν, H. Estienne
reads ἀπαληθεύσαι aor. 1 mid. imper., but it is doubtful whether
the middle is used, as stated in Liddell-Scott s. v.

95. ἔστιν ὅτ' ἄλλ' = ἔστιν ἄλλος τις ᾧ, Madv. § 105 b.
τῶν σπουδαίων, 'important matters', partitive gen. after
πλεῖω. G. § 168. 99. εἰ δὲ μή, i.e. 'if it is not true to say
that there is no one with whom I have fewer discussions than
with my wife, at any rate there are not many', 'few, if any'.

§ 13. 1. 100. νέαν, sc. οὖσαν, cf. above § 11 l. 92. ὥς
ἤδυνάτο ἐλάχιστα ἑωρακυῖαν, 'when she had seen as little of
the world as possible'. 102. μάλιστα, 'yes, certainly'.
Cf. n. to Hiero I § 21 l. 122. 103. θαυμαστότερον, sc.
ἐστὶ ἢ ὃν εἶη.

§ 14. 1. 106. ἦ, interrogative. 107. οὐδὲν οἷον τὸ ἐπισκο-
πεῖσθαι, i.e. οὐδὲν τοιοῦτόν ἐστιν οἷον τὸ ἐπισκοπεῖσθαι,
'there is nothing like looking into it', *praestat, optimum fuerit*,
considerare, nihil melius est quam, Fr. *il n'y a rien de tel que d'*
examiner, Ital. *non c'è tal cosa, come*. So Plat. Gorg. p.
447 C οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν, p. 481 B, Demosth. adv. Mid.
p. 529, 11 οὐδὲν οἷον ἀκούειν αὐτοῦ τοῦ νόμου, Arist. Av. 967
οὐδὲν οἷον ἐστὶ ἀκούσαι τῶν ἐπῶν, Lys. 135 οὐδὲν γὰρ οἷον sc.
τοῦτο. συστήσω...σοι...Ἀσπασίαν, 'I will introduce
Aspasia to you'.

Συνιστάναί is *consociare, conciliare*, 'to bring together as friends'.
Cf. Xen. Symp. IV 63 καὶ πρὸς ἐμὲ ἐπαινῶν τὸν Ἑρακλεώτην ξένον, ἐπεὶ με
ἐποίησας ἐπιθυμῆν αὐτοῦ, συνέστησάς μοι αὐτόν, Philodemus de vit. et virt.
42, 8 ed. Goettling refers to this passage: προσάπτει δ' ἐτέρῃ, ὡς Ἀσ-
πασίᾳ καὶ Ἰσχυομάχῃ Σωκράτης, as the passage is read by Cobet orat. de
arte interpretandi p. 102.

108. Ἀσπασίαν] Aspasia, the celebrated native of
Miletus, who by her beauty and high mental accomplishments

acquired such ascendancy over Perikles, that, after separating from his wife by mutual consent, he attached himself to her for the rest of his life; since the Athenian law forbade marriage between a citizen and a foreign woman. The son whom she bore him was legitimated by a special decree of the people and took his father's name. Aspasia's home was the centre of the literary and philosophical society of Athens, though the story of her having been the teacher of Socrates is doubtful because of the apparent irony of the passages of Xen. and Plato, wherein such statement is found. Cobet *Prosopographia Xen.* p. 73 ff.

ἐπιστημονώτερον, *peritius*, 'more knowingly'.

- § 15. l. 110. οὐσαν] G. § 226, 1, ἀντίρροπον, *pari momenti*, 'equivalent to', lit. 'counterpoising', from *ρέπω* which is properly said of the descending scale, whence ἀντιρρέπω, 'to balance'. 113. εἰς τὸ πᾶν, § 11 l. 86 n.
15 114. τούτων, sc. τῶν δαπανημάτων καὶ ταμειυμάτων.

§ 16, l. 117, ἀξίως λόγου, i.e. ἀξιολόγως I l. 68. 118. ἔχεν δὲ] G. § 211.

CHAPTER IV

Kritobulus expresses a wish that his instruction in the arts and sciences may be limited to those which are best worth cultivating; and Socrates approves of his wish, objecting to the mechanical arts on the ground that they entail sedentary and indoor occupations and therefore enfeeble a man's mind and body, while they divorce a man from attention to the interests of the public and those of his friends. Hence in some states the practice of them is actually interdicted. The only pursuits desirable for Kritobulus are those which the King of Persia justly admires and encourages, viz. agriculture and the art of war.

Digression on the administration of the Persian Empire, on Cyrus the elder, on the qualities which distinguished Cyrus the younger. Anecdote of an interview between that prince and Lyssander.

§ 1. 1. 1. ἐπιδεικνύναι] see n. on III 1. 6. 3. ῥᾷδιον, sc. ἐστί. οὓς δεῖ, sc. εἶναι or κτῆσασθαι. 4. αὐτῶν, sc. τῶν τεχνῶν. οἷόν τε, sc. ἐστί. καὶ ἐμοὶ πρέποι ἄν—ἐπιμελούμεν, sc. ὦν or αὐτῶν, 'and which it would be most suitable for me to engage in'.

For the omission of the relative in the second clause, where the construction differs from that of the first, cf. Anab. III 2, 5 Ἀριαῖος ἐν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ κτλ. for ὃ ἐδώκαμεν καὶ παρ' οὗ ἐλάβομεν, ib. III 1, 17 with Kühner's note, IV 7, 2, Cyr. III 1, 38, Sympos. VIII 17. On the use of the participle where we use the infinitive, cf. Plat. Phaed. c. 63 p. 114 D τοῦτο πρέπει μοι δοκεῖ οἰομένῳ οὕτως εἶχειν, i.e. 'it becomes me to hold this opinion', Soph. Oed. T. 318

φεῦ φεῦ φρονεῖν ὥς δεινὸν εἶναι μὴ τέλει

λύει φρονοῦντι,

i.e. 'where it does not pay to be wise'.

7. αὐτάς, *ipsas*. καὶ αὐτὸς δέ, 'and yourself too'. This combination of καὶ and δέ is very common in Xen.: the καὶ serves to connect the clauses and δέ=δὴ in the sense of *adeo*. Others regard δέ as the simple conjunction and take καὶ in the sense of 'also': see to I. 85. 8. συν-
οφείλει, sc. ἐμέ: cf. II § 14 l. 98.

§ 2. 1. 11. αἱ γὰρ βαναυσικαὶ καλούμεναι, sc. τέχναι, *artes sordidae et sellulariae*, 'the so-called mechanical arts'. In Aristot. Pol. IV 3, 2 ὁ βαναυσικὸς δῆμος is opposed to ὁ γεωργικός.

'Plerumque eas tantum per τέχνας βαναυσικὰς significantur artes, quae ad ignem exercentur. Quare Vulcanus apud Lucian Ion. confut. p. 121 appellatur βάναυσός τις καὶ πυρίτης τὴν τέχνην, ubi scholiastes bene, ὁ διὰ πυρὸς τεχνίτης ἐργαζόμενος. Etym. Magn. βάναυσος: κυρίως πᾶς τεχνίτης διὰ πυρὸς ἐργαζόμενος' βαῦνος γὰρ ἡ κάμνος εἰρητὰ' καταβέβηκε δὲ ἡ λέξις εἰς πάντα χειροτέχνην'. REISIG

ἐπὶ ῥητοί, i. q. ἐπιβόητοι, 'exclaimed against', 'infamous', a word not elsewhere used by Xen. and belonging to later Greek. 12. καὶ εἰκότως μέντοι ἰδοιοῦνται, 'and besides they are, as they deserve to be, held in disrepute'. καὶ—μέντοι introduces some additional fact that is to be noted, and differs only from καὶ δέ in that the μέντοι is stronger than the δέ, and that the two particles are not necessarily separated by the intervention of other words. Cf. x 63, xi 17, Riddell *Platonic*

idioms p. 174.

ἀδοξοῦνται, see n. on Hier. vii 10 l. 577.

14. τῶν ἐπιμελομένων, 'overseers', G. § 276, 2.

ἀναγκάζουσαι]

G. § 277, 2. . . . 15. καθῆσθαι καὶ σκιατραφεῖσθαι, *inertem et umbratilem vitam ducere*, 'to lead a sedentary and indoor life', as opp. to ἐν ἡλίῳ καθαρῶ τεθράφθαι (Plat. Phaedr. p. 239 c), intolerance of heat being considered by the Greeks a mark of effeminacy. Thus we have in Plato Rep. viii p. 556 D the πλούσιος ἐσκιατραφεῖ ὥς (intrans.) contrasted with the πένης ἡλιωμένος, who bears the heat of the day. Cf. Eur. Bacch. 456.

16. πρὸς πῦρ ἡμερεύειν, 'to spend the whole day by the fire'. Cf. Arist. Pax 1131 πρὸς πῦρ διέλκειν.

§ 3. 1. 18. ἀσχολλίας ἔχουσι, 'are subject to lets and hindrances, which prevent them from attending at the same time to the interests of their friends or those of the public'. So ἀγανάκτησιν, αἰτίαν, ἔλεον, φόβον, φόβον ἔχειν are used in the sense of being the subject of indignation, blame, pity, jealousy, fear. See my n. to Plutarch Themist. xxix 2.

19. συνεπιμελείσθαι] G. § 261, 1. 20: οἱ τοιοῦτοι, i.e. those who are engaged in such arts. Cf. Hier. ii 15 l. 238.

κακοὶ φίλοις χρῆσθαι, the order is καὶ φίλοις εἶναι κακοὶ χρῆσθαι, 'bad for friends to deal with', i.e. 'bad friends'. On the use of the infinitive as an accusative of specification, see Madv. Gr. S. § 150 a, G. § 261, 2 and cf. Hier. ii 4, below vi 9 μαθεῖν ῥάστη, v 18 ἀδύνατα προνοῆσαι, xvi 11 γῇ σκληρὰ κινεῖν, Mem. i 6, 5 χαλεπώτερα πορίσασθαι.

21. ἀλεξητήρες, repeat κακοί.

22. ἐν ἐνείαις τῶν πόλεων, especially at Sparta.

23. εὐπολέμοις δοκεύσαις εἶναι] G. § 136 note 3 (b), Madv. § 20 Rem. 2.

τῶν πολιτῶν, this of course does not apply to slaves.

16 § 4. 1. 27. ἄρα μὴ αἰσχυνθῶμεν, *numquid pudeat nos?*

*Ἄρ' οὐκ like the Latin *nonne* expects an answer in the affirmative, ἄρα μὴ, like *numne*, in the negative, 'can it be that we should be ashamed?' Cf. Aesch. S. c. Th. 208, Soph. Electr. 446, Antig. 632. The use of the moods after μὴ is the same as that of indirect questions after μή.

τὸν Περσῶν βασιλεῖ.] When a gen. follows βασιλεῖς, it is generally used with the article, as Anab. ii 4, 4, iii 4, 12, Hell. iii 5, 13, vi 1, 12,

vii 1, 87, Ages. 1, 6.

30. γεωργίαν] The article is generally omitted with the names of arts and sciences. Cf. below vi 8 l. 38, Anab. i 9, 5, Cyr. i 34, 3, Heind. ad Plat. Soph. § 109, p. 442, Plat. legg. 17 p. 813 c. 31. ἰσχυρῶς, 'heartily'. See n. to Hier. i 33 l. 187, and cf. below xi 56, xii 5 φυλάττει ἰσχυρῶς.

§ 5. l. 36. ὧς, 'in this light', 'in the way which I am going to tell you of', followed by γάρ 'namely'. Cf. Hier. iii 7 l. 381. ἐπισκοποῦντες] G, § 226, l. 38. τῶν μὲν]

There is no δὲ to correspond to the μὲν. πολεμικῶν ἔργων, i 2 τῆς οἰκονομίας ἔργον, Cyr. i 6, 13 στρατηγικά ἔργα, Symp. iv 5 ἔργα τοῦ μαστροποῦ, Mem. iv 2, 5 ἱατρικὸν ἔργον λαβεῖν (munus medici publici accipere). 40. ὀπίσσωπα — ἐκάστω] cf. Anab. i 1, 6 ὀπίσσω εἶχε φυλακὰς, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις. 41. εἰς ὀπίσσω] cf. above iii § 6 l. 44. 42. γερροφόρους, troops that used wicker shields (γέρρα) covered with ox-hide, 'targeteers', 44. κρατεῖν, 'to keep in subjection'.

§ 6. l. 45. φυλακὰς, custodias, praesidia, 'garrisons' from φυλακή: so Cobet and Hirschig for the vulgate φύλακας from φύλαξ, custos: φρουροὶ are the soldiers, praesidiarii milites, who compose the garrison under the command of a φρούραρχος. 48. κατ' ἐνιαυτόν, 'year by year'. 49. ὡπλισθαι, 'to be under arms'. Cyrop. viii 6, 15. 51. ἐνθα ὁ σύλλογος καλεῖται, 'where the so-called muster of forces is'. Cf. Hell. v 1, 10 ἐνθα ἡ Τριπυργία καλεῖται, i.e. ubi est quae Τριπυργία dicitur, Soph. Oed. T, 1406 ἐνθα κληῖται οὔμδος Κιθαιρών, 'where is that Cithaeron titled to be mine', Plat. Phaed. p. 107 c τοῦ χρόνου τούτου ἐν ᾧ καλοῦμεν τὸ ζῆν i.e. in quo id est quod 'vivere' vocamus.

τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκισιν, 'the household troops'. 53. πέμπει ἐπισκοπεῖν, 'he sends to inspect'. G. § 265. Cobet and Hirschig follow Schneider in reading πέμπων ἐπισκοπεῖ but cf. Anab. v 2, 12 τοὺς ἐπιτηδεύουσας ἐπεμψε τούτων ἐπιμελεσθῆναι, vii 4, 2 τὴν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, Hell. iii 1, 7 πέμπουσιν οἱ ἑφοροὶ αὐτὸν στρατεύεσθαι ἐπὶ Καρίαν, iii 2, 22.

17 § 7. l. 55. χιλιάρχων, 'field officers', corresponding to

our 'colonels'. Both these and garrison officers were subject to the *σατραπαί*. Darius I. divided his kingdom into 20 satrapies, Herod. iii 89.

56. *ἑκπλεων*, predicate adjective, 'complete', 'with their proper complements of men'. G. § 138 Remark.

τούτους] to be referred to *τὸν ἀριθμὸν* 'the number of men'. See n. on § 3 l. 20.

δοκίμοις, 'approved', 'excellent'. So Sauppe and most recent editors: the old reading was *δοκίμοις*, used proleptically.

παρίχωσι, 'exhibit, represent'.

58. *τούτους τοὺς ἀρχοντας* must mean, if allowed to stand, 'the satraps in these provinces'. But Cobet considers *τοὺς ἀρχοντας* and *τῶν ἀρχόντων* as interpolations.

ταῖς τιμαῖς, *notis illis honoribus*, de quibus cf. Cyr. viii 2, 8 et viii 6, 11. Weiske.

60. *καταμελοῦντας ἢ κατακερδαίνοντας*, 'taking no care of them (G. § 171, 2) or making unjust gain out of them'. Cobet N. L. p. 574 would omit *φρουραρχῶν*, taking *καταμελοῦντας* absolutely in the sense of *officii negligentes*.

The prep. *κατά*, as Cobet points out p. 574, in composition frequently adds to the simple verb the notion of neglect of duty or breach of trust. Thus *καταχαρίζεσθαι* means *χαρίζεσθαι contra officium et fidem*, *propter aequum et donum, contra republicam*, as when judges are said *καταχαρίζεσθαι τὰ δίκαια*. In the same way *κατελείπειν* is said of one who is merciful to a culprit to the neglect of his duty. Cf. *καταβλακύνειν*, *καταγοητεύειν*, *καταραθυμῆν*, *καταδειλιῶν*, *καταδωροδοκεῖν*, *καταπροδίδουαι*.

61. *τούτους*] to complete the parallelism of the clauses we should have expected *τούτους δὲ* to correspond to *τούτους μὲν* l. 58 as below l. 74, Hier. ix 2 l. 662, but cf. Anab. iii 1 § 43 *ὅποσοι μὲν—οὗτοι μὲν—ὅποσοι δὲ—τούτους ὁρῶ κτλ.*

62. *παύων τῆς ἀρχῆς*, 'deposing them from their post', G. § 174.

ἄλλους ἐμπιλητάς καθίστησι] xii 47, G. § 166.

63. *μὲν δὲ*] i § 14 l. 94 n.

64. *ἀναμφιλόγως*, *sine controversia*, 'unquestionably'.

§ 8. l. 64. *ὅπόσῃν τῆς χώρας*, i. q. *ὅπόσῃν χώραν*. Cf. Cyr. iii 2, 2 *πολλὴν τῆς χώρας*, Arist. Vesp. 199 *πολλοὺς τῶν λίθων*, Plut. 694 *τῆς ἀθάρης πολλήν*, Pac. 167 *τῆς γῆς πολλήν*, ib. 1196 *τῶν λαγῶν πολλὰ*.

67. *ἐπισκοπεῖται*, 'inspects' not 'gets inspected'.

68. *συνιοικυμένην*,

'thickly peopled'. Cf. Plat. Critia p. 117 π τοῦτο πᾶν συκω-
κεῖτο ὑπὸ πολλῶν καὶ πυκνῶν οἰκήσεων. 69. ἐνεργόν,

cultam, fruges ferentem, 'well tilled', 'productive' (ἀργόν. Cf.
Cyr. III 2, 19 τί βούλοιο ἄν σοι τὴν νῦν ἀργὸν οὔσαν χώραν
ἐνεργὸν γενέσθαι; IV 4, 25. 70. καρπῶν, 'cereals'. 71.

κοσμεῖ, sc. αὐτούς. 72. ἔδραις ἐντίμοις, 'places of
honour', e.g. at the royal banquets. ἀργόν, 'unproduc-
tive'. 74. χαλεπότητα, 'harsh treatment of the people',

οὓς μὲν—τούτοις μὲν...οἷς δὲ.....τούτους δέ] see above l. 61 n.

§ 9. 1. 76. ἐπιμελεῖσθαι ὅπως...ἔσται] G. § 217. 77.

ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων] see n. to I § 13 l. 92.

78. φυλάξεταί] see n. to II l. 56. 79. ἐφ' ἑκάτερον, 'for

either purpose'. 81. τῶν ἐργατῶν, *operarum*, 'labourers'.

§ 10. 1. 83. ὁ φρούραρχος, 'the commander of the gar-
rison'. 84. ὁ τῶν ἐνοικούντων ἄρχων, 'the civil governor',

18 G. § 276, 2. 86. διὰ τὴν ἀφυλαξίαν, 'for their want
of proper protection', Hier. VI § 4. 88. ὁ ἄρχων, 'the

civil governor'. 89. αὐ, 'in his turn'.

§ 11. 1. 90. σχεδόν τι, *ferè*. 92. τοὺς δασμοὺς
(δατέομαι), 'the required tribute'. 93. ἀμφοτέρων τούτων]

i.e. the payment of tribute to the king and the payment of
troops in the garrisons. 'We infer from this that the satrap
is not the same as the officer described as ἄρχων in § 5, and
therefore he differs in some respects from the satrap whose
duties are specified in Cyr. VIII 6, 1; also that there was in
every province an ἄρχων or governor-general, but not in every
province a satrap'. Breitenbach.

§ 12. 1. 95. ἐκ τούτων, 'after this', 'hereupon'. 96. μὲν
δὴ] See n. to I § 14 l. 94. οὐδὲν ἦπτον] III 63, 76 n.

§ 13. 1. 100. εἰς ὁποῖας ἐπιστρέφεται, 'whatever places
he visits, goes backwards and forwards to'. 102. παρὰ-

δασοί] a Persian word, Armenian *pardez*. See on these
παράδασοι A. Gell. N. A. II 10, Plin. N. H. VIII 25, Quint. Curt.
VIII 1, 11. 103. ὅσα ἢ γῆ φύειν ἐθέλει, *quae terra sponte*

gignit, or ἐθέλει may here mean simply 'is wont', as in Hier.
I. 171. 104. μὴ—ξείργῃ, 'does not prevent'.

§ 14. l. 106. ἀνάγκη sc. ἐστὶ, Buttmann Gr. Gr. § 129, 12.
 107. ἐνθα i.q. ἐν οἷς. αὐτός, ipse, i.e. 'the king', π. 42, G.
 § 145, 1. καὶ ἐπιμελεῖσθαι, 'to take care at the same time'.
 ὡς κάλλιστα κατεσκευασμένοι δένδρεσι, 'ornamented as beau-
 tifully as possible with trees'. For ὡς prefixed to superla-
 tives, like Latin *quam*, to denote the highest possible degree,
 see Madv. Gr. Synt. § 96. 109. ἐπιμελεῖσθαι] The subject
 of the infin. is indefinite: see G. § 134, 3 note 1 (a), Buttm.
 Gr. § 129, 11 obs. 6. καλοῖς, 'choice products'.

§ 15. l. 113. εἰσκαλεῖν, *intro vocare e vestibulo*. Cf. Cyr.
 viii 3, 1 εἰσκαλέσας πρὸς αὐτὸν τοὺς τὰς ἀρχὰς ἔχοντας, Dem.
 c. Aph. π. p. 837 εἰσκαλέσαντας μάρτυρας, Ar. Vesp. 986.
 τοὺς—ἀγαθοὺς γεγονότας, 'those who have proved themselves
 brave'. 114. οὐδὲν ὄφελος, sc. ἐστὶν or ἀν εἴη, iv 114.
 οἱ ἀρήξοντες, 'men to defend it'. 'To denote a person as one
 'who can, shall, will' do something, the article is usually put
 to the future participle, both adjectively and substantively:
 Xen. Anab. π. 4, 22 ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνῆσαν οἱ
 ἐργασόμενοι, i.e. 'people to till it', ib. 4, 5 ὁ ἡγησόμενος
 οὐδεὶς ἔσται. Madv. Gr. Synt. § 180 b) Rem. 1. Cf. Soph.
 Antig. 261 οὐδ' ὁ κωλύσων παρῆν, El. 1197 οὐδ' ὁ κωλύσων
 19 πάρα; 115. κατασκευάζοντας ἀριστα, 'cultivating best',
 'keeping in the best order', cf. Anab. i 9, 19 εἴ τινα ὀρῶν δεινὸν
 δῆτα οἰκόνομον ἐκ τοῦ δικαίου κατασκευάζοντα ἧς ἀρχοῦ χώρας,
 where Kühner with Hutchinson understands the word to mean
 'stocking', 'furnishing with all appliances and laying out'.
 Cf. above l. 108. 116. ἐνεργούς] l. 69 n. 117. ἀλκι-
 μοι, a poetical word. οἱ ἐργαζόμενοι, 'cultivators of the
 soil', above l. 84.

§ 16. l. 118. Κύρος] Cyrus the younger, well known
 from Xenophon's Anabasis. He did not arrive at the throne
 (having fallen at the battle of Cunaxa in B.C. 401 in his
 attempt to oust his brother the king with the help of 10,000
 Greeks); therefore βασιλεὺς must here be used in the sense of
 'prince', enjoying royal honours in the provinces. εὐδοκι-
 μώτατος δὴ γενένηται, 'has shown himself a most glorious prince'.
 Δὴ with superlative expresses that the highest stage has been

reached. 119. ἐπὶ τὰ δῶρα, 'for', 'to receive' 'their rewards'. 120. τὰ ἀμφοτέρων δῶρα, 'the prizes awarded to both', i.e. the successful farmers and the valiant soldiers.

§ 17. l. 124. τοίνυν, 'why then', 'well then'. On μέν *solitarium* see III 63, Hier. 36 l. 543. 125. καὶ ἐπηγάλλετο, 'even prided himself upon it', so far from thinking it beneath him. καὶ = *adeo*, as in Cyr. VI 1, 45 ὁ δὲ νῦν βασιλεύων καὶ ἐπεχειρήσέ ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων. ἐπηγάλλετο is the almost certain correction of H. Estienne for ἐπηγγέλλετο of the mss. οὐδὲν ἤττον] see n. l. 96. 127. ἐπὶ τῷ πολέμικῳ εἶναι] G. § 136 note 3, § 141 note 6, Madv. § 155.

§ 18. l. 128. καὶ—γε] see n. to I. 16. 129. ἐβίωσεν] a very unusual form, belonging to later Greek; the aor. 2 ἐβίω was the form in use in Attic; Cobet would read εὐ ἐπέβιω, 'if he had lived on'. See cr. n. ἄν δοκῇ...γενέσθαι, 'he would, I think, have shown himself', G. § 211. On the position of ἄν see n. to Hier. x 3 l. 727. 130. παρέσχηται, *praebuit*. Cf. xxi l. 2. 132. μαχοῦμενος] G. § 277, 3. αὐτομολῆσαι, 'to desert'. For the fact see Anab. I 9, 29, 134. πρὸς Κύρον, sc. λέγονται αὐτομολῆσαι.

§ 19. l. 135. ἀρετῆς, 'merit'. ᾧ ἄν = ἐάν τιτι οἱ ἐάν αὐτῷ. Cf. xxi 42. 136. παραμένειν] III § 4 l. 31. 138. ἀποθανόντι συναπέθανον, G. § 187.

§ 20. l. 141. τοίνυν, resumptive. Λυσάνδρῳ...ἄλλα τε φιλοφρονέσθαι, 'showed him other marks of civility'. Cf. Cyr. III 1, 8 ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἶπε δὲ κτλ. Madvig § 27 a. Lysander was the great commander who won the battle of Aegospotamos in B.C. 405 against the Athenians. 145. ἐπιδεικνύει...αὐτόν, 'that he showed him over it in person'.

§ 21. l. 146. αὐτόν, sc. τὸν παράδεισον. ἐθαύμαζεν αὐτόν...ὡς καλὰ...τὰ δένδρα εἴη, the more usual construction would be ἐθαύμαζε τὰ δένδρα αὐτοῦ, ὡς καλὰ εἴη. See on XVII 7. 147. δι' ἴσου πεφυτευμένα, 'planted at equal intervals'. Breitenbach retains the reading of the mss τὰ πεφυτευμένα, which he understands of various kinds of plants. But φυτεύειν is

applied chiefly to planting trees and vines. 148.
 εὐγώνια, 'with regular angles'. *Angulis invicem congruentibus,*
arboribus in quincuncem directis. (Brodaeus).

Cic. de Senect. § 59 repeats this story :

*Multas ad res peritiles Xenophontis libri sunt, quos legitis quaeos
 studiosae, ut facitis. Quam copiose ab eo agri cultura laudatur in eo
 libro qui est de tuenda re familiari, qui Oeconomicus inscribitur!
 Atque, ut intellegatis nihil ei tam regale videri quam studium agri
 colendi, Socrates in eo libro loquitur cum Critobulo Cyrum minorem
 Persarum regem, praestantem ingenio atque imperi gloria, cum
 Lysander Lacedaemonius, vir summae virtutis, venisset ad eum
 Sardis eique dona a sociis attulisset, et ceteris in rebus communem
 erga Lysandrum atque humanum fuisse et ei quendam consaeptum
 agrum diligenter consitum ostendisse. Cum autem admiraretur
 Lysander et proceritates arborum et directos in quincuncem ordines
 et humum subactam atque puram et suavitatem odorum qui afflarentur
 ex floribus, tum etiam dixisse mirari se non modo diligentiam sed
 etiam sollertiam eius a quo essent illa dimensa atque discripta; et
 Cyrum respondisse 'atqui ego ista sum omnia dimensus, mei sunt
 ordines, mea discriptio; multas etiam istarum arborum mea manu
 sunt satae'. Tum Lysandrum, intuentem purpuram eius et nitorem
 corporis ornatumque Persicum multo auro multisque gemmis, dixisse
 'recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna con-
 iuncta est'.*

152. ἐπὶ τῷ καλλί, 'because of their beauty'. 'Επὶ
 with dat. denotes that which is close by us as a suggesting
 cause, accompaniment, motive or condition. See n.
 to Hier. i 1. 26. πολὺν μᾶλλον ἄγαμαι τοῦ καταμετρή-
 σαντός σοι, 'I feel far greater admiration for the man who
 measured them out for you'.

The usual construction of this verb is as follows :—

(1) ἄγασθαι τινά τινας 'to admire one for a thing'.

(2) ἄγασθαι τί τινας 'to admire something in another'.

(3) ἄγασθαι τινας either thing, as Ar. Av. 1744 ἄγαμαι λόγων, or
 person as in the present passage, Plat. Hipp. mai. p. 100 B καὶ τῇ τῇ
 ἦσαν ἄγαμαι σοῦ.

(4) ἄγασθαι τινας with gen. participle 'to wonder at one's doing' or
 with ὅτι (διότι).

(5) ἄγασθαι τινι 'to be delighted with a person or thing'. Cyr. II
 4, 9 ὅταν τινὶ ἀγαθῷ τῶν στρατιωτῶν.

(6) ἄγασθαι τι or τινά, XXI 63.

§ 22. 1. 156. ἔστι δ' αὐτῶν εἰ, 'and some of them', like Latin *sunt quae eorum*. Madv. Gr. Synt. § 102 b).

§ 23. 1. 159. τῆς δομῆς, i.e. τῶν ἱματίων. 160. τὸ κάλλος, if allowed to stand, must be governed by ἰδῶν to be repeated from previous clause, notwithstanding the interposition of αἰσθόμενος. 161. εἰπεῖν—φάναι] On the pleonastic use of ἔφη, φάναι, εἶπε, εἰπεῖν, etc. see note on viii 8, Hier. l. 73.

§ 24. 1. 164. ὀμνυμι τὸν Μίθρην, 'I swear by Mithras'. Cf. § 158 note 2. Mithras was the Persian Sun-God, Cyr. vii 5, 53, Strab. xv. p. 221 τιμῶσι δὲ καὶ ἥλιον ὃν καλοῦσι Μίθρην. His worship was established at Rome early during the imperial period, and thence spread extensively. 165. μηπώποτε δειπνήσαι, 'that I never yet sat down to dinner without first putting myself into a perspiration by practising etc.' 167. ἐν γέ τι φιλοτιμούμενος, 'pursuing some one object of ambition', Herod. iii 83, 2 ἄνδρες στασιώται, δῆλα γὰρ δὴ ὅτι δεῖ ξίνα γέ τινα ἡμέων βασιλέα γενέσθαι. Cf. Hell. i 6, 5 πρὸς δὲ ἐγὼ φιλοτιμούμαι.

§ 25. 1. 169. δεξιῶσασθαι αὐτόν, 'seized him by the hand'.

CHAPTER V

Socrates continues his eulogy of agriculture, the pursuit of which he says attracts even the wealthiest men. It is a source of pleasure as well as profit, braces and disciplines the mind and body, because it cannot succeed without due exertion, while it makes a man fitter and more ready, because in defence of his own possessions, to protect his country against enemies, whether he serve in the cavalry or the infantry. It gives also facilities for hunting and athletic exercises. No occupation pays better for the labour bestowed upon it, or offers a better return to those engaged in it or a more generous welcome to strangers. The country offers the most comfortable retreat both in winter and in summer, a country life and its occupations is the most delightful of all to a man's family and friends, while it enables a man to

make the most acceptable offerings to the gods. It familiarises a man with the sense of justice, as the highest prizes of the land are given to those who serve it best.

Agriculture also is useful in teaching men the necessity of mutual aid, the agriculturist must have ready and willing labourers, as the general must have ready and willing soldiers: he must encourage his men also and reward or punish them according to their deserts as a general does his soldiers.

Agriculture is well said to be the mother and nurse of all the other arts, for, when it thrives, the other arts prosper.

Kritobulus makes some remarks on the various casualties to which agricultural occupations are exposed, that cannot be foreseen, such as hail, frost, drought, excessive rains, mildew and cattle disease.

In reply Socrates says that in agriculture as in warlike enterprises the gods are the disposers of events and therefore they must first of all be propitiated, in order to secure success.

- § 1. 1. 2. οἱ πάνυ μακάριοι, 'the very wealthy'. So *beatus* in Latin is used for *dives*: Juv. Sat. 1, 67 *qui se lautum atque beatum Exiguis tabulis et gemma fecerat uda*. Hor. C. II 21 18, 14 *satis beatus Sabinis*. 4. ἡδυσπάθειά τις, 'a luxury'. 5. εἰς τὸ δύνασθαι κτλ., 'so that they (the bodies) have strength to do all that becomes a free man'. Reisch compares Cato de agricultura Praef. § 4 *ex agricolis et viri fortissimi et milites strenuissimi gignuntur, maximeque pius quaestus stabilissimusque consequitur minimeque invidiosus, minimeque male cogitantes sunt qui in eo studio occupati sunt*.

- § 2. 1. 8. καὶ—τόινυν, 'and withal'. Cf. x 5, n. to Hier. I 1 209. προσεπιφέρει, 'it yields in addition'. See n. to XIII 4.

- § 3. 1. 9. θεοῖς κοσμοῦσι βωμούς, 'altar decorations'. The mss read *δοῖ*, a few *δοα* which Sauppe adopts. 11. ὄψα, any articles of food eaten with bread, e.g. meat, fish or vegetables. See n. on Plutarch Themist. 29, 5. 12. φύει refers to vegetables: τρέφει to animals. ἡ προβατευτική τέχνη, *ars pecuaria*, 'the art of cattle-breeding'. 13. συνήπται

(συνάπτω) *coniuncta est, cohaeret*, np. dum pabula terrae praebet (Sturz).

14. ἔχων, *posse*, indef. subject. See on iv. l. 109. ἐξαρτίσκεσθαι, i. q. ἰλάσκεσθαι, 'to win the favour of'. Translate: 'so that men have enough to appease the gods by sacrificing to them, as well as for their own use'.

§ 4. l. 15. παρέχουσα] G. § 277, 5. ἀφθονώτατα, 'most ungrudgingly', G. § 75. It may also be taken as a predicate adjective. 16. μετὰ μαλακίας, 'with remissness', 'languidly' (καρτερίας, Ages. v 2 ἡγείτο ἄρχοντι προσήκειν οὐ μαλ' ἀκίᾳ ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι. 17. ἐθίζε, *assuefacit*. Cf. Milton Comus v. 764 Impostor, do not charge most innocent Nature, As if she would her children should be riotous With her abundance. She, good cateress, Means her provision only to the good, That live according to her sober laws. 18. διὰ τῶν χειρῶν, 'by their manual labour'. 19. τῇ ἐπιμελείᾳ, 'by their supervision' of the work done by labourers. 20. ἀνδρίζει, *fortem reddit*. 21. σφοδρῶς, *acriter, studiosè*, 'actively', 'zealously'. 22. καὶ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστυ κτλ., 'in the country as well as in the town the most important operations are always at a fixed and proper time', i.e. cannot be postponed. Cf. xv 65 τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης. The first καὶ is not to be taken with γάρ, but with the noun: cf. vii 15 l. 88, Meineke on Menander Reliq. p. 343 n. On χώρος see n. to xi l. 108.

§ 5. l. 23. σὺν ἵππῳ, 'on horseback'. Cf. Cyr. viii l. 8 ἐφοίτων ἐπὶ τὰς θύρας σὺν τοῖς ἵπποις, i.e. *equis vecti*, n. to l. 164. 24. ἀρήγειν τῇ πόλει, which was the duty of every Athenian citizen, whether in the cavalry or infantry. ἱκανώτετι, sc. ἐστὶ. 25. συντρέφειν, *insuper alere*, i.e. *praeter fructus, σφοδρόν, firmum, validum*; Hesych. σφοδρόν· ἐντονον, ἰσχυρόν, στιβαρόν. 26. θήραις ἐπιφιλοπονείσθαι συνεπαίρει τι, 'helps to a certain extent to give an additional interest in hunting'. ἐπιφιλοπονείσθαι is classed by Sauppe *Lexil. Xen.* among the *dubia et suspecta vocabula*. Schaefer Ind. graec. to Gregorius Corinthius p. 1040 for ἡ γῆ reads τῇ γῇ which he translates: 'ut venationibus operam demus, (agricultura) una cum regionis natura nos aliquantum (τὶ) pellicit, dum et

canibus facilem victum praebet et feras tamquam parasitantes una alit'. παρατρέφαν, he says, to feed at the expense of another, is used of men and animals that are not worth their keep. Plut. Mor. I p. 46 όταν δὲ μὴ ὑβρίζωνται, τότε ὑβρίζεσθαι δοκοῦντες, ὅτι μάτην παρατρέφονται (οἱ κόλακες), Thomas Mag. p. 690 τοὺς ἐν ταῖς τῶν πλουσίων τραπέζαις παρατρεφόμενους κόλακας, Liban. T. IV p. 828 ὥσπερ κηφῆνες ζῶντες, ἐκ τῶν ἁλλοτρίων πόνων παρατρεφόμενοι. 27. εὐπέτειαν, facilitatem, coriamb, a poetical word, which occurs only once in Xen. Cf. XII 75.

- § 6. 1. 29. ἀπὸ] see n. to Hier. I. 162. 30. ἀντωφλοῦσι, vicissim prosunt, Mem. II 10, § αλσχύνοιτο ἄν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφλοῖ σε. 31. τὸν κηδόμενον, 'the person interested', 'his master', G. § 276, 2. εἰς τὴν ἐπιμέλειαν, ad inspectionem operis. 32. ἐξουσίαν—ἀπέναντι] G. § 261, 1. 33. λύμης, 'destruction': another 12 poetical word. 34. τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσαι, 'by helping to provide the necessary safety for desert tracts'. On ἐρημία as opp. to ἀγρός see Rutherford on Babrius XII 1.

§ 7. 1. 35. παρορμᾷ τι, 'stimulates in some degree'. The simple infinitive is sometimes used after παρορμᾷν, as in Cyr. VIII 1, 43. 36. σὺν ὅπλοις, armatos. Cf. I 164 n. Anab. III 2, 7 διανοούμεθα σὺν τοῖς ὅπλοις (per bellum) ὡν πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, Hell. VII 4, 35 μὴ ἵεναι σὺν ὅπλοις (hostiliter) εἰς τὴν Ἀρκαδίαν εἰ μὴ τι καλοῖεν, Thucyd. V 50, 3 δέος ἦν μὴ ξὺν ὅπλοις ἐλθωσιν. καὶ ἡ γῆ] the repetition of the καὶ is due perhaps to the collocation of words. The order is δὲ καὶ ἡ γῆ παρορμᾷ τι τοὺς γεωργοὺς εἰς τὸ ἀφῆγειν τῇ χώρᾳ κτλ. ἐν τῷ μέσῳ, in medio, 'open (unprotected) for the strongest to take'. For the use of the infinitive after the adjective or adverb (ἐν τῷ μέσῳ implying the notion προχείρους) see G. § 261, 2 and cf. above IV 3 l. 20 κακοὶ χρῆσθαι, and below VI 9 l. 40 μαθεῖν ῥάστη.

- § 8. 1. 38. βαλεῖν, 'to throw'. 39. γεωργίας] G. § 175, 1. 40. πλείω—ἀντιχαρίζεται, 'makes greater returns' for their labour; 'elegans prosopopeia' (Sturz).

41. ἡδιον—δέχεται, 'welcomes more gladly'. προτί-
νουσα—λαβεῖν] G. § 265, Madv. § 148 b. 42. ὁ τι χρήζα,
sc. λαβεῖν. 43. ἀφθονώτερον, 'more ungrudgingly'. See
n. to l. 15.

§ 9. l. 43. χειμάσαι, 'to pass the winter', Ar. Av. 1098
χειμάζω δ' ἐν κοίλοις ἀντροῖς. πυρ] dative of accom-
paniment, G. § 188, 5. 44. εὐμάρεια, sc. ἐστί, 'facility and
convenience'. 45. ἐν χώρῳ, *ruri*, as below xi 18 ἀπὸ
χώρου. Sauppe has ἐν χώρῳ τῷ, *in praedio aliquo*. For this
sense of χώρος cf. below xi 108, xx 138, Vectig. iv 50 καὶ οἱ γε
χώροι οὐδὲν ἂν μέλονος ἄξιοι τοῖς κεκτημένοις ἐνταῦθα ἢ τοῖς περὶ
τὸ ἄστυ. See cr. n. ἡδιον, sc. ἐστί. θερύσαι, 'to
pass the summer'. ὕδασι] above, l. 43. 46. πνεύ-
μασι, *suavibus auris*, 'soft breezes'. 48. ἀποδευκύνει,
praestat, parat; cf. vii 39, xv 8.

§ 10. l. 48. προσφιλεστέρα, sc. ἐστί. 50. εὐχαριτω-
τέρα, 'more agreeable', see cr. n.

§ 11. l. 50. ἐμοὶ μὲν] see n. to Hier. l. 36. 52. ἐπι-
μλειαν, 'pursuit'. ὠφελιωτέραν εἰς τὸν βίον, 'more
conducive to the means of life'. Cf. Mem. ii 2, 5 ὅσα ἂν οἴηται
συνόλσειν πρὸς τὸν βίον, 6 ἀγαθὰ πρὸς τὸν βίον, 7, 7 τὰ
χρήσιμα πρὸς τὸν βίον, iii 12, 4 παισὶ καλλίους ἀφορμὰς εἰς τὸν
βίον καταλείπουσιν.

§ 12. l. 54. θέλουσα, *libenter, benevole*, 'kindly'. Virgil
Georg. ii 500 *quos rami fructus, quos ipsa volentia rura
sponte tulere sua*. 55. δικαιοσύνην διδάσκει] Cf. xx 14,
15, Aristot. Oec. ii 2 p. 1343^a 26 ἡ δὲ γεωργικὴ μάλιστα (κατὰ
φύσιν ἐστίν) ὅτι δίκαια, οὐ γὰρ ἀπ' ἀνθρώπων οὐθ' ἐκόντων
οὐτ' ἀκόντων. τοὺς—θεραπεύοντας—ἀγαθὰ ἀντιποιεῖ]
x 56, G. § 165.

§ 13. l. 56. ἔάν ᾤρα—τῶν ἔργων στερηθῶσιν, 'if they
should happen to be kept from their occupations'. 58. οἱ
ἀναστρεφόμενοι καὶ παιδευόμενοι, 'those who are employed in
agriculture and are trained to vigorous and manly exercise'.
60. οὗτοι] on the emphatic repetition of the anaphoric pro-
noun, see G. § 152 n. 3, Hier. l. 103. τὰς ψυχὰς] accusative

of specification, G. § 160, 1. 62. *eis tās tōn āpokω-
λυόντων*, sc. *χώρας*. *ἀφ' ὧν θρέψονται*, 'booty on which
13 they will subsist'. 64. *σὺν τοῖς ὅπλοις*] see n. on I
164. *μαστεύειν*, an Ionic and poetical word for *ζητεῖν*.
65. *συνπαιδεύει*, *condocefacit*, 'educates at the same time'.
The word does not occur elsewhere in Xen. In the Orators
it means 'to teach with others'. See n. on XIII 4.

§ 14. 1. 66. *eis τὸ ἐπαρκεῖν ἀλλήλοις*, 'for giving mutual
aid'. Stobaeus has *ἐς τὸ ἀρχεῖν*, Schenkl conjectures *εἰς*
τὸ ἀρχεῖν ἀλλων. 67. *σὺν ἀνθρώποις*] n. to I 1. 164.
68. *ἐργασία*] VI 38.

§ 15. 1. 69. *τοὺς ἐργαστήρας προθύμους παρασκευάζειν*,
'to make his labourers zealous and ready to obey'. Cf. Mem.
III 4, 8 *τὸ μὲν τοὺς ἀρχομένους κατηκοοὺς τε καὶ εὐπειθεῖς ἐαυτοῖς*
παρασκευάζειν ἀμφοτέρων (sc. *τῶν οἰκονόμων καὶ τῶν στρα-*
τηγῶν) *ἐστὶν ἔργον*. For the meaning of *παρασκευάζειν* see
n. to Hier. I. 106. 71. *ἄγοντα*] absolute, as often,
without *στρατόν*, 'leading' (as a general). *ταῦτά*=*τὰ*
αὐτά, *eadem*. 72. *δωρούμενον τοῖς ποιούσιν κτλ.*, 'making
presents to those who act as brave men ought to act'. Mem. ib.
καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφο-
τέροις οἶμαι προσήκειν.

§ 16. 1. 74. *οὐδὲν ἤττον*] II 45, IV 96. 76. *ἐλπιδων*,
'prospects'. 78. *μένειν*, 'to stay with their masters'. Cf.
IV 136 *παράμένειν*.

§ 17. 1. 80. *εὖ φερομένης*, 'while it goes on well, succeeds'.
So Thuc. II 60, 3 *καλῶς φερόμενος* (*κακοτυχῶν*; ib. V 16, 2
πλείστα τῶν τότε εὖ φερόμενος ἐν στρατηγίαις, Xen. Ages. I
§ 35 *αἰτίον τοῦ καλῶς φέρεσθαι τὰ ἐαυτοῦ*, Hell. III 4, 25.
81. *ἔρπονται* (*ῥώννυμι*), *vigent*, *florent*, lit. 'have become
strong'. Cf. Jelf Gr. Gr. § 399, 1 b obs. 2, Madv. Gr. Synt.
§ 112 Rem. 2. 82. *χερσεύειν*, 'to lie waste'. 83. *σχεδόν*
τι, *fere*, 'almost'.

§ 18. 1. 87. *ὅτι δὲ—προνοήσαι*] See cr. n. Breitenbach
quotes two other passages in Xenophon, where the apodosis is
to be supplied mentally, viz. Anab. VII 7, 15, Cyr. V 2, 17.

τῆς γεωργικῆς, sc. τέχνης, 'agriculture', partitive genitive after τὰ πλείστα, G. § 168.

ἐστὶν ἀνθρώπῳ ἀδύνατα προνοήσαι, *ab homine provideri non possunt*, 'are beyond man's foresight', the personal for the impersonal construction, see n. to Hier. l. 515 and for the infin. after adjective, G. § 261, 2, Rem. Cf. xii § 13 ἀδύνατοι διδασθῆναι, § 15 ἀδύνατοι παιδεύεσθαι, Thuc. i 1 τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὐρεῖν διὰ χρόνου πλήθος ἀδύνατα ἦν.

89. ὄμβροι ἐξαίσιοι, *nimii, intempestivi imbres*, 'excessive rains'. Cf. Hell. v 4, 17 ἀνεμος ἐξαίσιος, Herod. iii 26, 3 νότον μέγαν τε καὶ ἐξαίσιον, Plat. Timaeus p. 22 ε χειμῶν ἐξαίσιος ἡ καῦμα, Arist. de mundo c. 6, Lucian Alcyon. c. 4 ἀνέμων ἐξαίσια μεγέθη.

ἐρυσίβη=τορίδο, 'mildew', 'the red blight'. 90. τὰ καλῶς ἐγνωσμένα, *bene provisā*, 'what has been excellently devised'. Cf. Vect. iv 37 κατὰ γε μὴν τὸ δύνατον περαινόντες τὰ μὲν καλῶς γνωσθέντα καὶ αὖθις ἀν' ἀνούμεν.

91. ἀφαιροῦνται, *corrumpunt*, 'destroy'. 92. κάλλιστα τεθραμμένα, *optime nutrita*, 'when they have been reared with the greatest care' (G. § 75), or, if taken as proleptic predicate (xiii 27, Arnold § 643) G. § 166 note 3, 'when they have been reared to perfection'. 93. ἀπώλεσεν] gnomic aorist, i 167, G. § 205, 2.

- 24 § 19. l. 96. κύριοι, 'lords and masters'. 97. τοὺς ἐν τῷ πολέμῳ, sc. ὄντας, 'those who are engaged in war'. 99. ἐξαρεσκομένους] see on § 3 l. 14. ἐπερωτῶντας, 'consulting them'. Cf. Mem. i 1, 9 εἰ τις ἐπερωτῶν (τοὺς θεοὺς μαντευόμενος), ib. iv 8, 12, Symp. iv 47 πᾶσαι αἱ πόλεις διὰ μαντικῆς ἐπερωτῶσι τοὺς θεοὺς, Hipparch. ix 9. 100. οἰωνοῖς, 'by means of omens' drawn from birds, G. § 188, l. μή, sc. ποιεῖν.

§ 20. l. 103. ὑγρῶν καὶ ξηρῶν καρπῶν, 'succulent and dry fruits', i.e. grapes and olives, wheat and other cereals. 104. καὶ ὑπὲρ πάντων γε δῆ, 'aye and with a view to the preservation of all in short that they possess'. On the meaning of ὑπὲρ see n. to Hier. l. 361. 'καί—δὴ seriem aliquam claudit cum vi' BUTTMANN, *Ind. Plat. Dial.* iv p. 212. 105. θεραπεύουσι, *colunt*, 'do service to', 'worship'.

CHAPTER VI

Kritobulus admits that the advice of Socrates is excellent, not to undertake any work without first propitiating the gods, and begs him to continue the subject. Socrates then recapitulates his preceding conclusions in praise of agriculture, adding some fresh observations to the points on which they are agreed. Kritobulus expresses his desire to learn the way to success in agriculture, which, as Socrates admits, many fail to obtain. Socrates replies that the best way to satisfy him on this point will be to recount a conversation he once held with Ischomachus, who was pronounced by all to be a type of καλοκἀγαθία.

§ 1. 1. 2. *σὺν τοῖς θεοῖς*, *divino auxilio s. beneficio*. The phrases *σὺν τοῖς θεοῖς*, *σὺν θεοῖς*, *σὺν τῷ θεῷ* and *σὺν θεῷ* are common in Xen. Cf. x 65. 3. *ὡς—ὄντων*] subjectively, 'because, as you say, they are', G. § 277 note 2. 4. *οὐδὲν ἦν*] see II 45, v 74. 6. *ἐνθεν...ἀπέλιπες*, i.e. by attraction for *ἐντεῦθεν*, *ἐνθα ἀπέλιπες*, 'from where you left off', i.e. returning to the point at which you left off speaking (Madv. Gr. Synt. § 103 note). So Plato Euthyd. § 41 *ὅθεν τὸ πρότερον ἀπέλιπον*, τὸ ἐξῆς τούτοις πειράσσομαι—διελθεῖν, Phaed. p. 78 v *ὅθεν ἀπελίπομεν*, ἐπανέλθωμεν, Gorg. p. 497 c *ὅθεν...ἀπέλιπες*, ἀποκρίνον. 7. *τὰ τούτων ἐχόμενα*, *quae eo pertinent*, 'what is connected with this subject'. *καὶ νῦν*, *nunc quoque*, 'even now'. 8. *μᾶλλον τι διορᾶν*, 'to see somewhat more clearly than before'. 9. *ὅ τι χρὴ ποιεῖντα βιοτεύειν*, 'what I must do to increase my means of living', not 'how I ought to act in life', although *βιοτεύειν* may mean either 'to live' or to 'gain a livelihood'. Hesychius *βιοῦν μὲν τὸ διάγειν*, τὸ ζῆν, *βιοτεύειν δὲ τὸ πορίζειν τὰ πρὸς τὸν βίον*. Cyr. III 2, 25 *εἰθισμένοι ἀπὸ πολέμου βιοτεύειν*, below xx 15 *κλέπτων ἢ προσαιτῶν βιοτεύειν*, I 69, xv 24, ix 76, x 84. With regard to the use of the participle see Madv. § 176 b and cf. VIII 141, XIII 53.

§ 2. 1. 10. *τί οὖν...ἄρα, εἰ κτλ.*, 'what say you, then, if?' *πρῶτον μὲν* without *εἰτα δὲ* or *δεύτερον δὲ* or some equivalent

following is of very common occurrence. *ἄρα*=*rebus ita comparatis, igitur*, 'under the circumstances', 'then'. 11. *διελθόμεναι*, *percensuimus*, 'we have gone over'. 12. *τὴν πῶς δυνώμεθα* may mean 'to try whether we can', so that *ἵνα περαθώμεναι* may be, as Cobet suggests, only a gloss explanatory of the deliberative *ἐάν πῶς*, concerning which see Madvig Gr. Synt. 194 a Rem. 2. *οὕτω* is explained by *συνομολογούντες*. 13. *διεξίναί*, sc. *λόγῳ*, xvi 4.

§ 3. 1. 14. *γούν*. The particle emphasizes the single word, marking that the assertion holds good with respect to it at least, i 10, xiii 35. *ὥσπερ καὶ—οὕτω καὶ*] In correlative clauses, when complete, the idiom of the Greek language prefers, if it does not require, a *καὶ* in each. Cf. Mem. i 6, 3, iii 5, 13, Sympos. viii 15, Plat. Phaed. p. 64 c *σκέψαι δὴ—ἐάν ἄρα καὶ σοὶ ξυνδοκῇ ἅπερ καὶ ἐμοί*, Apolog. c. 8 p. 22 d *ταυτὸν μοι ἐδοξαν εἶχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί*. 15. *χρημάτων κοινωνήσαντας*, *quibus pecuniae sunt communes*, 'when men are partners in business'. *ἀναμφιλόγως διελθεῖν*, sc. *τὸν λόγον*, *sine controversia computare rationes*, 'to go through their accounts without disagreement'.

§ 4. 1. 18. *ἐπιστήμης*] see i §§ 1, 5, 7, 9, iv § 1 ff. 20. 25 *ἐφαίνετο* sc. *οὕσα*, 'was seen to be'. The omission of *ὣν* is the usual practice with *φαίνομαι*, see Madv. § 177 b, Rem. 1. *ἣ*] that science 'by means of which', the demonstrative antecedent being omitted. 21. *ὅπερ*, *id quod*, 'precisely what', 'identical with'. 24. *ὅπόσοις τις ἐπίστατο χρῆσθαι*, 'all that a person knew how to use'. For the optative see i 132, G. § 247.

§ 5. 1. 25. *οὔτε—τε* correspond to each other as the Latin *neque—et*. *οἷόν τε*, sc. *εἶναι*. 26. *συναποδοκιμάζειν ταῖς πόλεσι*, sc. *δεῖν*, *aeque ac civitates improbare oportere*, 'that we should join with states in condemning'. Sauppe quotes a precisely similar instance of brachylogy through the ellipse of *δεῖν* in Anab. vii 2, 28 *οὐκ ἐφησθα οἷόν τε εἶναι, ἀλλὰ εἰς Πέρηνθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν*. The reading given by Stobaeus is *συναπεδοκιμάζομεν* which is preferred by

Schneider, Heindorf, Cobet, Hirschig and Schenkl. 28. κα-
ταγύνουσι, *debilitant*, 'enervate', explained by iv 16.

§ 6. l. 30. ἔφαμεν]. There is nothing said about this in
iv 2, whence it has been inferred that there is a gap to be
supplied there. εἰς τὴν χώραν] see n. to Hier. l. 257,
l. 262. διακαθίσας, 'making them sit apart'. 33. ἀφε-
μένους τῆς γῆς, 'giving up the open country'. Cf. l. 85 and
see n. to Hiero l. 586.

§ 7. l. 33. οὕτως, 'in that case'. The γὰρ refers to τεκ-
μήριον, iv 38, xiii 56, Madv. § 196 a, Rem. 34. τοὺς—
ἀμφὶ γῆν ἔχοντας, *agricultura occupatos*. Anab. vi 4, l. ol πο-
λέμιοι εἶχον ἀμφὶ τὰ ἐαυτῶν, vii 2, 16, Hier. l. 64 οὐ μάλ᾽ α
ἀμφὶ θεωρίας ἔχουσιν, where see my note. ἀν ψηφί-
ζεσθαι] G. § 211. The protasis is implied in οὕτως, see n.
to Hier. l. 16. 35. μὴ μάχεσθαι, sc. ψηφίζεσθαι ἀν.
36. ὅπερ πεπαλδυνται, 'as they have been brought up to do',
vii 6, ix 12, Cyr. i 6, 20 σὺ γὰρ με εὐθὺς τοῦτο ἐκ παιδίου
ἐπαίδευσες. καθῆσθαι, *otiosos esse, desiderare*, 'to sit still',
vii 1, x 10, 13.

§ 8. l. 37. ἐδοκιμάσαμεν, *disputando effecimus, demon-
stravimus*, 'we came to the conclusion'. 38. ἀνδρὶ καλῷ
κάγαθῷ, 'the true gentleman': see § 15. 'The term καλοκα-
γαθός implies that combination of breeding (ἀγαθός) and culture
(καλός) which we require in our own aristocracy'. Mahaffy,
Social Life in Greece, p. 275, ed. 3. ἐργασίαν, 'employ-
ment'. See Index s. v. ἐπιστήμην κρατίστην] iv § 4.
'A superlative with a predicative noun, or a superlative stand-
ing alone as the predicate, never takes the article in Greek;
nor does it stand with a substantive and 'the superlative of
eminence' (denoting only a very high degree, and therefore
not distinguishing any particular object as belonging to the
highest degree of all)'. Madv. § 8, Rem. 3.

§ 9. l. 40. μαθεῖν—ῥάσθη] G. § 261, 2. Up to the present
not a word has been said about its being a science easy to
acquire. 43. παρέχεσθαι, *reddere, facere*. See Index.
ἡκιστα ἀσχολίαν παρέχειν—συνεπιμελίσθαι, 'to be very far

from leaving their thoughts no leisure to attend to the interests of friends and country withal'. Cf. iv l. 19.

§ 10. 1. 47. τοῖς ἐργαζομένοις] The mss have τοὺς ἐργαζομένους, which must depend on συμπαροξύνειν. The intermediate clause ἔξω—τρέφουσα contains the reason why ἡ γεωργία συμπαροξύνει κτλ. φύουσα sc. *fruges*, τρέφουσα sc. *pecudes*, cf. v 12. Schneider compares Aristotle Oecon. i 2 p. 1343^b πρὸς δὲ τούτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μεγάλα (ἡ γεωργία)· οὐ γὰρ ὥσπερ αἱ βάνανσοι τὰ σώματα ἀχρεῖα ποιοῦσιν, ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα κινδυνεύειν πρὸς τοὺς πολεμίους· μόνων γὰρ τούτων τὰ κτήματα ἔξω τῶν ἐρυμάτων ἐστίν. 48. διὰ ταῦτα refers to what precedes as well as what follows. εὐδοξοτάτη—πρὸς τῶν πόλεων] πρὸς is used to denote the person from whom some word or opinion proceeds: Xen. Hipparch. i 22 ὅτι πολὺ ἐστὶ πρὸς τῆς πόλεως εὐδοξότερον κτλ., Thucyd. i 71, 3 ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, Herod. vii 139 γνώμην ἐπὶ φθονον πρὸς τῶν πλεόνων i.e. *sententiam odio habitam a plerisque*, Xen. Anab. vii 6, 33 ἔχων ἐπαινον πολλὸν πρὸς ὑμῶν.

Observe that the agent is expressed (1) usually by ὑπό, (2) sometimes by ἐξ, indicating the source (xiii 32), (3) by παρά, (4) by πρὸς (vi l. 88), (5) by ἀπό.

- 26 49. βιωτέα, *vitae ratio*, 'mode of life', a late Greek word, occurring once in Polybius. 50. εὐνουστάτους τῷ κοινῷ, 'best affected towards the commonwealth'. G. § 185. With this use of τὸ κοινόν cf. Cic. or. in Verr. iii c. 38 *commune Milyadum*.

§ 11. 1. 52. κάλλιστον, sc. ἐστὶ. 54. ἐφησθα καταμαθεῖν] Madv. § 147. 55. τῆς γεωργίας, 'their farming', i 119. 57. ὥς for ὥστε, to express a natural consequence, 'so that'; cf. Hier. l. 718, Anab. iii 5, 7 ὁ ποταμὸς τοιοῦτος τὸ βάθος, ὥς μὴδὲ τὰ δόρατα ὑπερέχων περὶ τὸν βάθος. See Madv. § 166 c Rem. 2. 58. ἀν δοκῶ—ἀκούειν] see n. on ii 6, iv 129, Madv. § 173, Rem. 1.

§ 12. 1. 61. τί οὖν...ῆν] above § 21. 10. 63. εἶναι—τούτων] G. § 168 note 2, Madv. § 51 c. 64. ἐφ' οἷς, 'in whose

case'. Cf. Plato Theaet. p. 158 π ὁμοίως ἐφ' ἐκατέρους διίσχυριζόμεθα. 8 καλεῖται] καλεῖν ὄνομα is the Greek for 'to call by a name', like Latin *nomen appellare*: so you may say καλοῦσί με τὸ ὄνομα καλὸς κάγαθός with double accusative, as in vii 3, l. 19, Mem. ii 2, 1; and, as either of the two object accusatives may become the subject nominative in the passive, you can either say τὸ ὄνομα καλεῖται καλὸς κάγαθός, where τὸ ὄνομα is the subject, or καλεῖται τὸ ὄνομα καλὸς κάγαθός, where τὸ ὄνομα is the accusative. 66. πάνυ ἄν—βουλομένην ἄν] see on ii 102. 67. οὕτως, 'as you say'. 'οὕτως ad antecedentia referendum, ὡς ut respondeat' (*d'autant plus que*) (Sauppe). Schenkl after Hertlein would read τοῦτό σου ἀκούειν, comp. l. 58, vii 29, 59, and in l. 66 πάνυ οὖν for πάνυ ἄν. ὡς, *quoniam*.

§ 13. l. 62. ὡς, *quomodo*. 70. ἐπὶ τὴν σκέψιν αὐτοῦ, 'to the consideration of it', not, as Dindorf takes it, *ad inveniendum hominem illum*. 72. τὰλλα τὰ τοιαῦτα, 'everything else of the kind'. Cf. Dem. Philipp. i c. 3 § 3 p. 42 κατέπτηχε ταῦτα πάντα where likewise the reference is to persons. On ὁ τοιοῦτος see note to xiii 3. 73. ἱκανός] Breitenbach reads ἱκανῶς after Rost, the mss have ἱκανὸς ἱκανῶς. The construction is χρόνος ἐγένετο ἱκανὸς περιελθεῖν τε τοὺς ἀγαθοὺς τέκτονας κτλ. καὶ θεάσασθαι ἔργα τὰ δεδοκίμασμένα αὐτοῖς (for ὑπ' αὐτῶν) εἶναι καλά, i.e. *opera quae certissimum esset ipsis pulchra esse*. The dative αὐτοῖς may also be taken for the possessive genitive, see G. § 184, 3 note 4. In that case τὰ δεδοκίμασμένα would mean 'which have been popularly esteemed'.

§ 14. l. 76. τὸ καλὸς τε κάγαθός] Cf. de rep. Lac. ix 4 ἐπὶ κλησιν μόνον ἔχει κακὸς εἶναι, Plat. Apol. 23 Δ ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. 77. τί ποτ' ἐργαζέμενοι τοῦτ' ἀξιοῖντο καλεῖσθαι, 'what ever they did to have a claim to the name'. See above n. to l. 64, and for the use of the participle note to vi 9, vii 12.

§ 15. l. 79. ὅτι] causal. προσέκειτο, 'was added'. Cf. Eur. Alc. 1039 ἄλγος ἄλγει προσκείμενον, Isocr. Antid. § 210 ταῦτα ἐκείνοις προσκείσθω τοῖς πρότερον εἰρημένοις. On the

use of *κεῖμαι* for the perf. passive of *τίθημι* see my note to Plutarch Them. xviii § 1 l. 13, and for *πρός* below xiii 4. τὸ καλός, 'the word καλός', considered in itself as an object; so Plat. Protag. p. 345 *περὶ αὐτοῦ λέγει τοῦτο το ἐκόν*. 80. ὄντινα ἴδοιμι] G. § 225. καλόν, 'beautiful to look at'.

προσῆειν] 'veteres dicebant *ἔρχομαι*, sed ἡα (brevis post aetate Menandri ἦειν) non *ἤρχομην*, et *εἰμι* non *ἐλεύσομαι*, deinde ἦλθον et ἐλήλυθα in simplici verbo et in compositis omnibus. Praeterea nemo *ἔρχου* dicebat aut *ἀπέρχου*, *προσέρχου*, *εἰσέρχου* sed constanter omnes *ἴθι*, *ἀπιθι*, *πρόσιθι*, *εἰσιθι* et eodem modo *ἴοιμι*, *ἴω*, *ἵεναι* *ἰών*, numquam *ἐρχόμενος* aut *ἔρχεσθαι* aut quicquam eiusmodi. Itaque *ἵεναι*, *ἐξίεναι*, *κατιέναι* habent pro re nata aut praesentis aut futuri temporis significationem et usum, sicuti et participium *ἐξιών*, *ἀπιών*, *κατιών*, *παριών* caet. pro quibus Graeculi *ἰδιῶται* dicebant *ἐξερχόμενος*, et *ἐξελευσόμενος* et similiter in caeteris ad unum omnibus'. COBBET *variae lectiones* p. 307. The old forms of the imperfect were ἦα, ἦεισθα, ἦει (before a vowel ἦειν), ἦμεν, ἦτε and ἦσαν.

81. εἰ πῶς ἴδοιμι. 'to try if haply I might see'. See n. on 12.

82. *προσηρτημένον* (*προσαρτῶν*), 'having been attached to', 'belonging to'. τῷ καλῷ, 'beauty'. οὐκ ἄρα εἶχεν οὕτως, 'it was not so after all, as I expected'. Madv. § 257 c.

84. τῶν καλῶν τὰς μορφὰς] G. § 160, 1. *μοχθηροῦς*, *improbos*, 'depraved'.

85. *ἀφόμενον*] cf. above l. 33. 86. ἐπ' αὐτῶν τινα] *ἐπί* with persons in the meaning 'towards', 'in quest of', is rare and almost confined to the Iliad.

§ 17. l. 87. τὸν Ἰσχόμαχον] 'Erat ille Ischomachus vir praestantissimus, animi dotibus et virtutibus dignissimus, qui a Socrate in exemplar proponeretur illius, qui patris familias muneribus egregie fungeretur, nec boni civis et veri amici officiis deesset. Cf. Oecon. vii et xi. Huic adeo contigit, ut prae ceteris καλοῦ καγαθοῦ cognomine ab omnibus decoraretur, Oec. vi § 17, xi § 20, xii § 2 et merito quidem, ipso Socrate iudice, vi § 12. Erat in eo animus lenis et liberalis, aequi iustique tenax, diligentia insignis, singularis rerum ad rem familiarem pertinentium peritia et sollertia. Cf. omnino c. xi. Quas laudes augebant vera erga Deos pietas et reverentia, cf. Oec. vii § 7, xi § 8, xxi § 12 et aibibi; magnopere

etiam ornabant candor et modestia, vii § 3, xi § 2. Quamvis a reipublicae administratione alienus, tamen opibus, quas habebat amplissimas (xi § 20) patriae praesidio et decori esse studebat, xi § 9, cf. vii § 3, neque dicendi imperitus (xi § 23) sycophantarum, quos divitiae in ipsum excitabant, calumnias ipse diluebat, xi § 21 sq. Neque amicis deerat quorum inopiam sublevare amabat xi § 9 sq.' COBET *Prosopographia Xenophontea*, p. 72.

CHAPTER VII

Socrates relates how he first fell in with Ischomachus; and repeats the conversation he held with him on the occasion concerning his occupations and mode of life; how Ischomachus enjoined, as the first step in the formation of a domestic establishment, the acquisition of a virtuous and sensible wife; and how he then described the mode in which he had trained his own, at the time when he espoused her, an inexperienced girl of fourteen, to the duties of her position.

§ 1. 1. 1. τοῦ Διὸς τοῦ Ἐλευθερίου] The porch belonging to the temple of Zeus Eleutherios or 'the Releaser' (built by freedmen (οἱ ἐξελεύθεροι) according to a statement of Hyperides quoted by Harpocration) being in the forum, was conveniently situated for Socrates to discourse in; thus Plato makes it the scene of the dialogue with Theages. The Scholiast on Aristoph. *Plutus* v. 1176 identifies the god with Ζεὺς σωτήρ: ἐν ᾧσται Σωτήρα Δία τιμῶσιν, ἐνθα καὶ Σωτήρος Διὸς ἐστὶν ἱερὸν τὸν αὐτὸν δὲ ἐνιοὶ καὶ Ἐλευθερίον φασιν. 4. κάθησθαι] vi 7 l. 36. 5. τὰ πλεῖστα, *plerumque*, 'in general', G. § 160, 2. οὐ πᾶν σχολάζοντα, 'not sitting quite idle'. See my n. to Plutarch's *Them.* iv 2 l. 19 on the meaning of οὐ πᾶν.

§ 2. 1. 7. οὐδέ—γε νῦν, *ne nunc quidem*, 'no, nor now either', cf. i 53 n. 8. ἑώρας] G. § 222. συνεθέμην, 'I agreed', 'promised', is usually followed by the fut. inf.

Hence some would read *ἀναμενεῖν* here; but see Madv. § 171, Rem. 2.

12. τί ποτε πράττων—κέκλησαι, 'what it is you do that you are called'. On this use of the participle see Madv. § 176 b, G. § 141 note 7, and cf. vi 77, viii 141, xiii 53.

13. οὐκ ἔνδον γε διατρίβεις, 'you do not pass life indoors', 'are not a stay-at-home'. The γέ serves to call attention to the word it follows without intensifying its meaning.

14. τοιαύτη, like that of one who does lead a sedentary life, i.e. you look too healthy for that. *ἔξις*, *habitus*, 'habit of body'.

§ 3. 1. 16. ἐπὶ τῷ τί κέκλησαι, 'at my (question) "what do you do that they call you gentleman"'. See above l. 12, and on the use of the article with a set of connected words

28 Madv. Gr. Synt. § 152. 19. καλοῦσί με τοῦτο τὸ ὄνομα.] See n. to vi l. 64.

20. ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας, 'whenever they challenge me to an exchange for (a public burden such as) a trierarchy'. There was a law at Athens that if any citizen charged with a *λειτουργία* or *εἰσφορά* could point out a richer person than himself who had been passed over, he might challenge such party either to an exchange of their respective properties or to discharge the disputed liturgy himself. Cf. above ii § 6 l. 39, l. 42, Demosth. c. Mid. c. 23, Wolff Proleg. ad Leptin. p. 123.

21. χορηγίας] See n. to ii 40. 23. πατρώθεν, 'by my father's name Ischomachus', or, as others take it, *addito patris nomine*, so that he would be called *Ἰσχόμαχος Φιλοστράτου*.

In official acts it was the custom to designate a person by his own name and that of his father together with that of his deme, e.g. Δημοσθένης Δημοσθένους Παιωνιεύς. Cf. Hom. Il. x 68, Thucyd. vii 64, 3 τῶν τριηράρχων ἓνα ἕκαστον ἀνεκάλει πατρώθεν τε ἐπωνομάζων καὶ αὐτοὺς ὀνομασθὶ καὶ φυλῇν, Herod. iv 1, 7, viii 90, 6 ἀνέγραφον πατρώθεν τὸν τριηραρχον, vi 13, 3 ἐν στήλῃ ἀναγραφῆναι πατρώθεν, Plat. legg. vi c. 2 p. 753 b εἰς πινάκιον γράψαντα τὸ ὄνομα πατρώθεν καὶ φυλῆς καὶ δήμου.

προσκαλοῦνται, 'challenge', 'summon'. 24. ὃ με ἐπήρουν, 'as regards the question you put to me', 'the thing you asked me', cf. xv 38, Madv. § 195 a. 26. καὶ αὐτῇ, 'even alone', without my help.

§ 5. l. 33. καὶ τ[] iii 46 n. ἐπισταμένην] § 2 l. 12 n., vi 9. 35. ἔξη ὑπὸ πολλῆς ἐπιμελείας, 'lived under strict surveillance'. ὑπὸ denotes the agency or cause under the accompaniment or co-operation of which anything is done. On Greek education generally see Mahaffy's *Social Life in Greece*, p. 330 ff., and on the position of women, p. 274 ff. 36. ὅπως—ὁψοιτο] not a final, but an object clause after ἐπιμελείας, see G. § 217, Madv. § 123. ὡς ἐλάχιστα, 'as little as possible', iv 107, Madv. § 26. 37. ἐρώη, *loquere*, fut. opt. of εἶρω. So Sauppe reads with Cobet. The common reading is ἐροίτο, *interrogaret*, which, as Cobet observes, 'et forma et significatione ab hoc loco alienum est'. Cf. Cyr. iii 1, 14 ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ τι ποτὲ ἐρώη.

§ 6. l. 38. ἀγαπητὸν εἰ, 'a thing to be acquiesced in', 'one must be content that'. Dem. c. Timocr. § 95 p. 730, 19. 39. ἔρια παραλαβούσα] Cf. de rep. Lac. i 3 ὥσπερ δὲ οἱ πολλοὶ τῶν τὰς τέχνας ἔχόντων ἐδραῖοι εἰσιν, οὕτω καὶ τὰς κόρας οἱ ἄλλοι Ἕλληνες ἡμερίζουσας ἐριουργεῖν ἀξιοῦσι. ἀποδείξει, *prae-stare*, 'to produce', 'make', xv 8. 40. ἑωρακυῖα ὥς, 'having observed how', xvii 1. ἔργα ταλάσια, *pensa lanae*, 'the spinning tasks'. δίδονται, 'are apportioned'. 41. τὰ ἀμφιγαστέρα—πεπαιδευμένη, 'as to what concerns the appetite, having been extremely well brought up' (G. § 160, 1), 'with a well regulated appetite', not, as Brodaeus translates, *rei culinariae perita*, 'skilled in matters of cookery', though he is followed by Prof. Mahaffy, *Social Life in Greece* p. 276.

Γαστήρ means (1) *venter*, 'the belly', (2) *cibus*, 'food' as opposed to 'drink'. Oecon. ix 63 ἐγκρατεστάτη καὶ γαστρός καὶ οἴνου, Mem. i 5, 1 ἦττων γαστρός ἢ οἴνου, Cyr. i 2, 8 διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι γαστρός καὶ ποτοῦ, ib. ἀπώστας γαστρός ἐνεκα i.e. *cibi capiendi causa*, ib. iv 3, 45 γαστρός κρείσσους. (3) *edendi cupido*, 'craving for food', 'hunger', 'appetite': Mem. i 6, 8 δουλεύειν γαστρί, Oecon. xiii 48 τῇ γαστρί—προσχαριζόμενος, Mem. ii 6, 1 ζητητέον ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας, Mem. ii 1, 4 τούτων (sc. τῶν ζώων) τὰ μὲν γαστρί δελεαζόμενα ... ἀλίσκεται, τὰ δὲ ποτὶ ἐνεδρεύεται, de rep. Lac. ii 1 σίτου... αὐτοῖς γαστέρα μέτρον νομίζουσιν.

42. ὅπερ] Madv. § 98 b. 43. παίδευμα, 'thing taught', 'point of instruction'. ἀνδρ[] G. § 184, 3, Madv. § 34.

§ 7. 1. 45. ὥστε] Madv. § 166, G. § 266, 1. ὡς προσήκει] G. § 153, Madv. § 103. 47. οὐ πρίν γε ἔθυσσας G. § 240, 1. In Xen., the Orators and Plato, πρίν with the indie. is used only after negative clauses (except Aesch. contr. Timaroh. § 64), and never takes a particle except in 29 this one passage. 49. μανθάνουσιν, sc. τυγχάνουσιν Madv. § 177 b.

§ 8. 1. 51. σὺ συνέθες] xiii 4 n., G. § 187. 52. ταῦτα ταῦτα, eadem haec. 53. καὶ μάλα γε, 'yes, surely'. Other affirmative forms of answer are μάλιστα—πάνν μὲν οὖν—πάνν γ'—ἔστι ταῦτα—ναὶ—δὴλα δὴ—ἀληθὴ λέγεις—τί μὴν; παντὸς μᾶλλον Cf. i 47 n. πολλά ὑποσχόμενή πρὸς τοῖς θεοῖς γενέσθαι κτλ., *testibus diis studiose promittens se futuram etc.*, 'solemnly vowing before heaven to do her duty'. See cr. n.

It is doubtful whether verbs of promising and hoping can be constructed with the aorist as well as the present and future of the infinitive, as Jelf (Gr. Gr. § 405, 3 obs. 3) asserts. In the passages from Xenophon, Anab. i 2, 2 ὑποσχόμενος αὐτοῖς μὴ πρόσθεν παύσασθαι Arnold Hug reads παύσεσθαι, as also in ii 3, 27 he reads πορεύσεσθαι for the vulgate πορεύσασθαι, and in vi 5, 17 δέξεσθαι for δέξασθαι. On the other hand we find in Eur. Iph. Taur. 1018 ἐλπίζω λαβεῖν, and Herc. F. 746 ἡλπισεν παθεῖν. See Stallbaum on Plat. Rep. ii c. 10 p. 389 A, Elmsley on Eur. Med. 750.

54. οἶαν δα, sc. γενέσθαι, l. 234 n. 55. εὐδηλος ἦν δτι οὐκ ἀμελήσει] The more usual construction would be οὐκ ἀμελήσουσα, see G. § 280 note 1. On the personal for the impersonal construction see i 137, xii 70, n. to Hiero l. 515.

§ 9. 1. 57. τί πρῶτον] the direct for the indirectly interrogative pronoun δτι (Madv. § 198 b). Cicero (apud Donatum in Terent. Phorm. ii 3, 4) translates: *quid igitur, pro deum immortalium fidem, primum eam docebas?* 58. ἤρχου, *incipiebas*. 59. ἂν ἦδιον—ἀκούοιμι, 'I should be more pleased to hear', xi 10.

§ 10. 1. 61. τί δέ;—ἡρόμην, i. q. τί δέ, εἰ μὴ—ἡρόμην; cf. ix 4. 62. χειροῦθης, *mansuetus*, 'used to my hand'. Cf. Dem. Olynth. iii § 31 p. 37, 9 τιθασεύουσιν ὑμᾶς χειροῦθεις αὐτοῖς ποιοῦντες. ἐπειθόδασεν] plup. pass., 'she had been tamed'. 'I feel quite at a loss' says Prof. Mahaffy l. c. p. 276,

'to render in English the forcible and affecting expressions of the original. Xen. speaks of the young creature as of a scared wild animal, which only grew tame after some period of confinement and of kind treatment. This is the prose side to the fine writing of the poets about Hymenaeus, and about the joys of the nuptial state'. *ἐτετιθάσεντο* is Schaefer's emendation for the vulgate *ἐπιθασέυετο*. 63. *ὥστε διαλέγεσθαι*, 'so as to carry on a conversation'. See above l. 45, III 98. 65.

τίνος ποτὲ ἔνεκα, 'what ever could be the reason that?' 66. *ἔδοσαν*] G. § 122 note 1.

§ 11. l. 67. *μεθ' ὅτου ἄλλου*] Madv. § 105. *ἐκαθέδομεν ἄν*, 'we (either of us) might have lived in wedlock', if we pleased. On the suppression of the protasis see G. § 266, 2 (b). *καὶ σοί*, 'to you as well as to me'. 69. *τίνα*] l. 57. 72. *ὥς ἐόικασιν*, for *ὥς ἔοικε*, the personal for the impersonal construction, above l. 55. *ἐκ τῶν δυνατῶν*, not *e divitibus*, *potentibus*, as Heiland and Kerst explain it, comparing xi 10, or *ex iis quos poterant*, 'out of those who were possible objects of choice', as it has been rendered, but *pro eo atque licuit, quantum in ipsis fuit*, 'according as they could'. Cf. the phrases *ἐκ τῶν ἐνόντων*, *ἐκ τῶν παρόντων*, *ἐκ τῶν ὑπαρχόντων*.

§ 12. l. 74. *ὅτι βέλτιστα*, 'in the best possible manner' (l. 95), or it may be the adjective used proleptically for *ὥστε βέλτιστα γενέσθαι*. Cf. n. on iv 7. 75. *συμμάχων*] Cf. Psalm cxxvii 7 'Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate'. 76. *γυροβοσκῶν*] The Greeks had a strong feeling of the duty of children to tend their parents when their powers failed them in old age, in return for their own nursing when children. Cf. Soph. Ajax 567 ff., Eur. Suppl. 918 ff.

§ 13. l. 77. *νῦν δὲ δῆ*, 'at present, you know, here is a common house and home for us', Madv. § 11 Rem. 1. 78. *εἰς τὸ κοινὸν ἀποφαίνω*, 'I produce and put into the common stock (from time to time)'. Dem. adv. Lept. p. 480, *11 ἐκατὶν τάλας* 'ἀπέφηνεν ἀπὸ τῶν πολεμίων', ib. 481, 9, c. Aphob. i

§ 19 p. 819, 16 ἐπὶ τῇ τῶν ἀνδραπόδων ἐπιμεληθείς ἔνδεκα μῶας τοῦ ἐνιαυτοῦ ἀπέφηνε. Cf. Plutarch praec. coniug. c. xxxiv δεῖ δέ, ὥσπερ οἱ φυσικοὶ τῶν ὑγρῶν λέγουσι δι' ὅλων γενέσθαι τὴν κρᾶσιν, οὕτω τῶν γαμούντων καὶ σώματα καὶ χρήματα καὶ φίλους
 80 καὶ οἰκίους ἀναμιχθῆναι δι' ἀλλήλων. 79. κατέθηκες, 'you put' (once and for all). Cobet reads ἐπηνέγκω, *dotem attulisti*, comparing Lysias xix 14, Aesch. Ctesiph. § 172. 80. πότερος—
 ἡμῶν] G. § 168. ἀριθμῶ πλείω] G. § 188, note 1. 81. συμβέβληται, 'has contributed'. ἐκείνο, *illud*, referring to what follows, I 114. εἰδέναι, sc. δεῖ. 82. κοινωνός, 'partner in household management'.

§ 14. 1. 86. ἐν σοί, *penes te*, 'in your power', 'dependent upon you', cf. Cyr. viii 7, 11 ὅσον ἐν ἐμοί. The expression is a poetical one, see Soph. Oed. R. 314, Oed. Col. 247, Philoct. 950, Eur. Med. 228. 87. ἔργον, 'duty', 'business'.

§ 15. 1. 88. καὶ γὰρ ἐμοί] The καὶ belongs to ἐμοί. See n. on v 21, Kühner on Mem. II 1, 3. ἀλλά—τοί, *at profecto*, *at sane*, 'but surely'; τοί expresses a restricted affirmation, generally qualifying a preceding statement. 89. σωφρόνων ἐστὶ, 'it is the part of discreet people, husband as well as wife', G. § 169, 1. 90. ὅπως—ὡς βέλτιστα ἔξει, 'in the way in which they shall be in the best possible state', G. § 217. 91. ὅτι πλείω] above I. 74. ἐκ τοῦ καλοῦ τε καὶ δικαίου, 'by fair and just means'. 92. προσγενήσεται, *accedent*, xiii 4 n.

§ 16. 1. 92. ὅ τι ἂν ποιούσα συναύξοιμι, 'what I might do to assist in adding to our property'. See n. on I. 12, xii 4. 94. ἔφυσάν σε δύνασθαι, 'made you naturally capable of'. Cf. 131, 163. A common meaning with the intransitive tenses, the aor. 2 and pf., as Aeschyl. Prom. V. 335 ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ ἢ σαυτὸν, Soph. Phil. 88 ἔφυν γὰρ οὐδὲν ἐκ τύχης πράσσειν κακῆς, Thuc. III 45 περὶ κασιν ἀμαρτάνειν, below I. 152.

§ 17. 1. 98. εἰ μὴ πέρ γε] See I. 91 n. 99. ἐπ' ἐλαχίστου ἀξίους ἔργους ἐφέστηκεν, 'presides over things of very small importance'. The prepos. of the compound verb is often repeated with the substantive in regimen. Cf. I. 180,

Mem. III 5, 21 ἐφ' οἷς ἐφεστᾶσι, Hiero IX 1. 681 ἄρχοντες ἐφ' ἐκάστῳ μέρει ἐφεστήκασιν.

§ 18. 1. 100. ἔφη φάναι, 'he (Ischomachus) told me that he said to his wife'. 101. πολὺ διεσκεμμένως, 'with much judgment', II 2, XI 114. μάλιστα—ὅπως, 'chiefly with the view that'. 102. ζῶγος, *par*, 'couple'. συντεθεικέναι, *coniunxisse*. Cf. Cic. ap. Colum. lib. XII praef. § 1 sq.: *Xenophon Atheniensis eo libro, qui Oeconomicus inscribitur, prodidit maritalē coniugium sic comparatum esse naturā, ut non solum iucundissima, verum etiam utilissima vitae societas iniretur; nam primum, quod etiam Cicero ait, ne genus humanum temporis longinquitate occideret, propter hoc marem cum femina esse coniunctum: deinde ut ex hac eadem societate mortalibus adiutoria senectutis nec minus propugnacula praepararentur.*

103. αὐτῷ, 'to itself', viz. the pair, in other words 'to each other'. Cf. I. 154.

§ 19. 1. 104. πρῶτον μὲν γάρ κτλ.] Aristot. Oecon. I 3 καὶ ἡ τῶν τέκνων κτῆσις οὐ λειτουργίας ἕνεκεν τῇ φύσει μόνον οὔσα τυγχάνει, ἀλλὰ καὶ ὠφελείας· ἃ γὰρ ἂν δυνάμενοι εἰς ἀδύνατους πονήσωσι, πάλιν κομίζονται παρὰ δυνάμενων ἀδυνατοῦντες ἐν τῷ γήρῳ. τοῦ μὴ ἐκλιπεῖν] The articular infinitive in the gen. to express the final cause, 'for the sake of', so often employed in the New Testament. Cf. Thuc. I 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ, II 4, 1; 22, 1; 75, 1, Xen. Cyr. I 3, 9; 6, 40 τοῦ μὴ διαφεύγειν τὸν λόγον σκοποῦς καθίστης. 105. κεῖται κτλ., *coniunctum, compositum est*, 'have been brought together'. See n. on VI 79, VIII 15. 106. ἔπειτα for ἔπειτα δέ: cf. V 23, Mem. I 4, 11; 7, 2, III 6, 2. The articular infinitive τὸ...κεκτῆσθαι is the subject of πορίζεται, G. § 141 note 6, below X 79, XII 59. 108. ἔπειτα δέ] Cicero I. c.: *tum etiam, cum victus et cultus humanus non, uti feris, in propatulo (ἐν ὑπαίθρῳ) ac silvestribus locis, sed domi sub tecto accurandus erat, necessarium fuit, alterutrum foris et sub dio esse, qui labore et industria compararet, quae tectis reconderentur: si quidem vel rusticari vel navigare vel etiam alio genere negotiari necesse erat, ut aliquas facultates acquireremus.*

§ 20. l. 110. δῆλον ὅτι, 'assuredly'. Madv. § 193. δε—τοῖς ἐργασομένοις] G. § 172 note 2. τοῖς μέλλουσιν κτλ.] xi 26, xiii 4. For the construction cf. viii 56. 111. ὁ τ εἰσφέρωσιν] for ὁ τι εἰσολοσυσιν. G. § 244. εἰς τὸ στεγνόν 'into a covered place', 'shelter'. Cf. Anab. vii 4, 13 ἡδίων αὖ ἐξω αὐλίξεσθαι... ἢ ἐν τοῖς στεγνοῖς i.e. 'under cover'. 112 τοῦ ἐργασομένου] See n. on xv 114. ἐν τῷ ὑπαίθρῳ, *sub dio*, 'in the open air'. Rutherford *New Phrynichus* p. 321 113. νεατός, 'the ploughing up of fallow land', a poetica word. φυτεία, *plantatio arborum*, 'the planting of trees' 114. νομαί, 'tending of flocks'. ὑπαίθρια—ἐστίν, 'these are all employments for the open air', Madv. § 11 Rem. 1 115. τὰ ἐπιτήδεια, 'the necessaries of life'.

§ 21. l. 116. ἐπειδὴν—εἰσενεχθῇ, 'after they have been brought in', xi 95, 105. 117. καλ—δέ] i 85. α—ἔργα] Madv. § 101 a. 118. δέομενά ἐστι] a periphrasis for δεῖται. Cf. below xii 7, Anab. ii 2, 13 ἦν αὐτῇ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, ii 3, 10 οἱ ἦσαν ἐκπεπτωκότες, vi 1, 6 ἦν δὲ οὐδὲν πεπονθώς.

Cicero l. c.: *Cum vero paratae res sub tectum essent congregate, alium esse oportuit, qui et illatas custodiret et ea conficere opera, quae domi deberent administrari. Nam et fruges cetera que alimenta terrestria indigebant tecto, et ovium ceterarumque pecudum fetus atque fructus clauso custodiendi erant, nec minus reliqua utensilia, quibus aut alitur hominum genus aut etiam excolitur.* From which it appears that Cicero understood τέκνα of the young of cattle; but it is clear from § 24 that Xenophorus meant 'children'.

§ 22. Cicero l. c.: *Quare cum et operam et diligentiam ea quae proposuimus, desiderarent nec exigua cura foris acquirerentur, quae domi custodiri oporteret; iure, ut dixi, natura comparata est [opera] mulieris ad domesticam diligentiam, viri autem ad exercitationem forensem et extraneam.* For the sentiment cf. Aristot. Oecon. i 3 οὕτω προφοκονόμηται ὑπὸ τοῦ θεοῦ ἐκατέρου φύσεως, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν κοινωνίαν. διελήθηται γὰρ τῷ μὴ ἐπὶ ταῦτά πάντα χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ἐν

μὲν ἐπὶ τὰναντία, εἰς ταὐτὸ δὲ συντείνοντα· τὸ μὲν γὰρ ἰσχυρότερον τὸ δ' ἀσθενέστερον ἐποίησεν, ἵνα τὸ μὲν φυλακτικώτερον ἢ διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδρίαν, καὶ τὸ μὲν πορίξῃ τὰ ἐξωθεν, τὸ δὲ σώξῃ τὰ ἐνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνόμενον ἐδραῖον εἶναι πρὸς δὲ τὰς ἐξωθεν θυραυλίας ἀσθενές, τὸ δὲ πρὸς μὲν τὰς ἡσυχίας χεῖρον πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ περὶ τέκνων τὴν μὲν γένεσιν ἴδιον, τὴν δ' ὠφέλειαν κοινήν· τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεύσαι ἐστίν.

124. φάσαι, i. q. φάναι ἔφη
l. 132. εὐθύς, 'from the first, at the moment of birth',

Fr. tout d'abord.

126. τῇ—ἐξω] See cr. n.

§ 23. l. 128. δύνασθαι—κατεσκεύασεν, 'made it such as to be able'. G. § 265, Madv. § 148. Cic. l. c.: *Itaque viro calores et frigora perpetienda, tum etiam itinera et labores pacis et belli, id est, rusticationis et militarium stipendiorum, deus tribuit; mulieri deinceps, quod omnibus his rebus eam fecerat inhabilem, domestica negotia curanda tradidit.* 130. ἡττον

δυνατὸν πρὸς ταῦτα, minus aptum ad haec. 131. φύσας]

l. 94.

132. φάσαι ἔφη, Ischomachus told me that he said to her.

§ 24. l. 132. εἰδὼς δὲ ὅτι κτλ.] So Socrates Memor. i 4, 7 τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφύσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, ... καὶ ταῦτα ἔοικε μηχανήμασι τινος ζῶα εἶναι βουλευσαμένου.

135. πλείον ἐδάσατο, 'gave her a larger share of affection', aor. from δαλομαι, 'to divide', rare in Attic prose.

§ 25. l. 136. ἐπεὶ δὲ καὶ κτλ.] Cicero l. c. et quoniam hunc sexum custodiae et diligentiae assignaverat, idcirco timidiorem (φοβερὰν) reddidit quam virilem; nam metus plurimum confert ad diligentiam custodiendi.

τὰ εἰσενεχθέντα, 'what is brought into the house', § 7, ll. 111, 116, 189, 194, 215, § 8 l. 5.

138. οὐ κακίόν ἐστι, 'it is no bad thing'. The comparative force is dropped, as in ἀμεινὸν ἐστι, βέλτιόν ἐστι, cf. Hesiod Opp. et d. l. 748 μηδ' ἐπ' ἀκινήτοισι καθίξω, οὐ γὰρ ἀμεινον, παῖδα δυωδεκαταῖον, properly non melius est quam si non facias h. e. non conducit. φοβερὰν.

'timid', generally applied to that which causes fear. Cf.

- 32 Cyr. III 3, 19, Soph. O. T. 153. 140. ἀρήγειν δέησαι κτλ.] Cf. Cic. l. c.: *quod autem necesse erat foris et in aperto victum quaerentibus nonnunquam iniuriam propulsare, idcirco virum quam mulierem fecit audaciorem. Quia vero partis opibus aequae fuit opus memoria et diligentia, non minorem feminae quam viro earum rerum tribuit possessionem.* Cic. omits § 27 and proceeds with § 28 which he thus renders: *tum etiam, quod simplex natura non omnes res commode amplecti valebat, idcirco alterum alterius indigere voluit; quoniam quod alteri deest, praesto plerumque est alteri.* Columella adds *Haec in Oeconomico Xenophon [et] deinde Cicero, qui eum latinae consuetudini tradidit, non inutiliter disseruerunt.*

§ 26. l. 144. εἰς τὸ μέσον κατέθηκεν, *in medio posuit*, i. e. *commune illis dedit*, 'gave in equal measure', 'impartially'. 145. οὐκ ἂν ἔχοις διαλεῖν, 'you could not distinguish'. 146. τούτων πλεονεκτεῖ, 'has the larger share of them', i. e. *memory and attention.*

§ 27. l. 147. τὸ ἐγκρατεῖς εἶναι ἂν δεῖ, 'to have self-denying control in matters where they ought to have it'. Cf. II 4, IX 63, XII 86. 149. ὁπότερος ἂν ᾖ βελτίων, *utrumcumque sit robustior animo, abstinentior*, 'which ever of the two is superior in this virtue'. 150. φέρεσθαι, 'to receive'. See cr. n. to I 24. τούτου τοῦ ἀγαθοῦ, *boni sive praemii quod ex hac virtute (abstinentia) oritur* (Breitenbach).

§ 28. l. 151. The order is διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ εὖ πεφυκέναι πρὸς πάντα ταῦτα. Cf. Hier. III 1. 342 with note. 154. ἐαυτῷ] cf. above l. 103. ἃ τὸ ἕτερον ἁλλείπεται κτλ., 'wherein the one is deficient, the other being strong'. ἃ] G. § 160, 1. For ἁλλείπεσθαι 'to fail', 'to be incapable', cf. Mem. II 6, 5 πρὸς τὸ μὴ ἁλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν, *de re eq.* III 8 πολλοὶ γὰρ οὐ διὰ τὸ δύνασθαι ἀλλὰ διὰ τὸ ἀπειροὶ εἶναι τούτων ἁλλείπονται. The second τὸ ἕτερον is in partitive apposition to ζεύγος, in Latin the ablative abs. would have been used.

§ 29. l. 155. ταῦτα δὲ κτλ.] The order is: ταῦτα δέ, α ἑκάτερω ἢ. πρ. ὑπὸ τ. θ., *ειδόμενος ἡμᾶς δεῖ πειρᾶσθαι, ὅπως κτλ.*

157. *πειρᾶσθαι ὅπως... διαπράττεσθαι*, 'to do our best to fulfil our respective duties, since we know' etc. Commentators explain the *ὅπως* as due to a mixture of two different constructions, *πειρᾶσθαι διαπράττεσθαι* and *πειρᾶσθαι ὅπως διαπραξόμεθα*, comparing Hell. vi 2, 32, Cyr. 2, 37; perhaps it is simpler to omit it, as Schneider and Cobet propose.

§ 30. 1. 158. *συνεπαινεῖ*] 1. 95. 163. *ἔφυσεν ἐκάτερον δύνασθαι*] above 1. 94. 164. *κάλλιον*, sc. *ἐστί*. 165. *θυραυλεῖν*, *foris agere, sub dio degere*, 'to live out of doors'.

§ 31. 1. 167. *ἔφυσε*] 1. 131. *ἀτακτῶν*, 'violating the order of things'. 168. *τοὺς θεοὺς οὐ λήθει*] G. § 279, 4. *δίκην δίδωσιν ἀμελῶν*, 'pays the penalty for neglecting'. G. § 277, 2.

33 § 32. 1. 170. *τοιαῦτα*, i.e. such as those named. 171. *καὶ ποῖα—ἔργα ἔχουσα—ἐξομοιοῦται τοῖς ἔργοις*, 'but what duties has she, that she is like mine', for 'what duties are hers, that they are like mine'. The comparison is slightly irregular in form: it should have been either *ποῖα αὐτῆς ἔργα ἐξομοιοῦται τοῖς ἐμοῖς* or *ποῖα ἔργα ἔχουσα ἐξομοιοῦται ἐμοί*. We frequently find in both Greek and Latin a brachylogy of comparison, where the attribute of a person or thing is compared not with the attribute of another thing but to the thing itself to which that attribute belongs, as in *Cyrop. v 1, 4 ὁμοίαν ταῖς δούλαις* (for *τῇ τῶν δούλων*) *εἶχε τὴν ἐσθῆτα*. See my n. on *Cic. de off. i § 76 l. 9*.

§ 33. 1. 176. *ἃ ἂν—εἰσφέρειν, οἶδε—ταῦτα*] G. § 152 note 3. 178. *ἐπαδάν—ἦκη*] xi 95, 105. 179. *τὸ δίκαιον*, sc. *μέρος, demensum cibi*, 'its proper allowance'.

§ 34. 1. 179. *καὶ—δέ*, i § 3 l. 12 n. *ἐπὶ—κηρίοις ἐφέστηκεν*] See above 1. 99 n. 181. *τοῦ γιγνομένου τόκου*, 'the rising progeny'. Breitenbach retains the reading of the mss *τὸν γιγνόμενον τόκον*, corrected by Estienne, but *ἐπιμελεῖσθαι* is not followed by an accusative except that of the neuter adjective, as in *Mem. ii 9, 4 καὶ τὰ τοιαῦτα πάντα*

ἐπεμελείτο, where the accusative is that of specification, cf. Hell. v 4, 4 τὰ ἄλλα ἐπεμελείτο. 182. ἐκτρέφεται, *enutritur ad maturitatem*.

183. ἀξιοεργοί, 'fit for work'. 184. ἐπιγόνων, *nepotum, subolis*, 'the young breed' is the correction of the mss reading τῶν ἐπομένων 'those immediately attendant upon her', due to H. Estienne. ἡγεμόνι, 'as leader' of the colony.

§ 35. 1. 186. δέήσει μέντοι σε, 'certainly, it will be your duty'. Columella xii 1, 5: *ea (villica) porro persuasissimum habere debet, aut in totum aut certe plurimum domi se morari oportere: tum quibus aliquid in agro faciendum erit servis, eos foras emitte: quibus autem in villa quid agendum videbitur, eos intra parietes continere atque animadvertere, ne diurna cessando frustrentur opera; quae domum autem inferuntur, diligenter inspicere, ne debilitata sint, et ita explorata atque inviolata recipere; tum separare quae consumenda sunt, et quae superferri possunt, custodire, ne sumptus annuus mensstruus fiat*. On μέντοι see n. to xiii 6. 187. οἷς μὲν—τούτους] G. § 162 note 3. 188. ἐργαστέον, sc. ἦ G. § 281, 2.

§ 36. 1. 191. ἃ ἂν δέη] l. 24 n. περιττεύειν, *superesse*, 'to remain over', 'to be laid by'. 192. ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη, 'the provision stored up for the year'. Hesychius δαπάνη· τροφή. Cf. ix 45. 193. δαπανᾷται] subjunctive. 194. οἷς δέ, sc. ἡματιῶν or γίγνεσθαι. 195. ξηρὸς σῖτος, 'dried provisions'. καλῶς ἐδάδιμος, 'in a fit condition for eating'.

§ 37. 1. 198. ἀχαριστότερον, *minus iucundum*. 199. τοῦτων πάντων] plural because of the collective force contained in the relative ὅς ἂν, to which θεραπεύεται refers. Cf. xii 64, xxi 48. Columella l. c.: *tum si quis ex familia coeperit adversa valetudine affici, videndum erit, ut is quam commodissime minis-tretur; nam ex huiusmodi cura nascitur benevolentia nec minus obsequium. Quin etiam fidelius quam prius servire student qui convaluerint, cum est aegris adhibita diligentia*. 200. ἐπιχαριτώτατον, *gratissimum*, 'most agreeable', from ἐπίχαρις. 201. μὲν οὖν, *immo vero*, 'nay rather', used in replies to state a thing more correctly, thus partially denying it. Cf. Hier.

1. 721, below xvi 73. It is also used as commonly in assenting to a statement=*utique, profecto*, 'yes indeed', xvi 73. 202. *χάριν εἶσθε*, 'to feel grateful'. Cf. xi 8.

§ 38. 1. 203. *ἀγασθείς*] See n. on iv 152. 205. *προνομίας*, 'instances of forethought'. On the use of abstract substantives in plural, where several cases are implied, see Index to Hiero p. 111^a. They are especially common in later Greek. 206. *διατίθενται*, 'are disposed, affected'. Cf. xxi 40, Sympos. iv 65. 207. *ἐκλίπη*, sc. τὸ σμῆνος, *deserat alicum*. 208. *ἀπολειπτόν εἶναι*, *sibi remanendum esse*, 'that they must stay behind'. See my n. to Plutarch Them. xi § 2 l. 16. For a description of this devotion of bees to their leader see Virg. Georg. iv 210 ff.

§ 39. 1. 210. *πρὸς σὲ τείναι*, *pertineat ad te*, 'concerned you'; cf. Plat. Symp. c. 13 p. 188 D *ὅσα τείνει πρὸς θέμν καὶ ἀσέβειαν*. 212. *γέλοια τις*, *ridicula quaedam*, 'particularly ridiculous'. For this use of *τις* see my note on Plutarch Themist. c. xxii § 2. 213. *ὅπως—εἰσφέρουτο*] G. § 217, note 1.

§ 40. 1. 214. *εἰσφορά*, 'bringing supplies into the house'. 215. *ὥζοι*] G. § 235, 1. 216. *εἰς τὸν τετρημένον πίθον ἀντλεῖν*, *in pertusum vas ingerere* (Lucr. iii 937), 'to draw water into a bucket with holes in it', referring to the story of the Danaïdes. Cf. Arist. Oec. i 6 τὸ κτᾶσθαι δυνατόν χρή εἶναι (τὸν οἰκόνομον) καὶ φυλάττειν· εἰ δὲ μή, οὐδὲν ὀφέλος τοῦ κτᾶσθαι· τῇ γὰρ ἡθμῇ ἀντλεῖν, τοῦτ' ἐστὶ καὶ ὁ λεγόμενος τετρημένος πίθος. 218. *καὶ γάρ*, 'for in truth'. 219. *τοῦτο ποιούσιν*, 'do so', i.e. ἀντλοῦσιν εἰς τὸν τετρημένον πίθον.

§ 41. 1. 221. *ἀνεπιστήμονα*, sc. *τινὰ*. Cf. i 4. 222. *διπλασίον ἀξία*, 'of twice as much value', cf. 83, 97. 225. *παντὸς ἀξίαν*, 'of inestimable value', lit. 'worth any amount'. 228. *πονηρὸς φαίνεται*] iii 54.

§ 42. 1. 228. *τὸ δὲ πάντων ἥδιστον*, 'but it will be the greatest pleasure of all, if you are plainly superior to me and

become my mistress', *Madv.* § 197. 230. ποιήσῃ] ποιεῖν is *facere*: ποιεῖσθαι, *sibi facere* v. *reddere*. 231. προΐούσης τῆς ἡλικίας, *proveciori aetate*, 'with the advance of years'. Cf. *Plat. Phaedr.* p. 279 A, above i 162. ἀτιμότερα, 'held in less honour'. 232. ὅσῳ] *G.* § 188, 2. 234. γίνῃ, *praestes te ipsam*, 'manifest yourself', 'prove', x 26.

§ 43. l. 236. ὡραιότηας, 'good looks', see above 205 n. Breitenbach translates the passage thus: *nam quae honesta bonaque sunt, adaugentur non eo, quod corporis forma perfectior fit ac praestantior, sed inde quod, auctis vitae annis, virtutes hominum simul incrementa capiunt*. Others more correctly take εἰς τὸν βίον in the sense of 'to the benefit of human life', 'good deeds in practical life'. Zeune compares for the sentiment Democritus ap. *Stobaeum* p. 586 *ισχύς καὶ εὐμορφία νεότητος ἀγαθὰ, γῆρας δὲ σωφροσύνης ἀνθος*. τοῖς ἀνθρώποις] *G.* § 184, 5. 237. ἐπαύξεται, *incrementa sumunt*, 'gain/increase'. The word is only found in this one passage in *Xen.* 238. μμνήσθαι διαλεχθείς] *G.* § 280.

CHAPTER VIII

Ischomachus repeats to Socrates the admonitions which he addressed to his wife on the value of order and putting every thing in its own place in a house, and the illustrations he gave her of the beauty of good order in the movements of an army and in those of companies of dancers. He describes to Socrates a visit he once paid to a big Phoenician merchantman which was a model of order and neatness, and the valuable lesson he himself learnt from his inspection of it, which he also communicated to his wife.

§ 1. l. 1. ἐπέγνων, *intellexisti*, 'did you observe?', *Cyr.* viii 1, 33. 2. ἐκ τούτων, 'after this', or 'in consequence of this', *Plutarch Them.* xx 2 n. κекινημένην, *excitatam, commotam*, below xxi 63, *Plato Lysis* p. 223 A, *Rep.* i p. 329 D. 4. δηχθείσαν οἶδα, 'I remember that she was vexed'. Cf. xii 93, *Arist. Ach.* 1 ὅσα δὴ δέδγμαί τῇ ἐμάντου καρδίαν. So

in Lat. *mordeo*, Cic. ad Att. xiii 12 *valde me momorderunt epistulae tuae*. 6. αἰτήσαντος ἐμοῦ—μοι] See on ii 102, and cf. below l. 43.

§ 2. l. 7. καὶ—μέντοι] See n. on iv 12, x 63. 8. εἶπον—ἔφη] This repetition of the verb of saying is common in Xenophon: Symp. i 15 καὶ ὁ ἀναστενάξας εἶπε, καὶ μὰ Δι', ἔφη, —μεγάλη γε, Cyr. iii 1, 8; v 4, 51, Mem. i 2, 52, i 6, 4, xvii 67. μηδὲν τι] accusative of extent, see n. on iii 64, x 21.

9. ἔστι—πενία αὕτη σαφής, i. q. τοῦτό ἐστι πενία σαφής (to be distinguished from ἡ πενία αὕτη), 'this is unmistakable poverty'. 'A demonstrative pronoun to which a substantive is attached as predicate-noun by εἰμι or an equivalent verb, is apt to assume the gender and number of the substantive (attraction), Thuc. i 1 κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο'. Madvig § 98. 10. τὸ—μη εἶναι] the articular infinitive in the nom., epexegetic of αὕτη.

11. αὕτη ἡ ἐνδεα, 'this want, viz. to look for a thing and not to be able to find it, is not so annoying as not even to think of looking for it at all, because you are sure it does not exist'. Cic. ap. Colum. xii 2, 3: *nam vetus est proverbium, paupertatem certissimam esse, cum alicuius indigeas, uti eo non posse, quia ignoretur, ubi proiectum iaceat quod desideratur; itaque in re familiari laboriosior est negligentia quam diligentia*.

12. τὴν ἀρχήν, omnino, 'at all', see on ii 81. 14. ἀλλ' ἐγὼ οὐ τάξας κτλ., short for ἀλλ' ἐγὼ αἰτίος ὅς οὐ τάξας σοι παρέδωκα κτλ.

15. κείσθαι, 'to be placed'. In purely classical Greek κείμαι is the recognised perfect passive of τίθημι, τέθειμαι being the perfect middle. See above vi 79, vii 105 and my n. on Plut. Themist. c. 18, 1.

§ 3. l. 18. τάξις, 'order', 'arrangement'. Cic. ap. Col. xii 2, 4 *quis enim dubitet nihil esse pulchrius in omni ratione vitae dispositione atque ordine? quod etiam ludicris spectaculis licet saepe cognoscere*.

20. τύχη, sc. ποιῶν. Cf. Anab. ii 2, 17 ὡς ἐτύχχανον ἕκαστοι (sc. αὐλιζόμενοι), ἡλίξονται. Madv. § 177, Rem. i note 1.

21. ἀτενές, sc. ἐστί. Cobet reads ἀγλευκές, supposing that the following note of the lexicographer Suidas (or rather Aelius Dionysius, as is

proved by Cobet Mnemos. 10, 67) must refer to the present passage: ἀγλευκές: τὸ ἀγδὲς Ξενοφῶν εἰρηκεν ἐν τῷ Οἰκονομικῷ. Δοκεῖ δὲ ξενικὸν ὄνομα Σικελικόν· πολὺ γοῦν ἔστι πάλιν παρὰ τῷ 'Πίνωνι, καὶ ἀγλευκέστερον ἀντὶ τοῦ ἀγδέστερον Ξενοφῶν 'Ιέρωνι (I 21). Cicero apud Columellam l.c.: *nam ubi chorus canentium non ad certos modos neque numeris praeuentis magistri consensit, dissonum quiddam ac tumultuosum audientibus canere videtur. At ubi certis numeris ac pedibus, velut facta conspiratione, consensit ac concinuit, ex eiusmodi vocum concordia non solum ipsis canentibus amicam quiddam et dulce resonat, verum etiam spectantes audientesque laetissima voluptate permulcentur.*

§ 4. 1. 24. **ταραχωδέστατον**, 'all confusion'. Cf. Hier. vi 9 πόλεμος φοβερόν, below xii 85, xx 46 κόπρον λέγονσι...ὅτι ἀριστόν ἐστι. So in Latin, Virg. Aen. iv 569 *varium et mutabile semper femina*, Cic. de off. i § 11 *commune animantium omnium est coniunctionis appetitus*. 26. **ἀγλευκέστατον**, 'most displeasing'. So Zeune, Sauppe, Schenkl read for the vulgate ἀγλεέστατον. ὁρᾶν] G. § 261, 2. Cic. ap. Colum. l.c.: *iam vero in exercitu neque miles neque imperator sine ordine ac dispositione quicquam valet explicare, cum armatus inermem, eques peditem, plaustrum equitem, si sint permisti, confundant.* ὁμοῦ, *confuse*, 'jumbled together', 'promiscuously'. 28. **ἐὰν ἔχοντες οὕτως ἐπικωλύσωσιν ἀλλήλους**, 'if by being in this condition they obstruct each other'.

§ 5. 1. 33. **οἷς ἀνάγκη αὐτῶν κτλ.**, 'those of them who have to retreat before the enemy's advance', i.e. the *ὄνοι*, *σκευοφόροι*, *ἄμαξαι*, as opp. to *οἱ ὄπλα ἔχοντες*.

§ 6. 1. 35. **τεταγμένη δέ**, opp. to 1. 24 *ἀτακτος μὲν οὔσα*. 36. **κάλλιστον**, sc. *ἐστὶ*. 40. **κατὰ τάξεις**, *centuriatim*, 'in companies', not 'in set array' which would be *κατὰ τάξιν*. 41. **διευκρινημένους**, *bene dispositos*, 'arranged in distinct bodies'.

§ 7. 1. 43. **πορευομένων—πορεύονται**] irregular for *πορεύομενοι—πορεύονται*. Cf. 1. 6. 44. **ὥσπερ εἰς ἕκαστος**, 'like one man'. 46. **ἀεὶ οἱ δπισθεν κτλ.**] the *ἀεὶ* belongs

both to *πισθεν* and to *κενούμενον*, 'the gap made from time to time'. See n. to Hier. vii 2 and cf. Hell. ii 1, 5 *ἀεὶ ὁ ἀκούων δεδωώς μὴ ὀφθεῖν ἔχων*.

§ 8. 1. 47. *σεσαγμένη ἀνθρώπων*, 'laden with men'. For the gen. see G. § 172, and cf. Symp. iv 64 *σεσαγμένος πλούτου*, Aesch. Agam. 644 *πημάτων σεσαγμένος*, Pherecr. fr. inc. xiv *τῇ γαστέρ'—ἀχύρων σεσαγμένος*. 50. *οἱ ἐμπλέοντες*, 'those who are on board her', Thuc. iii 77, 2. *διότι, προπτερὰ quod*. 51. *προνέουσιν—ἀναπίπτουσιν*, 'bend forwards and backwards', nautical terms. Polyb. i 21, 2. 52. *ἐμβαίνουνσι*, sc. *εἰς τὴν ναῦν*, 'embark'.

§ 9. 1. 53. *ῥμοῖόν τι—οἶόνπερ εἰ*, *perinde—ac si*, cf. Cyr. i 4 *ῥμοῖον ἔμοιγε δοκεῖ εἶναι, οἶόνπερ εἰ τις δεδεμένα ζῶα θηρόφῃ*, ib. 5, 10. See Arn. § 917 c. *εἰ...ἐμβάλοι κτλ.*, 'if he were to put into his granary barley and wheat and pulse together'. 55. *ὁπότε δέοι*] G. § 233. *μά[ης] μάζα* (from *μάτω* 'to knead') was a simple dough, made of barley meal (*ἀλφίτα*), which when dry was moistened either with water or with wine and oil and eaten without further cooking. It seems to have been like cold porridge. Bread (*ἄρτος*) made of wheaten flour (*ἀλευρα*) was baked (*πεπεμμένος*). Some kind of bread was so universally considered the staple food that all additions, even meat, were called *ὄψον* or 'relish', just as in Scotland 'kitchen' was applied to all kinds of food beyond dry bread. See Prof. Mahaffy, *Old Greek Life*, p. 31. 56. *διαλέγειν*, 'to pick out grain by grain'. For the dative *αὐτῷ* after *δέοι* cf. above vii 111, Anab. iii 4, 35 *δεῖ ἐπιστάζει τὸν ἵππον Πέρσῃ ἀνδρὶ*, Mem. iii 3, 10 *εἰ σοὶ δέοι διδάσκειν*, G. § 184, 2 Note 1 b. *διακρινημένοις*, 'carefully separated', l. 41.

§ 10. 1. 57. *εἰ τοῦ ταράχου τούτου μὴ δέοιο, βούλοιο δ' ἀκριβῶς διοικεῖν τὰ ὄντα εἰδέναι*, *si hanc perturbationem non desideras, sed contra scire vis rem recte administrare* (Weiske). It is strange that none of the commentators have called attention to the irregularity of the use of *εἰ* with the optative and the imperative in the apodosis, instead of *εἰ* with the indic. or *ἐάν* anticipatory with the subj. 59. *τῶν ὄντων*] partitive

gen. after $\delta\tau\omega$ or its implied antecedent, l. 33, G. § 168. 61. $\acute{\epsilon}\nu\ \chi\acute{\alpha}\rho\iota\tau\iota\ \delta\iota\delta\acute{o}\nu\alpha\iota$, 'to give by way of gratifying me', 'to oblige me by giving'. So Plat. Phaed. p. 115 B, Theocr. v 69 $\mu\acute{\eta}\tau\epsilon\ \acute{\epsilon}\mu\acute{\epsilon}\ \acute{\epsilon}\nu\ \chi\acute{\alpha}\rho\iota\tau\iota\ \kappa\rho\acute{\iota}\nu\eta\varsigma$, Cyr. iv 2, 11 $\chi\acute{\alpha}\rho\iota\tau\os\varsigma\ \acute{\epsilon}\nu\epsilon\kappa\alpha$, Mem. iv 4, 4, Hell. vi 3, 7 $\pi\rho\acute{o}\varsigma\ \chi\acute{\alpha}\rho\iota\nu$. $\delta\omicron\kappa\iota\mu\alpha\sigma\acute{\omega}\mu\epsilon\theta\alpha$, *exploremus*, *eligamus*. Cf. Menander inc. fab. iii 11 $\tau\eta\varsigma\ \delta\iota\alpha\ \beta\iota\omicron\upsilon\ \delta'\ \acute{\epsilon}\nu\delta\omicron\nu\ \kappa\alpha\theta\epsilon\delta\omicron\upsilon\mu\acute{\epsilon}\nu\eta\varsigma\ \acute{\alpha}\epsilon\iota\ \mu\acute{\eta}\ \delta\omicron\kappa\iota\mu\acute{\alpha}\sigma\alpha\sigma\theta\alpha\iota\ \mu\eta\delta\acute{\epsilon}\nu$, $\acute{\alpha}\lambda\lambda'\ \epsilon\iota\kappa\acute{\eta}\ \lambda\alpha\beta\epsilon\acute{\iota}\nu\ \acute{\Lambda}\gamma\nu\acute{\omega}\mu\omicron\nu\ \delta\rho\gamma\iota\lambda\eta\nu\ \kappa\tau\lambda$. 62. $\tau\eta\nu\ \pi\rho\omicron\sigma\acute{\eta}\kappa\omicron\upsilon\sigma\alpha\nu\ \acute{\epsilon}\kappa\acute{\alpha}\sigma\tau\omicron\upsilon\varsigma\ \acute{\epsilon}\chi\epsilon\iota\nu$ = $\acute{\eta}\nu\ \pi\rho\omicron\sigma\acute{\eta}\kappa\epsilon\iota\ \acute{\epsilon}\kappa\alpha\sigma\tau\alpha\ \acute{\epsilon}\chi\epsilon\iota\nu$ (Hiero l. 181) or $\acute{\omega}\sigma\tau\epsilon\ \acute{\epsilon}\chi\epsilon\iota\nu\ \alpha\upsilon\tau\acute{\alpha}$ (iv 20), the personal for the impersonal construction. See xii 70, Madv. § 165 a) Rem. 65. $\tau\acute{\alpha}\ \mu\eta$ = $\epsilon\iota\ \tau\iota\nu\alpha\ \mu\acute{\eta}\ \sigma\acute{\alpha}\ \acute{\epsilon}\sigma\tau\iota$. Hence $\mu\acute{\eta}$ is used, not $\omicron\upsilon$, see G. § 283, 4. $\eta\ \chi\acute{\omega}\rho\alpha\ \alpha\upsilon\tau\acute{\eta}$, 'the place will itself miss (indicate the absence of) anything which is not there'. Cicero apud Columellam l. c.: *nam et unum quodque facilius consideratur, cum est assignatum suo loco, et si quid forte abest, ipse vacuus locus admonet, ut quod deest requiratur. Si quid vero curari aut concinnari oportet, facilius intellegitur, cum ordine suo recensetur*. 66. $\delta\epsilon\acute{\omicron}\mu\epsilon\nu\omicron\nu\ \theta\epsilon\rho\alpha\pi\epsilon\iota\alpha\varsigma$, sc. $\tau\iota$; 'anything requiring attention'. 67. $\tau\acute{\omicron}\ \epsilon\iota\delta\acute{\epsilon}\nu\alpha\iota\ \kappa\tau\lambda.$, 'the knowledge, where any particular thing is, will quickly put it into our hands, so that we shall not be at a loss for its use'. For the omission of the definite grammatical subject before $\acute{\alpha}\pi\omicron\rho\epsilon\acute{\iota}\nu$ see Madv. § 157 a. Cf. Aristot. Oecon. i 6 $\pi\rho\acute{o}\varsigma\ \epsilon\upsilon\chi\rho\eta\sigma\tau\acute{\iota}\alpha\nu\ \delta\acute{\epsilon}\ \sigma\kappa\epsilon\upsilon\acute{\omega}\nu\ \tau\acute{\omicron}\ \Lambda\alpha\kappa\omega\nu\iota\kappa\acute{\omicron}\nu\ \chi\rho\acute{\eta}\sigma\iota\mu\omicron\nu$. $\chi\rho\acute{\eta}\ \gamma\acute{\alpha}\rho\ \acute{\epsilon}\nu\ \acute{\epsilon}\kappa\alpha\sigma\tau\omicron\nu\ \acute{\epsilon}\nu\ \tau\eta\ \alpha\upsilon\tau\omicron\upsilon\ \chi\acute{\omega}\rho\alpha\ \kappa\acute{\epsilon}\iota\sigma\theta\alpha\iota$. $\omicron\upsilon\tau\omega\ \gamma\acute{\alpha}\rho\ \acute{\alpha}\nu\ \acute{\epsilon}\tau\omicron\iota\mu\omicron\nu\ \acute{\omicron}\nu\ \omicron\upsilon\ \zeta\eta\tau\omicron\iota\tau\omicron$.

§ 11. l. 70. $\acute{\epsilon}\pi\iota\ \theta\acute{\epsilon}\alpha\nu$, 'for the purpose of looking over her'. Observe that $\theta\acute{\epsilon}\alpha$ = *spectaculum*, $\theta\epsilon\delta$ = *dea*. 71. $\tau\acute{\omicron}\ \mu\acute{\epsilon}\gamma\alpha\ \pi\lambda\omicron\iota\omicron\nu\ \tau\acute{\omicron}\ \Phi\omicron\iota\nu\iota\kappa\iota\kappa\acute{\omicron}\nu$, 'the great Phœnician merchantman', probably a well-known vessel performing a regular service between Athens and some foreign port or ports. 72. $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omicron}\nu$, properly 'a vessel', hence any 'receptacle'.

§ 12. l. 74. $\sigma\kappa\epsilon\upsilon\acute{\omega}\nu$, 'the rigging', 'tackling', i.e. everything in the vessel except the shell, divided into $\xi\acute{\upsilon}\lambda\iota\nu\alpha$, 'the oars', 'rudders', 'masts', 'yards' and $\kappa\rho\epsilon\mu\alpha\sigma\tau\acute{\alpha}$, 'sails', 'ropes', 'anchors': $\sigma\kappa\epsilon\acute{\upsilon}\eta\ \pi\lambda\epsilon\kappa\tau\acute{\alpha}$ are 'the ropes'. Hermippus ap. Athe-

naeum Deipnos. i c. 20 p. 29 f. ἐκ δ' Αἰγύπτου τὰ κρεμαστά
 ἱστία καὶ βύβλους.

The κρεμαστά are specially mentioned in an inscription containing the specifications for the construction of the famous Athenian naval arsenal known by the name of its architect Philon, which was found in April 1883 among some ruins near the shore of the harbour identified as the ancient Zea. The inscription begins thus:—(συνγραφὰι τῆς σκευοθήκης τῆς λιθίνης τοῖς κρεμαστοῖς σκεύεσιν, i.e. 'specifications for the construction of the stone arsenal for naval tackle and rigging'. The full text of the inscription is given in Vol. III no. 11 of that excellent publication, *The American Journal of Philology*, p. 317 ff.

75. ἀνάγεται, 'is put to sea'. διὰ πολλῶν πλεῖ, 'it requires a great deal of suspended tackle too, as they call it, for her to sail along'.

76. μηχανήμασιν, 'engines of war'.

77. τοῖς ἀνδράσι, 'with' not 'for the men'. See n. on XIII 4.

79. συσσιτία, 'company taking their meals together', 'mess'.

88 80. παρὰ πάντα, 'besides all this'. Cf. Cyr. I 2, 9 παρὰ τὴν φάρετραν (ἔχειν δεῖ) ἐν κολεῷ κοπίδα. φορτίων (φέρω), 'freight', 'cargo'. G. § 172, 1. 81. ἄγεται, *secum vehit*.

§ 13. 1. 82. πολλῶ μεζονί] G. § 188, 2. 83. ἐν δεκακλίνῳ στῆγῃ συμμέτρῳ, 'in a well-proportioned room large enough to hold ten couches'. Cf. Symp. II 18 ἄλλ' ἀρκέσει μοι οἶκος ἐπτά-κλινος, ὥσπερ καὶ νῦν τῷδε τῷ παιδί ἤρκεσε τόδε τὸ οἶκημα ἐνιδρῶσαι κτλ., Plutarch Symp. V 5, 2. On the κλίνη see Becker *Charicles* p. 136 n. 8, Guhl and Koner, p. 136 Engl. Tr. 84. οὕτω—ὥς, 'in the manner in which', not for ὥστε. Cf. I. 89 and see Monro § 267.

85. μαστεντοῦ, *qui quaerat, quo quaeque res loco sit reposita*, 'some one to hunt for them', a word of very rare occurrence. Cf. V 64. ἀνωσκέυαστα, 'not well-arranged', 'not ready for use', another very rare word.

86. δυσλύτως ἔχει, *difficulter expediri possunt*, 'are difficult to be unpacked', IX 68. διατριβὴν παρέχαι, *remorari*, 'to cause loss of time'. Cf. Cyneg. XIII 2.

§ 14. 1. 88. διάκονον, 'mate'. On the duties of the πρῶ-
 ρεύς, also called πρῶράτης, see Aristoph. Eq. 543 ἐφασκεν |
 ἐρέτην χρῆναι πρῶτα γενέσθαι πρὶν πηδάλιοις ἐπιχειρεῖν, |
 κῆρ' ἐντεῦθεν πρῶρα τεύσαι καὶ τοὺς ἀνέμους διαθρῆσαι |
 κῆρα κυ-
 βερῶν αὐτὸν ἐαυτῷ. 89. ἐκάστην τὴν χώραν, 'each proper

place'. Schenkl after Stephanus reads *ἐκάστων*. 90. *ἀν* cf. l. 84. *καὶ δ' ὅν*, 'even if not on the spot'. *ἀν* *ἔπειτα*] G. § 226, 1. 92. *Σωκράτους ὅποσα γράμματα, ὅσα ἔστι*, 'how many letters there are in (the word) 'Socrates' and in what order each comes'. The same instance is given in the Memor. iv 4, 7 and by Plato Alcib. i p. 113 A.

§ 15. l. 94. *ἐν τῇ σχολῇ*, 'during his leisure'. 97. *τί πράττει*] G. § 241, 3. *ἔπειτα—ἔφη*] l. 8 n. 98. *εἰ τι συμβαίνει γίνεσθαι*, 'if any thing happens', euphemistically for 'go wrong', 'in case of any accident'. So Dem. 551, 15 *ἂν τι ξυμβῇ*. HSt and most editors read *συμβαίνοι*: on the apodosis in the indicative as simply conditional, while the protasis is marked by the optative as an assumed possibility, see Madv. § 135 c R. b). *πῶς*] the direct interrogative pronominal adverb used for the indirect *ὅπως*. 99. *ἀποστατέ*, 'is missing'. *δυστραπέλως σῦγκεται*, *ita situm, ut promi non possit*, 'awkwardly placed', 'not handy'. *δυστραπέλως* is a very uncommon word.

§ 16. l. 100. *οὐκ ἔγχαρε*, 'there is no room or time', 'it is not possible'. *ὅταν χαμᾶϊ*] Cic. ap. Columellam l. c.: *haec eadem ratio praeparationis atque ordinis etiam in navigiis plurimum valet; nam ubi tempestas incessit, et est rite disposita navis, suo quidque ordine locatum armamentum sine trepidatione minister promit, cum est a gubernatore postulatum*. *ὁ θεός*, 'the god' who presides over the sea and storms, the genius of the sea subordinated to the power of the gods, *τοῖς θεοῖς* l. 106. 102. *διδόναι*, 'to hand out'. 103. *τοὺς βλάκας* (*βλάξ*), 'the lazy', 'negligent'. 104. *ἀγαπητόν*, sc. *ἔστι*: see n. to vii 38. 105. *καὶ πάνν*] see n. to i 137. 106. *χάρις*, sc. *ἔστι*.

§ 17. l. 108. *πάνν ἂν ἡμῶν εἴη βλακικόν*, 'it would be a stupid thing in us', 'on our part'. The gen. is dependent upon the neuter pronoun understood, of which the following sentence *εἰ—λαμβάνειν* κτλ. is expegetic. See Madv. § 53. *εἰ οἱ μὲν—ἡμεῖς δέ*] an instance of the co-ordination of contrasted clauses, where with us one of them would be sub-

- ordained and introduced by 'while', 'whereas'. See Madv. § 189. 109. καὶ μικροῖς οὖσι, 'even though small'. χώρας, 'room for their goods', ix 49, Cyr. i 2, 4 εἰς τὰς ἐαυτῶν χώρας ἕκαστοι πᾶρπειν. 110. σαλεύοντες ἰσχυρῶς ὄμως, 'although violently tossed', xiii 40, Madv. Synt. § 175 e. 111. τὸ δέον λαμβάνειν, *id quod opus est capere*, 'what they want to get'. 112. θηκῶν, 'store-rooms'. 113. βεβηκυίας—ἐν δαπέδῳ, 'placed on a firm foundation'. Cf. Anab. iii 2, 19 ἐπὶ γῆς βεβηκότες which Hesychius explains by βεβαίως ἐνεστηκότες.

§ 18. l. 116. μὲν δὴ] i 94, iv 63. ἀγαθόν, sc. ἐστὶ. τετάχθαι σκευῶν κατασκευήν, 'that there should be a regular arrangement of articles'. 117. χώραν—θεῖναι=ᾧστε θεῖναι, 'a place to put them in', G. § 261, Madv. § 163.

§ 19. l. 119. ὥς καλὸν φαίνεται, 'how fair a sight it is!' 120. κέηται] subj. of κεῖμαι. κᾶν ὅποια ᾗ, *qualiacumque sint*. κευωρισμένα, 'sorted', cf. ix 48. 121. στρώματα, *vestem stragulam*, 'bedding'. 122. τὰ ἀμφὶ τραπέζας, 'table-gear'. 124. ὁ σεμνός, 'your grave man' (κομψός, *lepidus*, 'a wit'. 125. εὐρυθμον, 'graceful'. Cf. i 52. It is the use of this word which it is suggested would tickle the fancy of the ἀνὴρ κομψός.

'The word is significant of the complete rhythm whether of sound or motion, that was so great a characteristic of the Greek ideal (cf. xi 99 μεταρρυθμίζειν). The statement here, that even pots and pans may look fair and graceful when arranged in order, finds certain verification in one of the bas-reliefs at the base of Giotto's Tower. They represent the various trades of Florence, the subject of the one in question being pottery and exhibiting the potter with all his wares set out in the true beauty of perfect order'. (*Ruskin*.)

εὐκρινῶς, *ordine, distincte*, occurs only this once in Xen.

§ 20. l. 125. τὰ ἄλλα, 'everything else'. 126. διὰ τούτου, 'because of this', viz. because they are κατὰ κόσμον κείμενα. 127. χορὸς σκευῶν ἕκαστα φαίνεται, 'each sort looks like a row of vessels', not 'each sort of vessel looks like a chorus' in which case the Greek would require τῶν σκευῶν. 129. ἐκποδῶν ἐκάστου καίμενου, 'when

each kind of vessel is kept clear of it'. κύκλιος χορός, a chorus moving in measured circles round an altar in honour of the god, usually Dionysus, i.e. dithyrambic (the dramatic, which were τετράγωνοι i.e. arranged in a square. 131. καθαρόν, purum, 'clear to view'. So Liv. i 44 ut extrinsecus puri aliquid ab humano cultu pateret soli, xxiv 14, 6 puro ac patenti campo.

§ 21. l. 131. εἰ, 'whether'. 133. πείραν λαμβάνειν αὐτῶν, periculum eorum facere, 'to make trial of them', xvi 6, Cyr. v 5, 35 ἐπειδὴν πείραν ἡμῶν λάβης πῶς ἔχομεν πρὸς σέ, de re eq. iii 7 ληπτέον πείραν ἀπάντων ὧσων περ καὶ ὁ πόλεμος πείραν λαμβάνει. οὔτε τι ζημιωθέντας κτλ., 'without suffering any loss or taking any great trouble at all'. 134. οὔδ' ἐ τοῦτο, ne hoc quidem, 'not this either'. See n. ii 106, xii 10. 135. χαλεπόν, sc. ἐστὶ, xii 103. 136. τὸν μαθησόμενον] see n. to iv 114. 137. καταχωρῆσαι, ordine disponere, loco suo reponere, 'to place in position', 'keep separate'. Cyr. ii 2, 8.

§ 22. l. 137. μυριοπλάσια ἡμῶν, short for μυριοπλάσια ἢ ἡμετέρα οἰκία ἔχει, 'ten thousand times as much as us', i.e. our house, Madv. § 71, G. § 175, 1 note 1, note to vii 172. 138. ἅπαντα, 'in all'. 139. ὅποιον ἂν, qualemcumque. 40 ὅποιον ἂν κελύσης] G. § 207, 2. 141. εἰδὼς φανείται] iii 56. ὅποι χρὴ ἐλθόντα λαβεῖν, 'to what place he must go to get', Madv. § 176: 'The Greeks often use a participle to denote the manner in which or generally the circumstances under which something takes place, where in other languages this statement of the manner or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a preposition)', ii 6, vi 9, 77, vii 12. 142. μέντοι] adv. profecto. 143. κείται, sc. ἑκαστα, vi 79, vii 105.

§ 23. l. 144. ἀντιζητοῦντα, vicissim et ipsum quaerentem, 'himself on his part looking for you'. 145. ἂν—ἀπείποι, sc. ζητῶν, 'would give up the search'. Cf. Ages. xi 14 οὐκ

ἀπεῖπε μεγάλων ἐφιέμενος. The protasis is contained in the participle, XIII 23. 147. τὸ μὴ εἶναι τεταγμένον] VII 106, VIII 10, 67. 148. μὲν δὲ] I 94, IV 63. 149. χρήσεως] the reading *χωρίσεως* has been suggested, and would be much more appropriate, but there is no such word found in the lexicons. διαλεχθεὶς μεμνήσθαι] G. § 280.

CHAPTER IX

Ischomachus, in reply to a question by Socrates, says that his wife was highly delighted with his remarks on the value of order and begged him to arrange his own house as it should be. Accordingly he began by showing her the plan and construction of their dwelling-house and the adaptation of its several rooms and apartments to their special purposes; and pointed out how the main front was made to face the south, in order that in winter they might have as much sun as possible, and in summer as little as possible, how the gynækonitis was separated from the adjoining andronitis, so that communication might be cut off at any time between them, and the female slaves kept in seclusion from the other parts of the house (§ 1—§ 5). They then proceeded to classify the various articles of household property, furniture, men's and women's wardrobes and, after properly arranging them, to put them in their proper places, taking care to keep those required for everyday use separate from those required for state occasions and the stores for monthly consumption apart from those destined for a year (§ 6—§ 8).

Their next task was to commit the ordinary kitchen, larder, bakehouse and workroom utensils to the care of the servants, pointing out where each should be kept, making them answerable for any loss or damage. They then made a list of such as are not used except on particular occasions and these they gave in charge, to the stewardess, to be dealt out by her when required (§ 9—§ 10).

A well-qualified stewardess was their last care, one who should be temperate, thoughtful, trustworthy and obliging, and whom they could take into their confidence and inspire with

feelings of loyalty towards themselves and with a desire to promote the general prosperity of the house, by making her acquainted with all its concerns and a partner in all their joys and sorrows, and lastly with a due sense of justice by showing their own appreciation of that virtue in their treatment of others (§ 11—§ 13).

But I warned my wife, added Ischomachus, that she must not allow any undue confidence in our stewardess to interfere with her own habits of personal superintendence, without which they could not be sure of order being kept up. She must consider herself a guardian of the laws, strictly enforcing their observance, signifying approval or disapproval, rewarding or punishing, according to circumstances; or as the commander of a garrison, whose business it is to inspect his sentinels whenever he thinks proper (§ 14—§ 15).

I cautioned her that she must not mind this extra trouble imposed upon her, which was but natural since she was more interested than any servant could possibly be in the security of her husband's property (§ 16—§ 17).

§ 1. 1. 1. καὶ τί δὴ; 'what, pray, was the result?', I 134, III 46. 2. πῶς τι ἐπακούειν, 'to give any kind of heed to', IX 107. 3. ὧν] G. § 153. ἐσπούδαζες διδάσκων, *studiose diligenterque docebas*, 'tried earnestly to teach her'. 4. τί δέ, εἰ μὴ, *quid (aliud), nisi*, 'what else but?' See on II 91. ὑπισχνέσθαι] mark the tense. γέ] XIV 5. 5. φανερόν ἦν ἡδομένη] G. § 280 n. 1. ἰσχυρῶς] see n. to IV 30, XII 5, XIII 2. ὥσπερ—εὐρηκνῖα] G. § 277 n. 3. ἐξ ἀμηχανίας] a frequent use of ἐκ to denote the change from one condition to another: below XX 23, Cyr. I 4, 28 γελᾶσαι ἐκ τῶν ἐμπροσθεν δακρύων, III 1, 17 ἐξ ἀφρονος σώφρων γεγέννηται, Soph. Oed. R. 454 τυφλὸς ἐκ δεορκότος, Thuc. I 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι. 7. ἥπερ, *quemadmodum*, III 66. διατάξαι, *so. supellectilem in aedibus*, cf. III 24.

§ 2. 1. 10. τὴν δύναμιν, *rationem, commoditatem, capacitatem* (Sturz), 'the capability', XVI 4. 11. ποικιλμασι, 'de-

corations'; according to Becker *Charicles* (Excursus I sc. iii), 'stucco-work' on the cornices and roof. He compares Plat. Rep. vii p. 529 ἐν ὁροφῇ ποικίλματα. The same thing is meant by ποικιλίαι Mem. iii 8, 10. 12. οἰκήματα, 'rooms'. 13. πρὸς αὐτὸ τοῦτο ἐσκεμμένα, 'planned with a view to this simply'. Cf. Xen. Hell. iii 3, 8 ἐσκεμμένα λέγειν, Thuc. vii 42 πάντα ἐσκεμμένα ἡτοίμασται, Dem. c. Mid. p. 576 τάχα τοῖνυν ἐρεῖ ὡς ἐσκεμμένα... πάντα λέγω, Erot. p. 1403 οὐδὲ τὰ μετρίως ἐσκεμμένα διαμαρτάνεσθαι πέφυκεν. Cf. Aristot. Oecon. i 6 οἰκίαν δὲ πρὸς τε τὰ κτήματα ἀποβλέποντα κατασκευαστέον καὶ πρὸς ὑγίειαν καὶ πρὸς εὐημερίαν αὐτῶν. λέγω δὲ κτήματα μὲν, οἶον καρποῖς καὶ ἐσθῆτι ποῖα συμφέρει, καὶ τῶν καρπῶν ποῖα ξηροῖς καὶ ποῖα ὑγροῖς, καὶ τῶν ἄλλων κτημάτων ποῖα ἐμψύχοις καὶ ποῖα ἀψύχοις καὶ δοῦλοις καὶ ἐλευθέροις καὶ γυναῖξὶ καὶ ἀνδράσι καὶ ξένοις καὶ ἄστοις. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγίειαν δεῖ εἶναι εὐπνοῦν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος. ἀγγεῖα, 'receptacles', 'repositories', viii 72. 14. ὡς συμφορώτατα, 'as convenient as possible', iv 107, Madv. § 96. 15. ὥστε αὐτὰ ἐκάλει τὰ πρόποντα ἐνὶ ἐκάστῳ, ut ipsae (sc. cellae) eas res, quibus una quaeque conservandis idoneae erant, vocarent sive invitarent, i. e. cui loco quale rerum genus conveniret, prima species docebat (Breitenbach).

§ 3. 1. 16. ὁ θάλαμος] not in the Homeric sense of 'store-room', as Schneider takes it, but 'the matrimonial chamber', adjoining the προστάς or παστάς, i. e. the open hall in which the μέταυλος or μέσαυλος θύρα was placed. ἐν ὄχυρῳ, in loco tuto, np. interiore (Sturz). Cic. ap. Columellam xii 2 § 2: quod excelatissimum (?) est conclave, pretiosissima vasa et vestem desiderat; quod denique horreum siccum atque aridum, frumentis habetur idoneum; quod frigidum, commodissime vinum custodit; quod bene illustre, fragilem supellectilem atque ea posulat opera, quae multi luminis indigent. 17. παρεκάλει, ad se vocabat. 19. τὰ φανά, 'the well-lighted portions'. δεόμενα—ἐστ[] vii 118.

- 41 § 4. 1. 20. διατητήρια κτλ., *conclavia*, 'dwelling rooms' (cf. δαίτρας Arist. Ran. 114) furnished' (cf. Hier. xi 767 οἰκίαν ὑπερβαλλούση δαπάνη κεκαλλωπισμένην) 'so as to be

cool in summer and sunny in winter'. See *cr. n.* Cf. *Mem.* III 8, 8 f., where it is said that a house ought to be constructed so as to be *ἡδίστη τε ἐνδιαυτᾶσθαι καὶ χρησιμωτάτῃ*, and *θέρους μὲν ψυχρινή, χειμῶνος δὲ ἀλεεινή*.

21. *ἐπεδείκνυν*] notice the tense: 'I showed her one after another', below l. 23 it is *ἐπέδειξα*.

24. *ἀναπέπταται*] perf. pass. from *ἀναπετάννυμι*, 'lies open', 'faces'. See Index and *n.* on Plutarch *Them.* VIII 2 l. 7, and add to the passages there quoted *Xen. Sympos.* V 6 *ἀναπέπτανται μυκτῆρες*, *de re eq.* I 10 *μυκτῆρες οἱ ἀναπεπταμένοι* (*ταῖς συμπεπτωκόσι = angustia*).

ἐσθλόν] here used in the impersonal construction, above VII 1. 55 in the personal.

25. *τοῦ δὲ θέρους εὐσκιος*] This is explained by *Mem.* III 8, 9 *ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιάν παρέχει*, and therefore Socrates continues *οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλότερα δὲ τὰ πρὸς ἀρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἀνεμοί. ὥς δὲ συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτὸς δὲ ἂν ἦδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοίτο, αὕτη δὲ εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη*· *γραφαὶ δὲ καὶ ποικιλία πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι*.

§ 5. l. 26. *θύρα βαλανωτῇ*, 'fastened with bar and bolt'. The *μέσαυλος*, or *μέταυλος*, *θύρα*, was the door connecting the men's and women's apartments (Becker *Charicles* Excursus I sc. iii) which was fastened with a *βάλανος* or 'bolt-pin', Lat. *pessulus*. This bolt-pin passed through a hole in the wooden bar (*μόχλος*) which was put across the inside of the door and went into a hole (*βαλανόδοκη*) in the door-post, so that the *μόχλος* could not be stirred till the pin was taken out by means of a hook (*βαλανάγρα*), *Arist. Vesp.* 200.

27. *ὀρισμένην* (*ὀρίζειν*), *separatam*. *Τὸ κεχωρισθαι ἀνδρας γυναικῶν* was an established principle among the Greeks (*Herod.* V 18). *ἵνα μήτε ἐκφέρηται κτλ.*] because the valuables were kept in the women's apartments. On the mood see G. § 216, 2.

29. *ἀνευ τῆς ἡμετέρας γνώμης* may mean either *nobis incitis* or *nobis inuitis*, 'without our knowledge' or 'without our con-

sent': cf. Anab. I 3, 13 *ἀνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι*, Hell. VI 5, 4 *ἡγούντο, εἰ τοῦτο ἀνευ τῆς σφετέρως γνώμης ἔσοιτο, χαλεπὸν ἔσεσθαι*. 30. *ὥς ἐπὶ τὸ πολὺ, proutque*, III 86, XI 120. 31. *συγγύντες*] cf. VII 159. *εὐπορώτεροι, maiorem facultatem habent* (Sturz), 'have more opportunity', or perhaps 'are more ready'.

§ 6. I. 32. *ἐπεὶ διήλθομεν, cum perlustrassemus*. 33. *οὕτω δῆ, tum demum*, 'then and not till then'. Cf. below XI 42, XXI 41. *κατὰ φυλάς διεκρίνομεν*, 'we set about classifying'. Cicero apud Colum. cap. 3 § 1: *praeparatis idoneis locis instrumentum et supellectilem distribuere coepimus: ac primum ea secrevimus, quibus ad res divinas uti solemus, postea mundum muliebre, qui ad dies festos comparatur, deinde ad bella virile, item dierum sollemniurn ornatum, nec minus calceamenta utrique sexui convenientia; tum iam seorsum arma ac tela seponerantur et in altera parte instrumenta, quibus ad lanificia utuntur*. Plutarch de curiositate p. 515 E refers to this passage: *ὥς γὰρ Ξενοφῶν λέγει τοῖς οἰκονομικοῖς ἴδιον εἶναι τῶν ἀμφὶ θυσίαν σκευῶν, ἴδιον τῶν ἀμφὶ δειπνα τόπον, ἀλλὰ τοῦ κείσθαι τὰ γεωργικά, χωρὶς τὰ πρὸς πόλεμον, οὕτω σοι τὰ μέν ἐστὶν ἀπὸ φθόρου κακὰ κείμενα, τὰ δ' ἀπὸ ζηλοτυπίας, τὰ δ' ἀπὸ δειλίας, τὰ δ' ἀπὸ μικρολογίας*. 34. *ἡρχόμεθα πρῶτον*] Cyr. I 5, 5 *ἐπεὶ δὲ ἡρέθη τάχιστα, ἡρχετο μὲν πρῶτον ἀπὸ θεῶν. ἀθροίζοντες, colligentes, uno in loco ponentes*, cf. XX 50. 36. *εἰς ἑορτάς*, 'for festivals', V 4. *διηρούμεν, seponedamus*, cf. VIII 112. 37. *στρώματα*, 'bedding', VIII 121.

§ 7. I. 39. *ὑπλων*, 'utensils'. 41. *σιτοποικῶν*, 'for bread-making', Cyr. VI 2, 31. 42. *ἄλλη ἀμφὶ μάκτρας*] elliptically for *τῶν ἀμφὶ μάκτρας*, 'another (of those) for kneading bread'. Cic. ap. Colum.: *post quibus ad cibum comparandum vasis uti solent, constituebantur; inde quae ad lavationem, quae ad exornationem, quae ad mensam quotidianam atque epulationem pertinent, exponebantur*. 43. *διεχωρίσαμεν*, 'we divided into two sorts', VIII 72. 44. *τὰ θοινατικά*, 'those suited for festal occasions'.

§ 8. I. 44. *χωρὶς—ἀφαιόμεν*, 'we set apart'. There is a curious mistranslation of this passage by Cic. ap. Columellam

l. c.: *postea ex iis, quibus quotidie utimur, quod menstrum esset, reposuimus, annum quoque in duas partes divisimus nam sic minus fallit, qui exitus futurus sit.* 45. *δίχα καθεμεν* can only mean *seorsim reposuimus in futuros usus*, 'stored in a separate place', xvi 79. *τὰ εἰς ἐνιαυτὸν ἀπολεῖ γισμένα*, *quae rei familiaris ratione subducta in annum destino sunt*, 'those estimated to last for a year'. 47. *λανθάνει*, 'hides', or more generally the person concerned. *ὅπως πρὸς τὸ τέλος ἐκβήσεται*, not *qui exitus futurus sit*, as Cic. translates it, as Gesner renders it, *quousque sint suffecturae*. *πρὸς τέλος*, sc. anni.

49. *χώρας*] above III 22, VIII 1. *διηγνέκομεν*, *huc illuc disposuimus*. See Critical Notes.

42 § 9. l. 51. *οἷον*, 'for example', I 88. *σιτοποιικο*

Cic. ap. Colum. XII c. 3 § 2—4 translates the passage *hæc postquam omnia secrevimus, tum suo quaeque loco à posuimus; deinde, quibus quotidie servuli utuntur, quae lanificia, quae ad cibaria coquenda et conficienda pertinent, hi ipsis, qui his uti solent, tradidimus et, ubi ea ponerent, demonstravimus, et, ut salva essent, praecepimus*. Schneider compares Arist. Oecon. I 6 *ἐν μὲν οὖν ταῖς μικραῖς κτήσεσι Ἀττικὸς τρόπος τῆς διαθέσεως τῶν ἐπικαρπιῶν χρήσιμος· ἐν ταῖς μεγάλαις, διαμερισθέντων καὶ τῶν πρὸς ἐνιαυτὸν καὶ κατὰ μῆνα δαπανωμένων. ὁμοίως δὲ καὶ περὶ σκευῶν χρήσεως καὶ ἡμέραν καὶ τῶν ὀλιγῶν, ταῦτα παραδοτέον τοῖς ἐφεστῶσι.* 52. *ἃ τι*, 'whatever', I 43. *τοιούτων*] G. § 87 n.

53. *αὐτοῖς*] intensive. 54. *σά*] III 15, VIII 64 n.

§ 10. l. 56. *διὰ χρόνον*, *subinde, raro*, 'at intervals', 'occasionally'. Cyneg. γ 3 *ὁ δὲ μὲν οἱ γινόμενοι διὰ χρόνον* I cannot agree with Sturz's observation that the phrase may also mean *quae temporis ratio postulat*. Cicero l. c.: *Qui autem ad dies festos et ad hospitum adventum utimur et ad quædam rara negotia, hæc promo tradidimus et loca omnium monstravimus et omnia annumeravimus atque annumerata et exscripsimus, eumque admonuimus ut, quodcumque opus esset sciret unde daret; et meminisset atque annotaret, quid quando et cui dedisset, et, cum recepisset, ut quidque suo i reponeret.* *ταῦτα δέ*] When the opposition danc

by μέν and δέ lies in a relative sentence, and to this a demonstrative reference is annexed ὅς—οὗτος, μέν and δέ or one of them is often put twice, first with the relative, then with the demonstrative. See Buttmann Excurs. on Demosth. Mid. p. 129, and my n. on Hier. 662, and cf. iv 61. 58. γραψάμενοι ἕκαστα, 'after making an entry or list of each'. Ages. i 18 τοὺς λαφυροπώλας ἐκέλευσε γράφομένους, ὅπόσου τι πρίαιντο, προλεσθαι τὰ χρήματα. 60. ἀπολαμβάνουσιν, 'when receiving them back'. 61. ὅθενπερ, 'to the exact place from which'; the antecedent is omitted, as is usual with relative adverbs of place.

§ 11. 1. 61. τὴν ταμίαν] Cicero ap. Columell. xii c. 1 § 3 in primis considerandum erit, an a vino, ab escis, a superstitionibus, a somno, a viris remotissima sit, et ut cura eam subeat, quid meminisse, quid in posterum prospicere debeat—et tam malum vitare, quam praemium recte factorum sperare. 63. ἐγκρατεστάτη γαστήρ] ii 4, vii 147, xii 86. 66. παρ' ἡμῶν, i.e. indirectly nostro iussu, and so different from ὑφ' ἡμῶν, which would imply a direct agency. 67. σκοπεῖν, i.e. τὸ σκοπεῖν governed by ἔχειν, cf. vii 136, 147, xv 1, 3. ὅπως ἀντιτιμῆσεται] iii 71, iv 76, vii 74.

§ 12. 1. 68. εὐνοϊκῶς ἔχειν] See Index s. v. ἔχειν. 69. ὅτ' εὐφραίνοιμεθα] G. § 233. τῶν εὐφροσυνῶν] G. § 170. 1: on the use of the word itself see my n. to Hier. vii 4. 70. εἰ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες, in societatem tristitiae advocantes. Cf. Xen. Symp. iv 50 ὅταν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα, below vii 199. 71. τὸ προθυμῆσθαι—ἐπαιδεύομεν αὐτήν] G. § 164. συναΐζειν] iii 82, vii 93. 72. ἐπιγινώσκειν, cognoscere (res et rationes nostras), 'to be acquainted with our concerns'; viii 1. 73. τῆς εὐπραγίας μεταδίδόντες] probably by the addition of small luxuries, as they grew richer themselves. Cf. xii § 6. C. W.

§ 13. 1. 74. αὐτῇ ἐνεποιούμεν] G. § 187, xv 1, 2. τιμωτέρους τιθέντες] Ionic expression for διὰ πλείονος τιμῆς ἄγοντες, pluris aestimantes, plus honoris tributentes, 'by making them more honoured'. Cf. vii 234. 76. πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύοντας, 'living in greater

luxury and style'. Cf. Mem. i 6, 3 χρήματα—κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδίων ποιεῖ ζῆν. 77. καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν, atque eam ipsam etiam in hoc loco (iustorum) ponebamus, h. e. ea in conditione ut posset splendide et liberaliter, ut homines honestiores, vivere (Breitenbach). Others take it to mean 'we installed her in this position'. χώρα is found with the same meaning in Anab. v 6, 13 ἐν ἀνδραπόδων χώρᾳ 'in the position of slaves', v 7, 28 ἐν οὐδεμίᾳ χώρᾳ ἔσονται, Cyr. ii 1, 18 ἐν μισθοφόρου χώρᾳ εἶναι.

§ 14. 1. 78. ἐπὶ τοῖσι πᾶσι, 'after all this', 'besides
 43 all this'. 80. ὄφελος, sc. ἐστίν. 81. διαμένη, duret, 'should last', G. § 217 note 1. 84. νομοφύλακας, 'guardians of the law', officers appointed to watch over the laws and their observance at Sparta and elsewhere, they are mentioned by Plato de legg. vi p. 755 A, p. 770 C, and Aristotle Pol. vii c. 8 extr. p. 1323, vi 14 p. 1298, mentions it as an institution of an aristocratical character. It is doubted whether there were any such officers at Athens: at any rate, if they existed, they must have been an inferior order of functionaries, whose business it was to keep order in the public assemblies. See Hermann, *Political Antiquities*, § 129 note 15. Cicero ap. Colum. xii c. 3 § 10 sq. *Postremo his rebus omnibus constitutis, nihil hanc arbitror distributionem profuturam, nisi, ut iam dixi, villicus saepius et aliquando tamen dominus aut matrona consideraverit animadverteritque, ut ordinatio instituta conservetur. Quod etiam in bene moratis civitatibus semper est observatum; quarum primoribus atque optimatibus non satis visum est bonas leges habere, nisi custodes earum diligentissimos cives creassent, quos Graeci νομοφύλακας appellant. Horum erat officium, eos, qui legibus parerent, laudibus prosequi nec minus honoribus: eos autem, qui non parerent, poena multare.* Comp. also Cic. de legg. iii c. 20 § 46 *legum custodiam nullam habemus. Itaque eae leges sunt, quas apparitores nostri volunt: a librariis petimus, publicis litteris consignatam memoriam publicam nullam habemus. Graeci hoc diligentius (sc. instituerunt), apud quos νομοφύλακες creantur, nec ei solum litteras—nam id quidem etiam apud maiores nostros erat—, sed etiam*

facta hominum observabant ad legesque revocabant, and he recommends that this office should be given to the censors. *προσαιοῦνται*, *insuper creant*, 'they choose besides'. *πρός* = *praeterea*, 'in addition', 'thereto', is the only preposition that is used, as an adverb, without its case in Attic prose, mostly in *πρός δέ*, *προσέτι*, *πρός δ' ἔτι*, also *καί* *πρός*, *πρός δέ* *καί*, *καί* *πρός* *γε*, and sometimes at the end of the sentence.

§ 15. 1. 89. *φρούραρχος*, 'commandant of a fortress', iv 83. 90. *φυλακάς*] see above iv 45. *ἐξετάζει*, 'reviews', 'inspects'. *δοκιμάζειν* *εἰ*, 'to try whether' (G. § 282, 4), better than 'to signify his approval if'. 91. *ὥσπερ ἡ βουλή κτλ.*] Hipparch. i 13 *τούς γε μὴν ὄντας ἱππέας ἡ βουλή ἂν μοι δοκεῖ προειποῦσα ὡς τὸ λοιπὸν δεήσει διπλάσια ἱππάζεσθαι καὶ ὡς τὸν μὴ δυνάμενον ἵππον ἀκολουθεῖν ἀποδοκιμάσει ἐπιτεῖναι ἂν τρέφειν τε ἄμεινον καὶ ἐπιμελεῖσθαι μᾶλλον τῶν ἱππων. καὶ τοὺς βιαίους δ' ἱπποὺς ἀγαθὸν μοι δοκεῖ εἶναι προρρηθῆναι ὅτι ἀποδοκιμασθήσονται· αὕτη γὰρ ἡ ἀπειλή πωλεῖν ἂν τοὺς τοιοῦτους μᾶλλον παρορμήσειε καὶ ἱππωνεῖν σωφρονέστερον*, i.e. 'as for those who are in the cavalry now, the senate would, I think, incite them to keep their horses better and give more heed to them, if they were to give notice that horse exercise will be doubled, and that they will reject horses that cannot keep pace with the others. It seems to me also that it would be a good thing to give notice that restive horses will be rejected: for such a threat would stimulate the owners of such horses to sell them and purchase others with greater judgment'. 93. *ἀπὸ τῆς παρούσης δυνάμεως*, *pro facultatibus*, 'according to her existing means'. Cf. iii 6, vi 55, Hiero xi 761. 94. *τούτων*, sc. *τοῦ λοιδορεῖν καὶ κολάζειν*, *vituperio poenaeque dignum*.

§ 16. 1. 95. *πρός τούτοις*, 'in addition to this', ii 46. *οὐκ ἂν ἄχθοιτο δικαίως, εἰ...προστάτω*, 'she would not do right to feel displeased at my imposing on her more trouble'. On the use of *εἰ* for *ὅτι* after a verb expressive of indignation see G. § 228, M. T. § 56. 99. *τοσοῦτον ὅσον*, *tantum quantum*, 'only so far as', 'no further than', Cic. de off. 1 § 11 l. 13. *θεραπεύειν*, *curare*, 'to keep in order'. 100. *οὐδενὶ αὐτῶν*] dependent on *χρησθαι*. 101. *μὴ δῶ*, sc. *χρησθαι*. 102. *ἔτι*

ἄν βούληται ἐκάστω χρήσθαι, *ita ut ad quodcumque velit unaquaque se utatur* (Kerst).

§ 17. l. 104. βλάβῃ, sc. ἐστὶ, 'who sustains most damage by their destruction'. μάλιστα προσήκουσαν ἀπέφαινον, 'showed her that it most properly belongs', G. § 280.

§ 18. l. 107. ἡ γυνὴ πῶς σοι ὑπῆκουε; 'was your wife in any degree for obeying you?' II 1, VI 2, VII 10, XV 6. The old reading was πῶς, 'how was your wife disposed to comply with your wishes?' 108. τί δὲ εἰ μὴ... γε] above l. 4, l. 10 on which see cr. n. 109. εἰ οἰοίμην χαλεπὰ ἐπιτάτταν, 'if I 44 fancied that I was setting her a disagreeable task'. 111. χαλεπώτερον ἂν, sc. ἦν ὃ ἐπέταττον, 'it would have been (or 'I should have imposed') a more disagreeable task', G. § 222. ἔφη φάναι, *dixit Ischomachus dixisse uxorem*.

§ 19. l. 113. πεφυκέναι ῥῶον, 'that it is naturally easier'. The position of the contrasted words τέκνων and κτημάτων is for the sake of greater emphasis. The grammatical order is as follows:—ὥσπερ γὰρ τὸ ἐπιμελεῖσθαι τῶν αὐτῆς τέκνων δοκεῖ πεφυκέναι ῥῶον τῇ σώφρονι ἢ ἀμελεῖν, οὕτω καὶ ἔφη νομίζειν τὸ ἐπιμελεῖσθαι τῶν κτημάτων τῶν αὐτῆς, ὅσα ἴδια ὄντα εὐφραίνει, ἥδιον εἶναι τῇ σώφρονι ἢ ἀμελεῖν. On ὥσπερ καὶ see n. on I 14. 116. ἴδια ὄντα, 'as being her own'.

CHAPTER X

Socrates expresses to Ischomachus his admiration of his young wife's spirit and character, as shown by her replies to her husband, whereupon Ischomachus offers to give him other instances of her unselfishness and nobleness of mind. He tells him what arguments he used to induce her to give up the habit of wearing high-heeled boots in order to appear taller than she really was, and of colouring her face with white-lead and other pigments. She soon, he says, became convinced and willingly gave up the use of factitious dress and painting and other artificial aids to beauty, and then asked him whether he could recommend her any

natural methods of improving her personal appearance, upon which Ischomachus said he advised her not to lead a sedentary indoor life, but, if she wished to preserve her health and good looks, to take active exercise, of which she would find abundance in her walks to and from different parts of the premises, in dusting clothes and carpets and baking bread or pastry. He made her feel that she would more effectually secure her husband's attachment by an active and faithful discharge of her duties as mistress of his household than by affectation of manner and ostentation in dress.

§ 1. 1. 2. εἶπον—[ἔφη] see n. on viii 8. νῆ τῆν "Ἐραν] the same formula in swearing is put into the mouth of a man by Xen. below xi 19, Sympos. iv 45, 54 and very often by Plato e.g. Laches p. 253. 3. ἀνδρικήν] predicative adjective, G. § 142, 3: γε emphasizes the word without intensifying its meaning. 5. καὶ—τοίνυν, 'and withal'; see v 8, Hier. l. 210. ἄλλα μεγαλόφρονα αὐτῆς] partitive genitive, viii 108, n. on Hier. l. 184. μεγαλόφρονα, *animi magni documenta, dum spernit res leves et vanas* (Sturz), 'proofs of high-mindedness'. 6. ἃ, 'in which', G. § 160, 1. 8. τὰ ποῖα; i.q. ποῖα ταῦτά ἐστι; The article is used with ποῖος proleptically with reference to a definition or explanation to be given. Cf. below xv 2, Arist. Pac. 696 εὐδαιμονεῖ πασχει δὲ θαυμαστόν. EPM. τὸ τί; Plat. Alcib. i c. 52, p. 130 A τόδε γε οἶμαι οὐδένα ἂν ἄλλως οἰηθῆναι. Τὸ ποῖον; Phaed. p. 89 c εὐλαβηθῶμέν τι πάθος μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ i.e. ποῖόν ἐστι τοῦτο τὸ πάθος δ λέγεις; cf. xv 14, Madv. § 11 Rem. 5. 9. καταμανθάνειν, 'to hear of', de rep. Lac. xi 1 εἰ τις βούλεται καταμαθεῖν ὅ τι καὶ εἰς τὰς στρατείας . . . ἐμχανήσατο, ἔξεστι καὶ τοῦτων ἀκοῦειν. 9. ἢ εἰ, 'than (it would have been) if etc.' Ζεύς, the famous Greek painter, of Heracles, who flourished B.C. 417—400. His master-piece was the picture of Helen, painted for the temple of Hera at Croton. 10. εἰκασας γραφεῖ, 'exhibiting a representation of in a picture'.

§ 2. 1. 11. ἐντεῦθεν, 'thereupon', xi 1. τοίνυν (from τῷ 'wherefore' and νύ 'then') is used to mark a transition, when a person takes up another quickly and replies to him decidedly.

12. **ἐντετριμμένην**, 'painted'. Breitenbach quotes Aristot. Oecon. i 4 *περὶ δὲ κοσμήσεως ὥσπερ οὐδὲ τὰ ἡθὴ δεῖ ἀλαξονευομένους ἀλλήλοις πησιδίζειν, οὕτως οὐδὲ τὰ σώματα*. On the use of **ψιμύθειον**=*cerussa* 'white lead', as a pigment, to whiten the skin of the face, cf. Plin. Nat. Hist. xxxiv 54, Aristoph. Eccl. 878, 929, 1072, Plut. 1064; and of **ἐγχονσα**=*anchusa*, 'alkanet', the root of which yields a red dye, Plin. Nat. H. xxi 20, Arist. Lys. 48, Eccl. 929, Thesm. ii fr. 6, Alexis ap. Athen. p. 568, Eubul. *ibid.* p. 557. It appears to have been a custom of Eastern origin.

ἐντρίβειν, *infricare (fucum), cerussa faciem illinere, fucare* 'to rub in (unguents or cosmetics)', 'to paint'. Lucian de hist. conscr. c 8 p. 11 *ὥσπερ εἰ τις (τοῦ ἀθλητοῦ) φυκίον ἐντρίβει καὶ ψιμύθειον τῷ προσώπῳ*, Xen. Cyr. viii 8, 20 *τοὺς κοσμητὰς οἱ ὑποχρίονσιν τε καὶ ἐντρίβουσιν αὐτούς*. Hence middle (or passive) **ἐντρίβεσθαι** is *cerussa oblinere* (or *oblini*) *faciem*, 'to paint oneself', 'to be painted'. Athenaeus xii c. 24 p. 523 A *de lapygibus εἰς τοῦτο τρυφῆς ἦλθον, ὥστε πρῶτοι τὸ πρόσσωπον ἐντριψάμενοι στολὰς ἀνθίνας φορῆσαι*, Aristoph. Lys. 149 *εἰ γὰρ καθοίμεθ' ἔνδον ἐντετριμμένα*, Eccl. 782 *ὅπως ἂν ἐντετριμμένην καηφορῆς*, Hermippus (*Com. Attic. fragm.* ed. Koch vol. i p. 231, 26) *ὥσπερ αἱ καηφόροι λευκοῖσιν ἀλφίτοισιν ἐντετριμμένος* i.e. *farina conspersus*, Alexis ap. Athenaeus. xiii p. 568 A (*Mein. Fr. Com.* iii p. 423 l. 18) *παίδρωτ' ἐντρίβεται*, Lucian bis acc. p. 830 A c. 30 *οὐκέτι σωφρονοῦσαν οὐδὲ μένουσαν ἐπὶ τοῦ κοσμίου σχήματος, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθερίζουσιν ἐς τὸ ἑταιρικὸν καὶ φυκίον ἐντριβομένην*, dialog. deor. xx c. 10 p. 261, 28 (where Pallas is speaking of Venus) *καίτοι γε ἐχρῆν μὴδὲ οὕτω κεκαλλωπισμένην παρεῖναι μὴδὲ τοσαῦτα ἐντετριμμένην χρώματα καθάπερ εἰς ἀληθῶς ἑταίραν τινά, ἀλλὰ γυνὸν τὸ κάλλος ἐπιδεικνύειν*, de merc. cond. c. 33 p. 692 *φύκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς ὀφθαλμούς*.

The pigment or cosmetic itself was called **ἐντριμμα** and the use of it **ἐντριψις**, see Cyr. i 3, 2 quoted in note on i l. 155, Aeliani var. hist. xii 1 *διαποικικλημένοι τὰ πρόσωπα ἐντοίψεσι καὶ φαρμάκοις*, Themist. Orat. xiii p. 167 *ὥσπερ ἂν εἰ τις γυναικὸς ἐρασθεὶς καλῆς καὶ γενναίας, φυκίον μὴν ἐπιμεληθεῖ καὶ ἐγχούσης καὶ ἐντριμμάτων*, Clem. Alex. Paedag. iii p. 253, 18 (in comparing women with the magnificence of the Aegyptian temples, as contrasted with the idol abominations within them) *ἢν ἀποκαλύψῃ τις τὸ καταπέτασμα τοῦ νεῶ, τὸ φύκος λέγεται τὰ ἐντρίμματα,.....ὥς ἔνδον εὐρήσων τὸ κάλλος τὸ ἀλήθινον, μυσάζεται, οἷδ' ἐγώ, ib. p. 257, 7 τὰ ἐντρίμματα καὶ αἱ βαφαὶ νοσοῦσαν ἐν βάθει τῇν ψυχῇν ἀντίττονται*.

13. **πολλῇ μὲν—πολλῇ δὲ** i l. 88 n. **ψιμύθει** the usual construction is with the accusative. **ἔτι, etiam**, 'still', yet.

14. ἑγχόουση, orcanète, nom que portent deux plantes de la famille des Borraginées, la Buglosse teignante (*Anchusa tinctoria*) et le Grémil des teinturiers (*Lithospermum tinctorium*). L'une et l'autre renferment dans la portion corticale de la racine un principe colorant. La buglosse fournit une jolie couleur vermeille, peu tenace; le grémil, un principe colorant d'un blanc rouge. Les dames grecques ou romaines qui se fardaient ne connaissaient pas d'autre rouge que ces deux substances végétales (*Ch. Graux*).

15. τῆς ἀληθείας, *quam revera erat*, 'than reality'. 16. μετῶν, 'taller'. 'Cork was often used for the stronger sole, κάττωμα; it formed the middle layer; and women were very partial to such shoes, as they added to their apparent height and yet were not heavy', Becker *Charicles* Exc. II sc. XI, p. 452 ed. 5. Alexis ap. Athenaeum XIII p. 568 τυγχάνει μικρά τις οὐσα· φελ- λὸς ἐν ταῖς βαυκίσιν ἐγκεκάττωται· μακρά τις, διάβαθρον λεπτόν πορεῖ. ἢ ἐπεφύκε, 'than she naturally was'.

- § 3. 1. 17. ποτέρως, *utro modo*, 'in which of the two circumstances?' 18. ἀξιοφθίον, *amore dignam*, not found elsewhere. 19. αὐτὰ τὰ ὄντα, i. q. τὰ ἀληθῶς ὑπάρχοντα) (τὰ δοκούντα, 'my possessions themselves', i.e. 'what I really possess'. 20. ἀποκρυπτόμην] ἀποκρύπτεσθαι means 'to conceal something that belongs to oneself'. Cf. below xv 11, 12, Mem. II 3, 14, Sympos. I 6 ἀπεκρυπτόμην ὑμᾶς ἔχων πολλά καὶ σοφὰ λέγειν. 21. τι—μηδέν] See on III 64. For the transposition of τι cf. Plato *Sophist*. p. 227 B σεμνότερον δέ τι τὸν διὰ στρατηγικῆς ἢ φθειριστικῆς δηλοῦντα θηρευτικῆν 45 οὐδὲν νενόμικεν. 23. [δηλοῖν σε], rejected as spurious by most commentators since Stephanus except Weiske who thinks that Xen. may have used δηλεῖν in the sense of *in fraudem illucere*, forgetting that the middle only, δηλεῖσθαι, is used in Greek. 24. ὄρμους ὑποξύλους, 'sham necklaces', lit. 'wooden underneath', i.e. made of wood covered with a coat of gold or some precious metal. The word is used by Aristophanes ap. Etym. M. in the sense of 'spurious, counterfeit'. ἐξιτλήους (ἐξέναι), *facile delebiles*, 'that fade', 'lose their colour' (δευσσοποιούς, 'deeply grained', 'fast'. Coloured robes were not unusual among the higher classes of the Greeks in common life at a later period, especially on festive occa-

sions. The ordinary colour worn was white. See Athen. ix p. 374, xii p. 525, Aelian V. H. xii 11, Aristoph. Plut. 533.

25. ἀληθινός, 'genuine'.

§ 4. 1. 26. εὐφήμει, *bona verba, quaeso*, 'hush!' as if his words shocked her. μὴ γίνωιο σὺ τοιοῦτος, 'may you never behave in such a way', vii 234, G. § 251, 1. 27. ἀσπασσθαι ἐκ τῆς ψυχῆς, *amare ex imo pectore*, 'to love with all my heart'. Cf. Anab. vii 7, 43 σοὶ ἐκ τῆς ψυχῆς φίλος ἦν, i.e. *verus et sincerus amicus*. 29. ὤς—κοινωνήσοντες] G. § 277, 3.

§ 5.1. 33. ἐπιμελόμενος ὅπως ἔσται] G. § 217. 34. ἐρωμένον] xi 63. 35. εὐχρως, 'of a good complexion', Arist. Eq. 1171. μιλτῷ, 'with red minium', 'ochre'. 36. τοὺς ὀφθαλμοὺς ὑπαλειφόμενος] G. § 160, 1. Cf. Arist. Ach. 1029 ὑπάλειψον... τῷ φθαλμῷ, Γῆρας fr. 1 ὀφθαλμοῖσας. ... ἐπειθ' ὑπαλειφόμενος παρ' λατρῷ. 36. ἀνδρικήλω, 'a flesh-coloured pigment', Fr. *incarnat*, from ἀνδρικήλον = τῷ ἀνδρὸς χρώματι ἔκελον. Becker would read μιλτῷ ἢ ἀνδρικήλω ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος on the ground that ἀνδρικήλον would not be used for the eyes. 38. παρέχων ὁράν] sc. μιλτον, 'presenting to your sight'. G. § 265, cf. i 161.

§ 6. 1. 40. ἡδιον, *libentius*, vi 58, viii 38, xi 10. 43. ὑγιαίνοντας, 'healthy', i.e. in their natural condition.

§ 7. 1. 47. ἡδιστον] see on i 52, viii 125. 48. καθαρὸν, *non fucatum*, 'genuine', 'in its natural state': cf. below l. 77, Mem. ii 1, 22 φύσει κεκοσμημένην τὸ σῶμα καθαρότητι.

§ 8. 1. 49. τοὺς ἔξω) (τοὺς συνόντας, *eos qui foris sunt*, cf. vii 166. 50. ἀνεξελέγκτως, *ita ut convinci non possint*, 'without being questioned'. 51. ἀλίσκεσθαι, *convinci, deprehendi*, 'to be found out', xviii 21, Cyr. ii 2, 22 τοῦτο ψευδόμενος 46 ἐάλωκα. ἀν for ἐάν. 53. πρὶν παρασκευάσασθαι, 'before they get ready', 'make their toilet'. 55. ἀληθινὰς κατωπτύθησαν, *lavando (per lavationem) conspici solent quales revera sunt* 'are wont to be observed in their real and genuine state'. For the gnomie aorist or aorist of habit see above i 167, v 93, below xi 101, xx 159.

§ 9. 1. 53. τοῦ λοιποῦ, so. χρόνου, 'for the future', 'thenceforward', cf. Herod. i 189, Arist. Pax 1084, Ran. 586.
 59. ἐπράγματευστο, *moliebatur* (Sturz), 'troubled herself about', practised. Cf. below xi 91. πρεπόντως ἔχουσιν] ix 68 n.
 61. καὶ—μέντοι] iv 12 n. ἔχοιμι, *possem* i 7, ii 8.
 62. ὥς ἂν—φαίνοιντο, 'to cause that she might be seen to be beautiful in reality and not in appearance only'. This may be either a final clause, in which case the optative forms an apodosis to an unexpressed protasis, or merely a relative sentence, ὥς being used for ὅπως, 'how', 'by what means'. See G. M. T. § 44, 1 Note 3 (b). Cf. xvi 42, Nicostr. ap. Stobae. Florileg. LXXIV 62 τοῦτοις ὑποθήσομαι ὥς ἂν εὐδαιμόνως διάγοιεν τὸν βίον.

§ 10. 1. 64. μὴ δουλικῶς ἀεὶ καθῆσθαι, 'not to be ever leading a sedentary life, like a slave'. On καθῆσθαι cf. above vi 36, vii 2. Cic. ap. Col. xii c. 3 § 8: *denique uno loco quam minime oportebit eam consistere; neque enim sedentaria eius opera est, sed modo ad telam debebit accedere ac, si quid melius sciat, docere; si minus, addiscere ab eo qui plus intellegat; modo eos, qui cibum familiae conficiunt, invisere: tum etiam culinam et bubilia nec minus praesepia mundanda curare; valetudinaria quoque, vel si vacent ab imbecillis, identidem aperire et immunditiis liberare, ut, cum res exegerit, bene ordinata et salubria languentibus praebeantur; promissis quoque et cellariis aliquid appendentibus aut metientibus intervenire.*

There is an apposite passage of Nikostratos in Stobaeus Tit. LXXIV 62 (III p. 66 Mein.): εἰ γὰρ μηδὲν τι δευῆσαι αὐτὴν καὶ περὶ γυμνασίας ἔχειν ἀναπέιλας, ἐνταῦθα εὐροις ἂν καὶ οὐ πάσαι ἐπεθυμοῦμεν, τὸν κόσμον τῷ σώματι. Τοῦ μὲν γὰρ ὑγιαίνειν οὐδὲν ἔμοιγε δοκεῖ ἄλλο τι περίσθημα καὶ περιδράριον κρεῖττον. πόρρω δ' ἂν εἴη καὶ τοῦ δευθῆναι γυνὴν ὑγιαίνουσα καὶ ψιμνυθίον καὶ ὑπ' ὀφθαλμῶ ὑπογραφῆς καὶ ἄλλου χρώματος ζωγραφουῦντος καὶ ἀφανίζοντος τὰς ὤψεις. τὰ γε μὴν γυμνάσια ἄλλα μὲν ἂν ἐξω γένοιτο ἐν περιπάτοις, τὰ δὲ ἐνδον περὶ τὸν ἰσθὺν ἰοῦσα εὐροι ἂν τι ποιῆσαι δυνάμενον ἢ τιθέμενον, καὶ τοῦτο τὸ κάλλος τὸ ἀπὸ τῶν πόνων οὐδὲν ὁ τε ἡλεγεῖ τε καὶ ἐβαστάσεν οὔτε ἰδρῶς οὔτε δάκρυα.

65. σὺν τοῖς θεοῖς, *ope deorum*, 'with the help of the gods', vi 1, xi 120, Cyr. iii 1, 15. δεσποτικῶς, 'like a mistress'.

66. προσστᾶσαν (from *προσίστημι*) *adstantem*: προστᾶσαν

would be from *προσσημι*. 67. *ἐπιδιδάξαι*, *addere docendo*, 'to teach besides or after', i.e. something new. Sturz takes it to mean no more than the simple *διδάσκειν*.

χρόνον, sc. *ἐπίσταται*. *ἐπιμαθεῖν*, *addiscere*, 'to learn something new'.

68. *συτοποιόν*] for the omission of the article Breitenbach compares below l. 77 *ὅπότεν ἀνταγωνίζεται διακόνω*.

70. *εἰ κατὰ χώραν ἔχει ἣν δεῖ ἕκαστα*, 'whether each thing is in the place it should be'. When the relative ought to have before it the same preposition as its antecedent, this preposition is usually dropt, or rather absorbed by attraction. Madv. § 103 Rem. 4. Cf. Mem. II 1, 32 *τιμῶμαι παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει* for *παρ' οἷς*, Conviv. IV 1 *ἐν τῷ χρόνῳ*, ὃ ὑμῶν ἀκούω ἀπορούντων, Cyr. II 4, 11 *ὅ* for *εἰς ὅ*, Hier. I. 60 n., Anab. IV 5, 22.

§ 11. l. 72. *ἀγαθὸν γυμνάσιον*, 'an excellent exercise', or perhaps 'a good thing as an exercise'. Cf. de re equ. VII 18 *ὅταν ἱκανῶς ᾗδῃ δοκῇ τὸ γυμνάσιον τῷ ἵππῳ ἔχειν*, Athenaeus I c. 37 p. 20 f. *πολλάκις καταλαμβάνομενος ὀρχούμενος* (Σωκράτης) *εἶπε τοῖς γνωρίμοις πάντος εἶναι μέλους τὴν ὀρχήσιν γυμνάσιον*. In this sense the plural is generally found, as Cyr. VIII 8, 12, de re eq. IV 3, de rep. Lac. XII 6. 73. *δεῦσαι*, 'to moisten', 'mix a dry mass with liquid, so as to make it fit to knead (*μάζειν*)'. See above VIII 55.

74. *ἀναστῆσαι*, i. q. *ἐκτίναξαι*, *excutere*. Cf. Arist. Ach. I. 347. *συνθεῖναι*, 'to fold'. *γυμναζομένην—ἀν ἐσθλεῖν*, i. q. *ἐφην ὅτι*, *εἰ γυμνάζοιτο, ἂν ἐσθλοῖ*. See G. § 211, § 226. 75.

οὕτως serves to indicate more exactly the relation of the participle to the principal action, Madv. § 175. 76. *ει-χρωτέραν*] above l. 35.

§ 12. l. 76. *καὶ ὅψις δέ—δηπερὲν*, *corporis vero etiam species, dum modo munditia vestituque elegantiore uxor certet cum proma, allecat virum, praesertim cum laeto animo obsequitur, non autem necessitate coacta servit* (Breitenbach), 'the look of a wife, too, whenever in comparison with a servant she is more really fair and more becomingly dressed, is something attractive (to a husband), especially whenever the desire also of pleasing him is shown instead of serving him from

compulsion'; lit. 'there is also the doing of his pleasure with a good will, instead of doing only his compulsory service'. 77. ἀνταγωνίζεται (sc. ἡ γυνή), *certet*. 'Magna cum cautione', says Schneider, 'Ischomachus loquitur, dum uxoris animum a timore ζηλουπίας avertere conatur'. For καθαρωτέρα cf. above L 48, l. 53.

78. πρεπόντως τε] 'A single τε for καί, by which the second member is joined to the first as an addition, is poetical and very rarely occurs in prose. Thucydides uses τε to connect a new sentence which serves to corroborate, continue or enlarge upon, the preceding one (almost in the manner of καί—δέ). *Adv. Gr. Synt.* § 185 Rem. 1, *Jelf Gr. Gr.* § 754, 6. Cf. *Anab.* I 5, 14, I 9, 5, III 2, 16, VII 6, 3, VII 8, 11.

ἡμφισμένη, perf. pass. part. from ἀμφιέννυμι. κινή-
τικόν, 'inciting to love', cf. VIII 24. 79. χαρίζεσθαι,
sc. τῷ ἀνδρί. 80. προσῆ, *accedat*, 'is added', XIII 4 note.
Cf. *Mem.* I 2, 10 τῇ βίᾳ πρόσσεισιν ἔχθραι καὶ κινδυνοί. ἀντὶ
τοῦ—ὑπηρετεῖν] *G.* § 141 note 6, *Adv.* § 156. Cf. I 56 and see
Index I s. v. Infinitive.

§ 13. l. 81. σεμνῶς, 'with an affectation of dignity', 'like fine ladies, in a high and mighty fashion'; cf. *Mem.* I 2, 24 'Αλκιβιάδης διὰ κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, *Hell.* V 4, 4 γυναῖκας τὰς σεμνοτάτας καὶ καλλίστας τῶν ἐν Θήβαις. πρὸς τὰς κεκοσμημένας κρίνεσθαι παρέχουσιν ἑαυτάς, 'lend themselves to a comparison with, cause themselves to be estimated by the standard of, women that are decked out for show and appear under false colours'. *G.* § 265, *Adv. Gr. Synt.* § 148 b Rem. 1. The infinitive denoting the intent of an action rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive, as here and in *Plato Charmides* c. v p. 157 b: ὅπως μηδεὶς σε πείσει τὴν ἑαυτοῦ κεφαλὴν θεραπεύειν, ὅς ἂν μὴ τὴν ψυχὴν πρῶτον παρασχῇ τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι. We have several instances of the active inf. with παρέχειν in this sense, *Cyr.* I 2, 9 παρέχουσι δὲ καὶ τῇ ἡμέραν ἑαυτοὺς τοῖς ἔρχουσι χρῆσθαι, *de re eq.* VI 16 μὴ παρέχοντος ἵππου δύνασθαι ἀναβαίνειν, *Agos.* II 23 παρέχων μάχεσθαι *Θηβαίους* εἰ βούλωτο. πρὸς, *secundum*, 'by the standard of', cf. *Hier.* 17 l. 392. 83. εἰ ἴσθι, parenthetically, 'be sure'. See u.

to Hiero l. 581.

84. κατασκευασμένη, *bono et decoro vestitu ornata, non fucata* (Sturz). It might also mean 'behaving herself', as in Cyr. vii 5, 87 ἐπιθυμῶ ὁ Κύρος ἥδη κατασκευάσθαι...ὡς βασιλεῖ ἡγεῖτο πρῆκεν.

CHAPTER XI

'Having heard enough of the doings and character of his wife', continues Socrates, 'I wished also to hear something concerning Ischomachus' own doings, that having learnt all about the proceedings and occupations of a model gentleman, I might try to imitate them, as far as a poor man could (§ 1). Ischomachus consented to give me an account of his daily life, begging me to set him right if I thought anything amiss in it (§ 2); I was amused at the idea of a finished gentleman being set right on any point of conduct by myself, at whom men sneer as an idle talker and poverty-stricken, incapable dreamer, though to be sure that poverty is not always a bar to goodness, even in the eyes of an undiscerning public, I had learned not long before from a conversation with the groom of Nikias, which I repeated to Ischomachus (§ 3—§ 6).

He then gave me a general outline of his daily life; how his first care was to pay pious court to the gods and pray for their gracious blessing, without which it were vain to look for prosperity; how, so far as was possible consistently with the exact discharge of his religious duties, he made it the end and aim of his life to preserve bodily health and vigour; to earn the respect of his fellow-citizens and conciliate the goodwill of his friends; to avoid the perils of war without forfeiting his honour, and to increase his fortune, if he could, by honest means (§ 7—§ 8).

I was surprised to hear that he cared for wealth and the troubles that attend on it, but he acknowledged that the reason why he did care for it was that it gave him pleasure to be able to make magnificent offerings to the gods and to contribute to the necessities of his friends and to works of public utility (§ 9).

I admitted that these were doubtless laudable objects of ambition, and then asked for fuller details of his daily mode of life, and wished to know by what method he attained the ends which he represented that he proposed to himself (§ 10—§ 11).

He replied in general terms that there was a mutual connexion between them, since work, painstaking and exercise was necessary for the attainment of all (§ 12).

His answer being too vague to satisfy me, I enquired what particular kind of work, exercise and labour he meant, whereupon he gave me a charming and graphic description of his ordinary out-door occupation (§ 13—§ 18).

On my expressing my admiration of his combination of means and his successful prosecution of his ends, of which such practical proof was seen, he confessed that such course of conduct exposed him to much obloquy, so anticipating my question whether he ever troubled himself, if occasion arose, to justify his conduct. He replied that it was his constant employment to vindicate himself from any suspicion of injustice, and to prove his desire to do good as widely as possible, and generally to promote justice at home and abroad. For which purpose he added that he invariably kept up the habit of speaking and debating, accomplishments which he found of great service in the daily intercourse of life. Sometimes he confessed that he was in the wrong and had to be tried accordingly. 'By whom?', I asked. 'By my own wife', he humorously replied, 'to whom I can never make the worse appear the better reason' (§ 19—§ 25).

§ 1. 1. 1. ἐπεὶ οὖν, ibi tum, 'thereupon', x 11.

Servius on Virgil Georg. i 42 says: 'sane sciendum Xenophontem scripsisse unum librum Oeconomicum, cuius pars ultima agriculturam continet; de qua parte multa ad [suum] hoc opus Virgilius transtulit, sicut etiam de Georgicis Magonis Afri, Catonis, Varronis, Ciceronis quoque libro tertio Oeconomicorum, qui agriculturam continet. Nam primus praecepta habet, quemadmodum debeat materfamilias domi agere; secundus, quemadmodum foris paterfamilias'.

μὲν δὲ] See n. to i 94.

3. τὴν πρῶτην, sc. ὁδόν, 'for a commencement', 'to begin with'. G. § 160, 2, Madv.

§ 31 d. Cf. Mem. III 6, 10 οὐκοῦν καὶ περὶ πόλεμον συμβουλευεῖν τὴν γε πρώτην ἐπισχέσομεν, Lucian Piscator c. 39 p. 608 π προσέκνησα τὴν γε πρώτην. *ἔξια*—πάνυ κτλ., 'very creditable to both of you'. On the position of *πάνυ* see n. to Hier. I l. 7.

5. ἐφ' οἷς, 'on what grounds', xiv 18, 19.

διηγησάμενος ἡσθῆς] G. § 279, 1. 7. τελῶς, 'fully', below § 6 l. 29. διακούσας] Hier. I. 583. καταμαθών, ἦν δύναμαι, 'when, if I can do so, I have succeeded in learning'.

The verb καταμαθάνειν is of frequent occurrence in this dialogue. See Index II s. v.

8. χάριν εἰδῶ, 'may feel indebted', vii 202.

§ 2. 1. 9. καὶ πάνυ ἡδέως, 'right gladly', see on i 137. 10. ποιῶν διατελῶ] G. § 279, 1. 11. μεταρρυθμίσης (μετά, ρυθμός), lit. 'remodel', hence 'amend'.

§ 3. 1. 13. πῶς ἂν δικαίως μεταρρυθμισαίμιν, 'how should I have the right to correct?' The protasis is contained in δικαίως 'justly' (i.e. if I had justice), G. § 226, 2, G. M. T. § 52, 1 p. 111 who quotes Soph. Antig. 240 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τε.

14. ἀπειργασμένον καλὸν τε καὶ ἀγαθόν, *perfecte probum*. Cf. below xiv § 6, Cyr. viii 1, 35 ἡ θήρα ἀπὸ τῶν ἱππῶν ἐνεργοῦς μάλιστα ἀπεργάζεται, Symp. viii 35 οὕτω τελῶς τοὺς ἐρωμένους ἱθαυτοὺς ἀπεργάζονται, Plat. Rep. p. 566 α ἀπειργασμένος τύραννος, 'a finished tyrant', Phaedr. p. 272 α τέχνη ἀπειργασμένη. 15. καὶ ταῦτα ὦν, 'and that too, when I am a person who am thought to be' etc., Hier. I. 51.

16. ἀερομετρεῖν, 'to measure the air', hence 'to lose oneself in idle and vague speculations (μετέωρα) above the comprehension of man'. Cf. the words put into the mouth of Socrates by Aristophanes in the Clouds l. 225:—ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. It was one of the charges against Socrates, on which he was condemned to death, that he was τὰ μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς ἅπαντα ἀνεζητηκώς καὶ τὸν ἥττω λόγον κρείττω ποιῶν Plat. Apol. p. 18 v, and again ib. p. 19 v Σωκράτης ἀδικεῖ καὶ περιεργάζεται, ζητῶν τὰ τε ὑπὸ γῆς καὶ τὰ ἐπουράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν. τὸ...δοκοῦν εἶναι ἔγκλημα] 'An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposi-

tion. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject' (as here *πένης*) Madvig § 19 Rem. 3; cf. Hiero l. 689. *ἀνοητότατον*, *inertissimum*, not, as Weiske translates it, *gravissimum*.

§ 4. 1. 17. *καί—μέντοι*] iv 12, x 63. *ἦν ἂν ἐν πολλῇ ἀθυμίᾳ*, 'I should have been in great despair at this charge': *τῷ ἐπικλήματι* is in the dative as if the verb *σφόδρ' ἂν ἠθύμουν* had been used: cf. Anab. vi 2 l. 4 *σφόδρ' ἠθύμουν τοῖς γεγεννημένοις*, Madv. § 44 a l. 25.

τῷ ἐπικλήματι τούτῳ, quod mihi paupertatem obiciunt. Nam in contumeliam Socrates dicebatur *πένης*. Maximus Tyrius Diss. XXXIX extr. πῶς οὐκ αἰσχυρὸς καὶ ἄτιμος καὶ δυσγενὴς καὶ ἄδοξος καὶ πένης ὁ τοῦ λιθοξόου, ὁ σιμός, ὁ προγαστωρ, ὁ κωμωδοῦμενος, ὁ εἰς δεσμοπηγίον ἐμβαλόμενος καὶ ἀποθνήσκων ἐκεῖ, ἐνθα καὶ Τιμαγόρας ἀπέθανεν, WEISKE.

19. *εἰ μὴ—εἶδον*] II l. 106. *πρόην*, *nuper*, 'lately', 'the day before yesterday', probably for *πρωτὴν* (sub. ὥραν) acc. of *πρώιος*. 20. *τοῦ ἐπηλύτου*, i.e. *ἐπὶ ἡλυδος*, *advenae*, 'the foreigner'. Cobet *Prosopogr. Xenoph.* p. 87.

22. *καὶ δῆτα*, 'and, let me tell you'. Quod accedit per *καὶ δῆτα* particulas, non sine graviore adseveratione adiungitur, qua omni dubitationi, quae moveri posse videatur, iam ante occurratur, ut in Arist. *Acharnensibus* v. 141:

τούτον μετὰ Σιτάλκου ἐπινον τὸν χρόνον
καὶ δῆτα φιλαθήναιος ἦν ὑπερφυνῶς,

quod Latine dicas *atque adeo*, et in *Vespis* v. 11 sqq.

καμοὶ γὰρ ἀρτίως ἐπεστρατεύσατο
Μήδός τις ἐπὶ τὰ βλέφαρα νυστακτὴς ὕπνος,
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

Adde Thucydidis lib. VI c. 38 καὶ δῆτα, ὃ πολλὰκις ἐσκηψάμην, τί καὶ βούλεσθε, ὦ νῶτεροι; R. Klotz ad Devar. *de particulis* II 442.

ἡρόμην...εἰ...εἴη] 127, xv 9. G. § 282, 4.

§ 5. 1. 25. *τῷ ἐρωτήματι*] the causal dative after the notion of surprise contained in the expression *προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα*, 'staring at me as if I were not even in my right mind to ask such a question'. Cf. above l. 18. 26. *οὕτω δῆ*, *sic demum*, ix 33. *ἀνέκυψα*, prop. *emersi*, 'I came up out of the water', hence *animum recepi ex despera-*

tionē, 'recovered my spirits', 'breathed again'. Cf. Herod. v 91 ὅς ἐπεὶ τε δι' ἡμέας ἐλευθερωθεὶς ἀνέκνυψε. ἔστιν ἄρα θεμιτόν, 'it is possible, it appears'. Cf. vi 83 and Madv. § 257.

- 43 27. ἀγαθῷ γενέσθαι] on the conformity of the case of the predicate-noun to that of the definite grammatical subject see G. § 136 Note 3, Madv. § 158 b. Cf. Hiero l. 724. εἰ τὴν ψυχὴν—ἀγαθὴν ἔχοι] see n. on i 19. 28. ἀγαθὴν] predicate adjective, G. § 142, 3.

§ 6. 1. 23. ὡς θεμιτόν (sub. δν), i. q. νομίζων ὅτι θεμιτόν (i. e. δυνατόν) ἐστι. So Cyr. v 1, 13 ὡς οὐκ ἀνάγκαιον (sc. δν) τὸ κλέπτειν. G. § 277, 6 Note 2 (b). 29. ἀγαθῷ ἀνδρὶ γενέσθαι] above 1. 27. 30. ἵνα—μιμεῖσθαι] The order is ἵνα ἀρξάμενος ἀπὸ τῆς αὐριον ἡμέρας καὶ ἐγὼ πειρώμαι μιμεῖσθαι σε, ὅ τι αὖ δύναμαι καταμαθεῖν ἀκούων. Translate: 'in order that I may on my part from and after to-morrow endeavour to follow your example, in whatever I am able to learn from hearing you'. 32. καὶ γὰρ ἀγαθὴ—ὡς ἀρχεσθαι, 'for it (to-morrow) is an excellent day for entering upon a course of virtue', or perhaps, as Weiske understands it, *quaeque dies idonea est ad virtutis studium incipiendum*. For ὡς in the sense 'so that' = ὥστε, cf. above vi 57, Madv. § 166 b Rem. 2. 'Placet Schneideri opinio', says Breitenbach, 'per ironiam alludere Socratem ad superstitionem vulgarem, quae auspican-dis operibus dies quosdam peculiare dicabat'.

§ 7. 1. 34. μὲν—δ' ὅμως, 'although—yet nevertheless'. 35. ἀ—ἐπιτηδεύων, sc. ταῦτα ἀ, 'those pursuits, studies, in which I endeavour to pass my life'. 36. διαπερὰν τὸν βίον, *vitam traducere*.

§ 8. 1. 37. γὰρ which serves to introduce the subject will not be translated in English. Cf. iv 38, xii 56. κατα-μαθηκέναι δοκῶ] Madv. § 160. 38. ἀνευ τοῦ γινώσκειν] cf. i 56, x 80. 39. ὅπως ταῦτα περαινῆται, 'that this (sc. ἀ δεῖ ποιεῖν, their duty) should be fulfilled'. G. § 217 note 1. For the omission of the article before ἐπιμελεῖσθαι cf. ix 67. οὐ θεμιτόν, *illicitum, nefas*, 'impossible'. 40. φρονίμους οὖσι, 'if they are prudent'. 41. διδόασιν εὐδαιμονεῖν]

Madv. § 146. τοῖς δ' οὐ] οὐ is used before a vowel without the final *κ* when it stands at the end of a clause and when it is emphatic; cf. *Hell.* ii 2, 2, *Cyr.* ii 3, 8, v 5, 31, viii 1, 5, *Mem.* i 7, 7. 42. οὕτω δὴ] l. 26 n. ἀρχομαι θερα-

πέων, 'I begin by worshipping'. ἀρχεσθαι is used with the infinitive when the notion of the dependent verb is only in intention, not in act; with the participle, when the action is already begun. Cf. *Cyr.* viii 8, 2 ἀρξομαι διδάσκων ἐκ τῶν θείων, *Plat. Sympos.* p. 186 b ἀρξομαι δὲ ἀπὸ τῆς λατρικῆς λέγων.

43. ὥς ἂν θέμις ἦ μοι κτλ.] Weiske translates, *ut possim, votis et precibus factis, bene valere* and adds 'nempe non tam precibus quam opera hominis talia sunt acquirenda', similarly *Leunclavius conor ut mihi precanti fas sit et valetudinem bonam contingere et corporis robur*.

According to Goodwin *M. T.* § 44 Note 2 ἂν with the final particles ὥς, ὅπως and ὅθρα (but not ἵνα) adds nothing to the sense which can be conveyed in English. *Madvig Gr. Synt.* § 302 says that it refers to a condition implied either in the protasis or in the apodosis. Thus ὥς ἂν μάθῃς, ἀκουσὼν means *ut discas, audi: discas autem si audias*, *Soph. Phil.* 818 δάσωμεν...ἐκλον αὐτόν, ὥς ἂν εἰς ὕπνον πέσῃ = 'that he may fall asleep', as he will, if we leave him quiet.

46. πλούτου καλῶς αὔξομένου, 'an increase of wealth by honourable means'.

§ 9. l. 47. μέλει γὰρ δὴ σοι ὅπως πλουτήῃς, 'why, do you really care so much to grow rich?' 49. ἐχρῆς πράγ-

ματα ἐπιμελόμενος, *negotia tibi facessas dum ea curas*, 'may have the trouble of taking care of it'. Cf. xiii 37, *Cyr.* viii 2, 21 φυλάττοντες πράγματα ἔχουσι, *ib.* τὰ περιττὰ χρήματα πράγματα ἔχουσιν, where however πράγματα ἔχουσιν may bear a different meaning, see my n. to *Hiero* l. 526, *Cyr.* viii 3, 40 δεῖ πλεονα ἐπιμελούμενον πράγματα ἔχειν.

50. καὶ πάνυ γε, 'most certainly', see n. to i 47. τούτων, *sc.* χρημάτων.

51. ὧν ἐρωτᾷς, 'about which you ask'. 52. μεγαλείως, *magnifice* i.e. *splendido sacrificiorum apparatu*.

53. κατ' ἐμέ, 'as far as depends on me'. Cf. [*Demosth.*] *adv. Polycl.* § 59 ἵνα μηδὲν ὑμῶν κατ' ἐμέ ἐλλείπηται, *Eur. Iph. Aul.* 1441 σέσωσμαι κατ' ἐμέ δ' εὐκλείης ἔσει. μηδὲν χρήμασιν ἀκόσμητον εἶναι, *opum ornamento non carere*, 'should not be in any thing unfurnished with money'.

- § 10. 1. 56. καὶ—γὰρ] i 16, iii 23. δυνατοῦ ἰσχυρῶς, 'highly influential', 'very rich'. For the meaning of δυνατός cf. xvii 9, for ἰσχυρῶς iv 30 and for the gen. after εἰμί see Madv. § 54 a and cf. above i 10. πῶς γὰρ οὐ; 'how can it not be so?', i.e. 'of course', 'undoubtedly', an emphatic affirmative answer. 57. ὅτε, *quandoquidem*, 'seeing that'. Cf. Arist. Nub. 7 ἀπόλοιο—ὦ πόλεμε—ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας, Eq. 1121 νοὺς οὐκ ἐν ταῖς κόμαις ὑμῶν ὅτε μ' οὐ φρονεῖν νομίζετε. πολλοὶ μὲν—πολλοὶ δέ] i 88. 58. ἀνευ τοῦ ἄλλων δαΐσθαι, 'without requiring the assistance of, depending on others'. Cf. l. 38. 59. ἀγαπῶσιν ἢ δύνωνται, 'are satisfied if they be able'. Cf. vii 38, viii 104, Cyr. i 1, 4 ἀγαπή ἂν εἰ τοῦ ἑαυτοῦ ἔθνους ἀρχῶν διαγένοιτο, iv 3, 16, viii 2, 5 ἀγαπᾷ ἦν καὶ οὕτως ἱκανοὺς αὐτὸν τρέφειν ἐργάτας λαμβάνη. It is also used sometimes but more rarely with ὅτι and with a participle, and also with an accusative of the object, Thuc. vi 36, Anab. v 5, 13 ἤκομεν ἀγαπῶντες ὅτι διεσώσαμεθα, Plato Rep. 475 b ἀγαπᾶν τιμώμενος, Cyr. iii 3, 38 τοῦτο ἀγαπῶν, Dem. de cor. § 109 τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἡγάπησα. τὰ ἑαυτοῖς ἀρκούντα πορίζεσθαι, 'to provide themselves with what is sufficient for them', vi 40. 60. οἱ δὲ δὴ—πῶς τούτους] an anacoluthon, cf. on i 96. 61. περιποιεῖν, 'to make to remain over and above', 'have a surplus' of income over expenditure, ii 72. ὥστε, i.e. τοσοῦτο ὥστε, 'money enough to'. 62. ἐπικουφίζειν, *opibus suis sublevare*, 'to relieve'. It occurs in its literal sense in xvii 90. 63. βαθεῖς τε καὶ ἐρρωμένους ἄνδρας, 'men of substance and power', 'opulent and strong', ἐρρωμένους part. perf. pass. from ῥώννυμι. For this sense of βαθύς cf. Tyrtaeus xii 5 οὐδ' εἰ... πλουτοῖη Μίδεω καὶ Κινύρεω βάθειον (where, however, Bergk reads μάλιον=μᾶλλον), Soph. Aiac. 130 εἰ τις πλεόν ἢ χειρὶ βριθεῖς ἢ μακροῦ πλούτου βάθει (where again others read βάρει), Aelian var. hist. iii 18 ἐν εἰρήνῃ καὶ πλούτῳ βαθεῖ, Philostratus vit. Apoll. Tyan. i c. 4 p. 6 πλούτος ὑπὲρ τοὺς ἐκεῖ, τὸ δὲ ἔθνος βαθύ, Callimach. Cer. 114 ἀλλ' ὅτε τὸν βαθὺν οἶκον ἀνεξήρανον ὀδόντες i.e. *abundantem*.
- § 11. 1. 64. ἀλλὰ γὰρ, 'but be that as it may', 'but the truth is', *meets what has preceded not by a simple opposition but by*

going back to a reason for the opposite. The clause with γάρ must not be treated as a parenthesis, I 113. See Monro's *Homeric Gr.* p. 254, Riddell *Dig. Plat. id.* § 147 f. p. 174—5. Cf. I 113. 65. πολλοὶ δυνάμεθα, 'there are many of us who can pay that compliment to such men'. 66. ἀφ' ὧν περ ἤρξω σο. ταῦτα, 'that which you began with'. 67. πῶς θέμις εἶναι σοι κτλ., i.e. πῶς ἐπιμελῇ θέμις εἶναι σοι σώζεσθαι; *quomodo curas ut iure tuo sperare possis saluum te esse rediturum* (Mosche), 'how do you manage that it shall be possible for you to find an honourable escape even from war?' Cf. Plat. Gorg. c. 131 p. 505 D ἄλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν, where likewise θέμις is indeclinable. See Buttmann *Gr. Gr.* § 129, 12 obs. 7. The reading θέμις οἷσι εἶναι, proposed by H. Estienne and adopted by Schenkl, besides having no MS authority, spoils the sense of the passage. 69. τῆς χρηματίσεως—ἀκούειν, 'as to the money-making, it will be time enough to hear about that after all this'. The word more commonly used in this sense is χρηματισμός. Cf. XX § 22. Schenkl follows Estienne in reading τῆς χρηματίσεως πέρι; the genitive may perhaps be explained in the same way as in III 89.

§ 12. 1. 72. ἀκόλουθα—ἀλλήλων, 'dependent upon', 'connected with one another'. Cf. III 12. 73. ἐσθλῶν—τὰ ἱκανά] G. § 261, 2, *Madv. Gr. Synt.* § 150 b. 74. ἐκπονοῦντι, 'if he works it off'. Cf. Mem. I 2, 4 τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε; Cyr. I 2, 16 τὸ ὑγρὸν ἐκπονοῦντες ἀνήλiskon. It might also mean simply 'if he work hard', as in Cyr. VIII 8, 8. 76. ἀσκοῦντι τὰ τοῦ πολέμου, 'if he practise military exercises'. κάλλιον σῶζεσθαι, 'to ensure his safety with greater honour'. 77. μὴ καταμαλακισμένῳ, *si non remissus ignavusque fiat*, 'if he do not relax into idle habits'. A word peculiar to late Greek. 78. μᾶλλον, to be taken with αὔξεσθαι, not with εἰκός.

§ 13. 1. 79. μέχρι τούτου ἔπομαι, *huc usque mente assequor*, 'so far I follow, understand you'. 82. χρῆ, *uteris*, G. § 98 Note 2, § 188 Note 2. πρὸς τὴν εὐξίαν, 'with a view to keeping up your constitution'. 84. τοῦ περιουσίαν ποιεῖν,

'securing a surplus'. See n. to XIII 82. ὥς, i.q. ὥστε, to express the result, not purpose. Cf. l. 32, Hiero l. 718, Madv. § 166 Rem. 2. 85. ἐπισχύειν, 'to strengthen', 'to add to the resources of'. I do not understand why Sauppe in his *Lexilogus* should class this word among the *dubia et suspecta*. On the use of ἐπὶ to give a causative meaning to verbs see Rutherford, *The New Phrynichus* p. 216, who instances ἐπιλανθάνω, ἐπιψηφίζω. ἡδέως] above l. 9.

- 50 § 14. l. 88. εἶθισμαι, 'I have been in the habit of', perf. pass. of ἐθίζομαι (v 17), G. § 104. ἡνίκ' ἀν...καταλαμβάνοιμι...εἰ...τυγχάνοιμι] The order is ἡνίκα, εἰ τυγχάνοιμι δεόμενος ἰδεῖν τινα, καταλαμβάνοιμι ἂν ἐτι ἔνδον sc. ὄντα, 'at an hour when, if I happened to want to visit anyone, I should be sure to find him still at home'.

This sense of ἰδεῖν, *visere*, is uncommon. 'It does not seem to have any right to be called an Atticism, although Thucydides once uses it IV 125 τὸν Περδίκκαν ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προαπελθεῖν. So Xen. An. II 4, 15 ἡρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον, Philem. ap. Stob. Flor. 118, 10 τί ποτ' ἐστὶν ἄρα διότι βούλεται μ' ἰδεῖν; ἡ καθάπερ οἱ νοσοῦντες ἀλγοῦντες σφόδρα, τὸν ἱατρὸν ἂν ἴδωσιν, οὐκ ἀλγοῦσ' ἐτι'. W. G. Rutherford n. to Babrius XI 9 p. 17.

90. κἄν] I 49. κατὰ πόλιν] as we say 'in town' or 'in the town', so the Greeks use indifferently κατὰ πόλιν and κατὰ τὴν πόλιν. See Madv. § 8 d and cf. below l. 108. 91. περιπάτῳ τούτῳ χρώμαι, 'I make this (sc. τῷ πραγματεύεσθαι ταῦτα) serve as a walk': περιπάτῳ being a predicate noun is without the article, cf. VIII 10.

- § 15. l. 92. ἦν μὴδὲν ἀναγκαῖον ἦ, 'should I have no business of importance'; cf. Mem. IV 2, 40 οὐκ ἀπελείπετο ἐτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη, Cyr. II 3, 3 κατὰ τάξιν λέναι, εἰ μὴ τι ἀναγκαῖον ἀποκωλύοι. 93. ὁ παῖς, 'my servant'. Mem. III 13, 6 ἦττον τοῦ παιδὸς δύνασθαι πονεῖν, where he was before called ἀκόλουθος. προάγει, *educit*, 'leads' or 'leads in advance of me'. εἰς ἀγρόν, 'into the country', v 46, xx 81, above l. 90. 94. ἄμεινον κτλ., 'with more benefit than if I were to pace up and down in the arcade'. Such covered colonnades (κατάστεγοι δρόμοι) were on the sunny

side of the gymnasium, where athletes exercised in winter, and which served as a walking-place. Cf. Plat. Phaedr. p. 227 A *ἐν καὶ ἐμὴ πευθόμενος Ἀκουμένῳ κατὰ τὰς ὁδοὺς ποιῶμαι τοὺς περικάρους φησὶ γὰρ ἀκουστέροις τῶν ἐν τοῖς δρόμοις εἶναι*, Cels. de Medicina 1 2 *ambulatio melior est sub dio quam in porticu*. The name probably arose from the floor being polished (ξύω). See Becker's *Charikles* Excursus to Scene v. p. 308—9 Engl. Tr. ed. 5, 1880. 95. εἰ—*παρπατοῦσιν* the *apodosis* is implied in the context. See G. M. T. § 95 note 2.

§ 16. 1. 95. *ἔπειδὴν ὤθω*, 'after I have arrived'. 'When the aor. subj. depends on *ἔπειδὴν* 'after that', is referred by the meaning of the particle to a moment of time that precedes the action of the leading verb. In such cases it is to be translated by our Future Perfect when the leading verb is Future; and by our Perfect, when the leading verb denotes a general truth and is translated by the Present'. G. M. T. § 20 note 1. 96. *ἤν τέ μοι φυτεύοντες τυγχάνουσιν ἤν τε κτλ.*, 'whether I happen to find them planting trees or working on fallow land or sowing or gathering in the produce, I observe how each of these operations is being carried on and change the method, if I have any improvement to suggest' (lit. if I have anything better than the existing one). On *μοι* the *dativus ethicus* implying that the person has some peculiar interest in the action, see XVIII 44, G. § 184, 3 n. 6. 97. *νεοποιῶντες* (*νεός*, *novale*, 'new land'), *vernactum facientes*, *agrum novantes* (Sturz), 'taking the green crop off a field so as to prepare it for sowing corn'. 'Les Grecs laissaient reposer la terre une année sur deux, ne la travaillant cette année-là que pour détruire les mauvaises herbes: c'est ce qui s'appelait *νεῖον ποιεῖν*'. CH. GRAUX. Cobet reads *νεῖον ποιῶντες*. 98. *προσκομίζοντες*, 'bringing home', 'harvesting'. Cobet says 'sententia loci et rei natura et dicendi usus *συγκομίζοντες* requirunt'. 99. *μεταρρυθμίζω* cf. above l. 11, l. 14.

§ 17. 1. 100. *ὡς τὰ πολλά*, *plerumque*. Cf. the similar phrases *ὡς τὸ πολὺ*, *ὡς ἐπὶ τὸ πολὺ*, *ὡς ἐπὶ πλείστον*, *ὡς ἐπὶ τὸ πλῆθος*. 101. *ἱππασάμην*, *equitare soleo*; on the use of the aorist to denote a customary action, cf. x l. 55. *ἔκπα-*

σ[αν] G. § 159. 102. ὥς ἂν δύνωμαι ὁμοιοτάτην, 'as nearly resembling as I can', lit., in whatsoever manner I may be able. The relative clause serves as an adverb, the demonstrative antecedent (τῶς) being omitted, so that ὥς = 'in the manner in which'. See Monro's *Homeric Grammar* § 267, and comp. III 100. ταῖς ἐν τῷ πολέμῳ, 'military'. Cf. below I. 116, Cyt. VIII 8, 27 ἀναδρότερος τὰ εἰς τὸν πόλεμον, Mem. III 1, 6 παρασκευαστικὸν τῶν εἰς τὸν πόλεμον, Cyt. I 2, 10 μελέτη τῶν πρὸς τὸν πόλεμον, V 1, 30 τὰ πρὸς τὸν πόλεμον ἐκποιεῖν, Mem. III 12, 5 ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον.

Cf. de re equestri III 7, 8: ἐπεὶ δὲ πολεμιστήριον ἵππον ὑπεθέμεθα ἀνίστασθαι, ληπτέον πείραν ἀπάντων ὧσων περ καὶ ὁ πόλεμος πείραν λαμβάνει. ἐστὶ δὲ ταῦτα, τάφρους διαπηδᾶν, τεχνία ὑπερβαίνειν, ἐπ' ὄχθους ἀνορούειν, ἐπ' ὄχθων καθάλλισσθαι καὶ πρὸς ἀνantes δὲ καὶ κατὰ πρηνούς καὶ πλάγια ἐλαύνοντα πείραν λαμβάνειν, i.e. 'when we undertake to purchase a charger, we must try him in all the manoeuvres in which war tries him: these are, jumping across ditches, leaping over walls, springing on to mounds and again down from them; again we must try him in riding up and down steep places and along them'; ib. c. VIII where Xen. gives general rules to the rider for training and exercising his horses: Hipparch. I 18 ὅπως γὰρ μὴ ἐν παντοδαποῖς χωρίοις ἐποχοὶ οἱ ἱππεῖς δυνήσονται εἶναι, τὸ μὲν πυκνὰ ἐξάγειν μὴ πόλεμον ὄντος ἴσως ὀχληρόν· συγκαλέσαντα δὲ χρὴ τοὺς ἱππέας συμβουλευσάσιν αὐτοῖς μελετᾶν, καὶ ὅταν εἰς χώραν ἐλαύνωσι καὶ ὅταν ἄλλοσέ ποί, ἐκβιβάζοντας τῶν ὁδῶν καὶ ταχὺ ἐλαύνοντας ἐν τόποις παντοδαποῖς· τοῦτο γὰρ ὠφέλει μὲν παρακλησίῳ τῷ ἐξάγειν, ὄχλον δ' οὐχ ὁμοιον παρέχει, i.e. 'moreover to lead out the cavalry frequently, with a view to the riders being able to keep their seat on every sort of ground, may perhaps be inconvenient: but the riders must be called together and advised to exercise themselves, whether they ride into the country or anywhere else, quitting the beaten roads and galloping their horses over ground of all sorts, for this is of the same use as leading them out and does not cause so much trouble'.

103. πλαγίου, *obliqui*, 'alongside a hill'. 104. ὄχετοῦ, 'canal'. Dindorf reads ὄχθον 'a bank' or 'hill', proposed by Courier (Hipparch. VI 5 p. 68). 105. ὥς μὲντοι δυνατόν κτλ., 'as far as is possible, however, I take care not to lame my horse while he is doing so'. Hirschig, followed by Schenk, reads ποιῶν 'while I am doing so'.

ἐπιμελομαι μὴ ἀποχωλεῖσθαι] The construction of ἐπιμελεῖσθαι or ἐπιμέλεισθαι with the simple infinitive or with the accusative

tive and infinitive (as in Thucyd. vi 54, 6 αἰετινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, Mem. iv 7, 1 αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπιμελεῖτο) is very uncommon. The particular infinitive is generally used in the genitive, as above l. 84, Mem. i 2, § 5 παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι, ib. iii 7, 7 τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι, or very rarely in the accusative, as in de rep. Lac. v 7 ἀναγκάζονται τὸ ὑπὸ οἶνον μὴ σφάλλεσθαι ἐπιμελεῖσθαι (where, however, the τό may perhaps depend on ἀναγκάζονται).

§ 18. l. 106. ἐπειδὴν ταῦτα γένηται, 'after this is over'. See n. on l. 95. 107. ἐξάλλας (ἐξάλλινδω), 'after allowing him to have a roll'. Cf. Arist. Nub. 32 ἀπαγε τὸν ἵππον ἐξάλλας ὁκαδε i.e., as the scholiast explains, ἐκκυλισθῆναι ποιήσας, Xen. de re eq. v 3 εἰδέναι δὲ χρὴ τὸν ἵπποκόμον καὶ τὸν κημὸν περιτιθέναι τῷ ἵππῳ καὶ ὅταν ἐπὶ ψῆξιν καὶ ὅταν ἐπὶ κάλλιστραν ἐξάγῃ, i.e. 'the groom should also know how to put the muzzle on his horse, whenever he takes him out whether to be rubbed down or for a roll'. 108. ἤν τι δεώμεθα, 'if we have any need' (of something). Cf. Cyr. vi 2, 36 ἤν τι δέωμαι, viii 2, 18 λόγισαι πόσα ἐστὶν χρήματα, ἤν τι δέωμαι χρῆσθαι. See Index II s. v. δεῖσθαι. 109. τὸ μὲν βάδην πορεύμενος or some equivalent participle is to be understood from the following ἀποδραμὼν, 'sometimes at a walking pace, sometimes running'. Cf. de re equestri x 14 οὐδεὶς βάδην πορεύεται ἀλλὰ θεῖ, Anab. iv 6, 25 οἱ μὲν δρόμῳ ἔθεον, Χειρίσοφος δὲ βάδην ταχὺ ἐφέλιπετο, vi 5, 25 ἐπεσθαι βάδην καὶ μὴ δρόμῳ διώκειν. Cf. viii 29, xvi 32. 110. ἀπεστλεγγισάμην, sudorem pulveremque soleo detergere strigili, 'I am wont to scrape myself clean'. Cf. Arist. Eq. 580 ἀπεστλεγγισμένοι. The στλεγγίς, called also ξόστρα, Lat. strigilis, was an instrument used by the ancients after the bath or gymnastic exercises to scrape and clean the skin. The mode of using the instrument is shown by the beautiful statue of the Ἀποξυόμενος in the Museo Chiaramonti. See Becker's *Charikles*, p. 150. ἀριστῶ, 'I take my morning meal'. 111. ὅσα—διημερεύειν κτλ., i. q. τοσαῦτα ὥστε—διημερεύειν κτλ., 'just enough to get through the day without either an empty or overlaid stomach'. On ὅσα = tantum quantum, 'so much and no more than', see G. M. T. § 93 note 1, Anab. iv 1, 5 ἐλείπετο τῆς νυκτὸς ὅσον σκοταλοὺς διελθῆναι

τὸ πεδίον, VII 3, 22 τὰ κρέα (διέκλα καὶ διερρίπτει) ὅσον μόνον γεύσασθαι ἐαντὶ καταλιπών, de rep. Laced. XII 4 οὔτε ἀλλήλων οὔτε τῶν ὅπλων πλέον ἢ ὅσον μὴ λυπεῖν ἀλλήλους ἀπέρχονται, de rep. Athen. II 15 (δοκεῖ) ἐκείνους (τοὺς συμμάχους) ἔχειν ὅσον ζῆν καὶ ἐργάζεσθαι, in all which passages there is a similar ellipsis of the antecedent. Cf. Horace Sat. I 6, 127 *pransus non avide, quantum interpellat inani ventre diem durare*.

- § 19. 1. 112. ἀρσκευόντως μοι] G. § 185. 114. συνεσκευασμένως, *simul, confertim, collectim*, 'combined', 'at once', from συσκευάζεσθαι, *vasa colligere*, 'to pack up'. See crit. n. and n. to II 2. 115. παρασκευάσμασι, *apparatu*, 'arrangements'. 116. τοῖς ἐς τὸν πόλεμον ἀσκήμασι, 51 'military exercises'. See n. to I. 102. ταῖς τοῦ πλούτου ἐπιμελείαις, *curatione opum*, 'cares for the improvement of your fortune'. Vide Index II s. v. ἐπιμέλεια. 117. ἀγαστά, *admirabilia, laude digna*, 'deserving admiration'.

Anab. I. 9, 24 τὸ μὲν τὰ μεγάλα νικᾷν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων..., ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστά εἶναι, Hell. II 3, 56 ἐκεῖνο κρίνω τοῦ ἀνδρὸς ἀγαστόν, Cyt. VIII 8, 24 ὁ τιμαῖς αὐξήσας τοὺς ἡνιόχους καὶ ἀγαστοὺς ποιήσας τοὺς εἰς τὰ δπλα ἔμβολουστας (ex corr. Dindorf pro v. ἀγαθούς), de re equestri XI 9 ἔστιν ὁ μετεωρίζων ἑαυτὸν ἵππος σφόδρα ἢ καλὸν ἢ θαυμαστὸν ἢ ἀγαστόν ὡς πάντων τῶν ὁρώτων τὰ ὄμματα κατέχει.

- § 20. 1. 120. ὡς ἐπὶ τὸ πολὺ] III 86, 113. σὺν τοῖς θεοῖς] VI 1, x 65. 121. ἐν τοῖς ἵππικωτάτοις, 'among the, one of the, best riders'.

Cyt. III 1, 16 ἰσχυρῇ ἢ ἀνδρείῃ ἢ ἵππικῳ, VI 2, 4 ἐπιμελεῖτο ὅπως αὐτοὶ ἕκαστοι φανούνηται καὶ εὐσπλότατοι καὶ ἵππικώτατοι, VII 5, 63 οὐδ' ἦττόν τι ἵππικοί (γίγνονται οἱ εὐνοῦχοι), Sympos. II 10 ὁρῶ τοὺς ἵππικούς βουλομένους γίγνεσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμένους, Hipparch. I 6 ὅπως τᾶλλα θυμίζονται ποιεῖν αὐτοὶ τοὺς ἵππικούς, 12 ὡς ἂν ταχὺ ἵππικοί γίγνυνται, v 1 κακείνῳ γε μὴν εἰδέναι ἵππικῷ ἀνδρός.

- § 21. 1. 123. ταῦτα ποιῶν, *haec cum agam*, 'while' or 'though my manner of life is such'. 125. ἐπεὶ ὥς] Madv. § 159 Rem. 3.

- § 22. 1. 126. ἀλλὰ καὶ ἕμῃλλον δέ, *sane quidem, sed id etiam ex te quaesiturus eram* (Breitenbach). 127. εἴ τινα καὶ

τούτου ἐπιμέλειαν ποιῇ, ὅπως δύνῃ, 'whether you make a study of this also, viz. that you may be able', 'take pains to be able also'. For the construction cf. vii 35. 128. λόγον δίδοναι καὶ λαμβάνειν, 'to give an account of your actions and to require an account from others of theirs'. ἦν τινί ποτε δεῖν, sc. λόγον δίδοναι, 'if it ever be necessary to give an account to any one'. To make the sentence complete, we must add καὶ ἀπὸ τίνος, sc. λαμβάνειν. 130. οὐ γὰρ δοκῶ κτλ., 'why, is this not the very subject that you see me persistently practising, viz. to vindicate myself against any charge of injustice?' 131. διατελεῖν μελετῶν] above l. 9. μελετᾶν, *meditari*, *commentari*, 'to practise', 'con over'. ἀπολογεῖσθαι] *epexegetic* of αὐτὰ ταῦτα. 134. ἀδικούντας—καταμανθάνων] cf. ii 17, vi 83. 135. τινάς, sc. ἀδικούντας. Ischomachus is directing his reply to the second part of Socrates' question ὅπως δύνῃ λόγον λαμβάνειν.

§ 23. l. 136. ἀλλ' εἰ καὶ ἐρμηνεύειν—μελετᾷς, 'well, explain to me one thing more—whether you practise also putting such sentiments into words'. Cf. Cyr. iv 1, 23 νῦν δὴ σὸ δηλώσεις, εἰ ἀληθῆ ἔλεγες. 138. μὲν οὖν, *inimpro* *vero*. οὐδὲν παύομαι, 'I never leave off at all'; a stronger form of negation than οὐ παύομαι, i 77, ii 12, Mem. iv 4, 10 & δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος, Cyr. i 6, 16 λέγοντες οὐδὲν παύονται οἱ ἄνθρωποι. 140. ἐλέγχειν, *errotis convincere*, 'to prove him in the wrong', unless it means *interrogando verum elicere*, 'to cross-examine'. 141. πρὸς τοὺς φίλους, 'before my friends'. Cf. vii 53, Mem. i 2, 31 διαβάλλων πρὸς τοὺς πολλούς. 142. διαλλάττω, 'I try to reconcile'. 143. συμφέροι αὐτοῖς φίλους εἶναι] Examples of this kind with the predicate-noun to εἶναι in the accusative, instead of the case of the subject, which is here the dative, are rare. See *Madv.* § 158, 6.

§ 24. l. 144. ἐπιτιμώμεν τινι] a remarkable asyndeton, cf. xx 38. Others think that there are some words lost here. στρατηγῷ συμπαρόντες, 'when in presence of a general'. 146. αἰτίαν ἔχει=αἰτιᾶται, 'is the subject of a charge'.

- 52 See above rv 18 with note. 147. βουλευόμενοι, 'when we have deliberations together'.

§ 25. l. 150. ἤδη δὲ καὶ διειλημμένως κτλ., *iam vero etiam distincte saepius iudicium de me est factum, quae poena aut multa sufferenda esset*, 'and many a time ere now have I been put on my trial individually on charges involving punishment or fine'. The usual formula in assessing damages or determining punishment, after judgment had been pronounced, is applied in joke also in Symp. v 8 διαφερόντων τὰς ψήφους ἵνα ὡς τάχιστα εἰδῶ ὅ τι με χρὴ παθεῖν ἢ ἀποτίσαι. διειλημμένως (διαλαμβάνω), 'distinctly', not as Weiske takes it *duplici illa formula*, viz. ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι. 152. τοῦ, i. q. τίνος; G. 84, 1. ἐμὲ—τοῦτο ἴδανθαι, *hoc me fugiebat*, 'this was unknown to me'. Cf. i 137. 155. πῶς...δγωνίζῃ, *quo modo causam agis?* 'how do you fight against the charge', 'plead your cause?' cf. Plato Euthyphr. p. 3 E ἀλλ' ἴσως οὐδὲν ἔσται πρᾶγμα, ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιεῖ τὴν δίκην, οἶμαι δὲ καὶ ἐμὲ τὴν ἐμήν. It is generally applied to speaking in a public assembly, as in Mem. iii 7, 4. 156. ἐπιαικῶς, *satis bene*, 'fairly', 'tolerably'. 157. τὸν ἥττω λόγον κτλ., 'I cannot make the weaker argument stronger', 'the worse appear the better reason', as Socrates was often accused of doing. Cf. above l. 16, Arist. Nub. 114 ff., Plato Apolog. p. 23 D τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς καὶ θεοῦ μὴ νομίζεν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν, Aul. Gell. Noct. Att. v 3.

CHAPTER XII

Socrates expresses his fear lest he should be detaining Ischomachus from his business; Ischomachus replies that he trusted his land-stewards to look after his affairs in his absence, and this gives occasion to Socrates to put some questions about land-stewards in general, how Ischomachus procured them. Ischomachus replies that he considers it better for the landlord to train them for himself than purchase them in the market, and

then proceeds to give an account of the qualities necessary to the formation of a good bailiff, viz. goodwill, carefulness, temperance in all things and continence. The master should encourage good conduct by rewards and punish offenders with more or less severity according to their demerits. Above all the master's personal supervision and good example are essential, if he wishes to have careful bailiffs. Anecdote concerning the King of Persia's horse and 'the master's eye' in illustration of this.

§ 1. 1. 1. μή σε κατακλύω, 'let me not detain you', G. § 253. βουλόμενον] G. § 277, 4. 3. μὰ Δία, i. e. οὐ με κατακλύεις. The particle μὰ is in itself neither affirmative nor negative, but made so either by some word *ναί*, *οὐ* added or implied (as here) from the context. See Kühner on Comm. i 4, 9. 4. πρὶν ἢ ἀγορὰ λυθῇ, 'until the market is quite over'. The time for resorting to the market was the forenoon, which is therefore called *πλήθουσα ἀγορά*, *περὶ πλήθουσιν ἀγορὰν*, *πληθώρα ἀγορᾶς*. The end of the market was called *ἀγορᾶς διάλυσις*. Becker's *Charikles* p. 278. Schenkl after Dindorf reads *πρὶν ἂν*, but conf. Stallbaum on Plat. Phaed. p. 62 c, G. M. T. § 67, 1, Ridd. Dig. § 63 β p. 141.

§ 2. 1. 5. ἰσχυρῶς] cf. iv 80, xi 56. 6. τὸ—κεκλήσθαι κετλ.] in apposition to *τὴν ἐπωνυμίαν*, Madv. § 157. Cobet thinks the words are *scioli cuiusdam additamentum*. Cf. de rep. Lac. ix 4 *ἐπὶ κλησιν ἔχει κακὸς εἶναι*, Plat. Phaed. p. 102 c *ἐπωνυμίαν ἔχει συμκρὸς τε καὶ μέγας εἶναι*. 7. πολλῶν ὄντων ἐπιμελείας δεομένων, 'though there are many things, no doubt, requiring attention'. Cobet would read *ὄντων τῶν δεομένων*, but this is not necessary. Cf. viii 66, and for the combination with *ὄντων* Hell. i 2, 2 *δισπαρμένους ὄντας*, ii 1, 28 *δισκεδασμένων ὄντων*. 8. σύνθεου τοῖς ξένοις] see viii 8. 9. ἵνα μὴ ψεύσῃ, 'that you may not break your engagement'. 10. ἀλλὰ τοι, *at hercle, atqui*, below l. 29, vii 88. οὐδ' ἐκῶνα—ἀμελεῖται, *ne illa quidem—negleguntur*, 'those many things you speak of are not neglected either'. 11. ἐπιτρόπους, 'bailiffs', 'land-stewards', who were themselves of the servile order, hence *ὠνεῖσθαι* l. 15. See Becker's *Charikles* p. 363.

§ 3. 1. 13. πότερα—ή;] vi 32. 14. ἐπιτροπευτικός, 'qualified for, with the making of, an ἐπίτροπος'. 16. εὐ οἷδ' ὅτι.] parenthetical like εὐ ἴσθι x 83.

53 § 4. 1. 20. ἀρκέσων—ἐπιμαλόμενος, i. q. ἀρκούντως ἐπι-
μελήσεσθαι. See n. to Hiero l. 591 and Eur. Hel. 1274 οὐκοῦν σὺ
χωρὶς τῆσδε δρῶν ἀρκεῖς τάδε. 21. τί καὶ δεῖ; 'what need at all is
there?' On καὶ expletive, preceding and indicating the emphatic
word in relative, interrogative and conditional sentences, see
the remarks of Ridd. p. 168 f, and add the following passages
from Xen., Hell. i 7, 26 τί δὲ καὶ δεδιότες σφόδρα οὕτως ἐπέγεσθε;
de re dit. iv 21 πῶς καὶ φωράσειεν ἂν τις; Hell. ii 3, 47 τί ποτε καὶ
καλέσαι χρή; 23. καὶ ἄλλον δυναίμην, i. q. καὶ ἄλλον
ἂν δυναίμην, xviii 64. In i 49, xi 90 it stands for καὶ ἐάν.
Columella xi 1, 5: itaque in Oeconomico Xenophontis, quem
M. Cicero Latino sermoni tradidit, vir egregius ille, Ischomachus
Atheniensis, rogatus a Socrate, utrumne, si res familiaris desi-
derasset, mercari villicum, tamquam fabrum, an a se instituire
consueverit: 'Ego vero' inquit 'ipse instituo, etenim qui me
absente in meum locum substituitur et vicarius meae diligentiae
succedit, is ea, quae ego, scire debet'.

§ 5. 1. 25. πρῶτον, 'as the first thing'. 26. εἰ μέλλει,
'if he is to', 'wishes to'. See xiii 4, Hier. 647 and cf. Index II
s. v., de re eq. ii 2 ταῦτα ὑποδείγματα ἔσται τῷ πωλοδάρμῳ ὧν δεῖ
ἐπιμεληθῆναι, εἰ μέλλει τὸν μισθὸν ἀπολήψεσθαι. 27. ἄνευ
γὰρ εὐνοίας κτλ.] Columella xi 1, 7: nec solum an perdidicerit
(villicus) disciplinam ruris, sed an etiam domino fidem ac bene-
volentiam exhibeat, sine quibus nihil prodest villici summa
scientia. τί ὄφελος—γίγνεται; 'what is the good of a
steward's having ever so much knowledge?' Cf. above ix 79,
below xiii 8, xv 76, Cyr. i 6, 18 γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, iii
1, 16 δοκεῖ μοι ἄνευ σωφροσύνης οὐδ' ἄλλης ἀρετῆς οὐδὲν ὄφελος
εἶναι, Anab. i 3, 11 ἄνευ τούτων (τῶν ἐπιτηδίων) οὔτε στρατηγού
οὔτε ἰδιώτου ὄφελος οὐδέν, Mem. ii 1, 3 τῶν ἄλλων οὐδὲν
ὄφελος ἄνευ τῶν τοιούτων μαθημάτων, iii 3, 8 ἄνευ τούτου οὔτε
ἱππῶν οὔτε ἱππέων ἀγαθῶν οὐδὲν ὄφελος, Hipparch. i 7 ἄνευ
τούτου οὐθ' ἱππῶν ἀγαθῶν οὔτε ἱππέων ἐπὶ χῶν οὔτε ὀπλων ὄφελος
οὐδέν. See Stallbaum on Plato Apol. c. xvi p. 28 v. 28.

ὅποιας τινὸς οὖν, 'of any kind whatever', an indefinite relative emphasized by οὖν, which exactly answers to the enclitic *cumque* of Latin pronouns, denoting the completeness of the relation, Clyde § 30 c. Cf. ὅστισιν, ὅποσιν, and the adverbs ὅπως, ὅπωςτιν. The form δὴποτε imparts still greater force to this signification. 29. τὸ εὖνοεῖν ἑμοί] See note to XIII 20. Cobet *oratio de arte interpretandi* p. 94 asserts that εὖνοεῖν and κακονοεῖν were not used in Attic Greek, but only εὖνους, κακόνους εἶναι.

§ 6. 1. 32. καὶ πῶς;] 1 130. 34. εὐεργετῶν] G. § 277, 2. For the sentiment cf. ix § 12. δταν—διδῶσιν] G. § 207, 2, § 231 note. 35. ἀφθονίαν, 'abundance' (II 54), esp. of the fruits of the earth, Hier. l. 440.

§ 7. 1. 37. ἀγαθόν—πράττειν] See Ind. II s. v. πράττειν. 39. τοῦτο γὰρ κτλ., 'yes, for I perceive that this is the best instrument for securing goodwill'.

§ 8. 1. 41. ἦν δὲ δὴ, 'well and suppose', 1 27. 43. ἑαυτοῖς εὖνοι πάντες ὄντες,—πολλοὶ αὐτῶν, 'although all are well affected to themselves, yet there are many of them who etc.'; an instance of partitive apposition, concerning which see n. to 1 125, III 36, VII 28, XIV 30, XVII 14, or it may be explained as a nominative absolute, like IV 5, 37 καὶ γὰρ ἡμῶν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἐστὶν ἀσύντακτα. See Madv. § 182. πάντες ὥς εἰπεῖν ἄνθρωποι, 'all, so to say', 'almost all', III 29 n., Madv. § 151. 45. ἐπιμελεῖσθαι, ὅπως ἔσται] G. § 217. ταῦτα] to be taken with τὰ ἀγαθὰ.

46. σφίσιν, *sibi*, only used in good Attic prose in reflexive signification, chiefly where there is no emphasis and when it would be the enclitic *me* in the first person, Hell. v 4, 11 and in about eight other passages of Xen.; combined with αὐτοῖς not so often. Observe that in l. 45 where αὐτοῖς is used, σφίσιν or αὐτοῖς might also have been used. The choice between the three pronouns was regulated by distinctness, emphasis and euphony. See Buttmann Gr. Gr. x § 127, 3.

54 § 9. 1. 47. τοιοῦτους—ἐπιτρόπους—καθιστάναί, 'to appoint such men stewards', IV 62.

§ 10. 1. 51. τὸ ἐπιμελῆ ποιῆσαι, sc. τινά. Heindorf, followed by Cobet and Hirschig, would read τὸ ἐπιμελῆ εἶναι, as

else omit the words altogether. 53. οὐδὲ γὰρ ἐστιν... ἐφεξῆς γε οὕτως οἶόν τε κτλ., 'no more it is; it is not possible to teach all without exception'. ἐφεξῆς, lit. 'in order', 'one after the other'. Cf. Hell. iv 6, 4 ὡς δηώσει πᾶσαν τὴν γῆν αὐτῶν ἐφεξῆς, Demosth. de reb. Chers. § 56 p. 103, 15 τὴν Ἑλλάδα πᾶσαν ἐφεξῆς οὕτως ἐκπύζων, Prooem. p. 1447, 5 μὴ τοῖς αἰτίοις ἀλλὰ πᾶσιν ἐφεξῆς ὀργίζεσθαι. 54. οἶόν τε, sc. ἐστὶ. Cf. iv 4.

§ 11. 1. 55. πάντως, 'by all means', iii 93, xvi 43, Cyr. viii 8, 27 πάντως τοῖσιν δείξον μοι. 56. διασήμενον, 'signify', Anab. ii 1, 23 ὅ τι δὲ ποιήσοι οὐ διεσήμηνε. 57. οἶνον ἀκρατεῖς, 'intemperate in the use of wine'. Cf. Mem. i 2, 2 ἀφροδισίων ἀκρατεῖς, Cyr. v 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. 58. ἐπιμελεῖσθαι ποιῆσαι] ix 72, Cyr. iii 3, 12 ἐκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἡδὴ ποιεῖν τι, xv 5, 48 μάλα ἀσχύνεσθαι ἡμᾶς ἐποιήσατε. Cicero apud Columell. xi 1 § 13: *somni et vini sit abstinentissimus, quae utraque sunt inimicissima diligentiae: nam et ebrioso cura officii pariter cum memoria subtrahitur, et somniculosum plurima effugit: quid enim possit aut ipse agere aut cuiquam dormiens imperare?* 59. ἔμποιε, sc. τοῖς μεθύουσι. Cf. ix 74, xv 1, 2, xxi 46. τῶν πράττειν δεομένων, 'that need doing'. The active infinitive for passive, which Dindorf would substitute here, comparing Cyr. ii 3, 3 οὐδὲν αὐτοῖς ἀργεῖται τῶν πράττεσθαι δεομένων, de rep. Lac. xiii 7 τῶν δεομένων γίγνεσθαι οὐδὲν ἀπορεῖται. But see Hell. vi 1, 16 οὐδὲ διὰ ταῦτα ἀσχολίαν ἔχει τὸ μὴ πράττειν τὸ δεόμενον sc. πράττειν, Cynegēt. ii 9 ὡς ἡ τῆς ὕλης τέμνοντα φράττειν τὰ δεόμενα sc. φράττειν.

§ 12. 1. 61. τούτου, sc. τοῦ οἶνου. 63. καὶ οἱ γε] i 16, iii 23, iv 128. τοῦ ὕπνου, sc. ἀκρατεῖς ὄντες. 64. αὐτός] referring to οἱ γε τοῦ ὕπνου. On such transitions from the plural to the singular and *vice versa* see n. to Hier. l. 508, and cf. ix 70, xxi 48. 65. ἄλλους παρέχεσθαι, sc. ποιούντας τὰ δεόντα, 'to make others attentive to their duties'. Cf. below xiv 2 πειθομένους παρέχεσθαι,

Cyr. i 6, 20, iv 68 συνοικουμένην τὴν χώραν παρεχομένους, 88, v 39, vi 43, 50, xv 70, xxi 23, 56.

§ 13. 1. 66. δδύναται—διδασθῆναι, 'incapable of being taught', for δδύνατον ἔσται αὐτοὺς διδασθῆναι, the personal for the impersonal construction, as below l. 80. Madv. 7 b Rem. 3.

67. ἡμῖν] *dativus ethicus*, see n. to xi 96. 68. πρὸς τοῦτοις] ii 46, iv 99. 69. οἱ τῶν ἀφροδισίων

δυσέρωτες, *qui amasias perditte amant*, 'those who are passionately in love with the objects of their attachment'; τὰ ἀφροδίσια *not res venereae* but i. q. τὰ παιδικά, *amasiae vel amasii*: cf. Mem. i 3, 8 ἀφροδισίων τῶν καλῶν. δύσεως, *perditte*,

misere amans, 'love-sick', a poetical word. Cic. ap. Colum. xi 1 § 14: *tum etiam sit a venereis amoribus aversus; quibus si se dederit, non aliud quicquam possit cogitare, quam illud quod diligit. Nam vitiis eiusmodi plectus animus nec prae-mium iucundius, quam fructum libidinis, nec supplicium gravius, quam frustrationem cupiditatis, existimat.* 71. τοῦτον,

sc. τοῦ ἐρᾶν or τῶν ἀφροδισίων.

§ 14. 1. 72. ἐπιμέλεια, *studium*, 'pursuit', 'employment'. βῆδιν, sc. ἔστί. 74. ὅταν παρῇ τὸ πρακτέον, 'whenever business arises'. 75. εὐπερές ἐστίν, sc. εὐρεῖν. εὐπερές

is a poetical word, not found elsewhere in Xen. τοῦ καλεῖσθαι ἀπὸ κτλ., 'than to be kept away from the object of their love'. Cyr. i 3, 11 πολλάκις με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν—ἀποκωλύει, iii 3, 51 ἀπὸ τῶν ἀσυχρῶν κωλύσαι.

76. ὑφίεμαι...μηδ' ἐπιχειρεῖν, *quoscumque tales esse animadverto, de iis remissius ago, ut ne coner quidem ipsos procuratores constituere* (Leunclavius), *omnino non cogito de his constituendis* (Sturz), 'I give up, am indifferent to, even attempting to appoint any of them also, whom I observe to be such, as stewards'. On the use of μή with the infinitive after verbs of negative meaning, see Madv. § 156 Rem. 3, 4, § 210 R. 1, G. § 283, 6, G. M. T.

§ 95, 2. τοιούτους, sc. δυσέρωτας τῶν ἀφροδισίων. 55 γνῶ ὄντας] G. § 280. 77. ἐπιμελητὰς καθιστάναι] above l. 47.

§ 15. 1. 79. τί δέ; 'again'. ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν, 'are in love with lucre'. See note to xiii 32.

80. εἰς ἐπιμέλειαν παιδεύεσθαι, 'to be trained to carefulness'. Εἰς is used of progress along or in a certain route, hence 'with a view to'. Cf. Mem. II 1, 2 τὸν εἰς τὸ ἀρχεῖν παιδευόμενον, 17 οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, so with ἐπὶ Cyn. XIII 3, περὶ Apol. XXI, πρὸς Cyr. II 3, 13, Mem. I 2, 1. 81. τῶν κατ' ἀγρὸν ἔργων, 'farm-work', 'rural occupations', V 46. 83. καὶ πάνυ] I 37. εὐάγωγοι, *dociles*, 'easy to lead', not found elsewhere in Xen. 84. οὐδὲν ἄλλο δεῖ ἢ δεῖξαι] on the omission of the verb of doing with this phrase see Madv. § 215 b Rem. 1. 85. κερδαλέον ἐστὶν ἢ ἐπιμέλεια] VIII 24, XX 40.

§ 16. 1. 87. ὧν σὺ κελεύεις, sc. αὐτοὺς ἐγκρατεῖς εἶναι. πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι] see n. to I 147. 88. ἐκδιδάσκεις, *edoces*, a poetical word. 90. ἀπλῶς, *sine multa arte, facile* (Sturz), 'by simple means'. 93. ὅποια δήξεται, 'such things as will wound their feelings'. Cf. VIII 4 n.

§ 17. 1. 94. παρατραπόμενος τοῦ λόγου, *digressus a coepto sermone*. 96. περὶ τοῦ παιδεύεσθαι] Schenkl follows Jacobs in omitting these words as the addition of a copyist. But Heiland rightly observes 'In prioribus de educatione sermo est, quatenus pertinet ad eos qui educantur, in posterioribus, quatenus pertinet ad eum ipsum qui educat'. Leunclavius translates the passage: *Age vero, inquam, Ischomache, nonnihil ab hac oratione de eis, qui ad diligentiam instituuntur, deflectens, etiam illud mihi de instituendi ratione declarato*. 97. εἰ, 'whether', XI 135. αὐτόν, *ipsum*. The subject of the infinitive is indefinite.

§ 18. 1. 99. οὐδὲν γε μᾶλλον κτλ., h. e. οὐδὲν μᾶλλον ὅσον τέ ἐστὶν ἀμελῇ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς ἢ ὅσον τέ ἐστὶν αὐτὸν ὄντα ἄμουςον ἄλλους μουσικούς ποιεῖν, 'no, it is not possible for a man, if he is himself careless, to make others careful, any more than it is possible for a man if he be himself illiterate to make others scholars'. Cf. Mem. III 9, 4 προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἃ δεῖ πράττειν, ποιούντας δὲ τὰναντία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζω, οὐδὲν γε μᾶλλον, ἔφη, ἢ

δόφους τε καὶ ἀκρατεῖς. On οὐδὲν μᾶλλον see III 63, 76 n. and cf. Cyr. vii 1, 6, Plat. Phaed. § 83 p. 137, Phaedr. p. 260 D, Rep. i p. 346 B, Theaet. p. 169 B. 102. ἀμελεῖν ὑποδεικνύοντος, 'when he sets a pattern of negligence'. Aristot. Oec. i 6 οὐ γὰρ οἶόν τε, μὴ καλῶς ὑποδεικνύοντος, καλῶς μμεῖσθαι οὐτ' ἐρ τοῖς ἄλλοις οὐτ' ἐν ἐπιτροπείᾳ, ὡς ἀδύνατον μὴ ἐπιμελῶν δεσποτῶν ἐπιμελεῖς εἶναι τοὺς ἐφεστῶτας. 103. χαλεπὸν, so. ἐστί.

- § 19. l. 104. ὡς συντόμως εἰπεῖν, 'to speak concisely, briefly', l. 43. 105. μὲν—μέντοι] μέντοι is used and not δέ (1) when particular emphasis has to be given to the opposition; (2) where δέ could not be conveniently used, as in l. 107; (3) in expressing opposition to a clause which is itself introduced by δέ. Ridd. Dig. p. 180. οὐ δοκῶ καταμεμαθηκέναι, 'I don't think that I have noticed, observed'. 107. οὐ μέντοι ὀφειλόμενος γε, 'not, however, without suffering for it', 'with impunity'. Leunclavius and Zeune wrongly translate 'not without detriment to their master'. ἐπιμελητικούς, 'qualified to be overseers'. The word does not occur elsewhere in Xen. 108. ἐφορατικόν, 'qualified to supervise and examine their work'. The termination -ικός (G. p. 185, 13), corresponding to our -ive, appears to have been affected by young Athenian fops, see Aristoph. Equit. 1378 sq., who coins several such words in ridicule of the practice. 109. χάριν τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ, 'to bestow some reward on him who is the cause of what is done well'. Cf. Cyr. iv 2, 12 αὐτὸς δυνασθῆναι χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδοῦναι, vi 20 for the construction, and for τελεῖν, a rare word in prose in this sense, above i 25 τελεῖν τε ὅσα δεῖ, below ix 113 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην, Cyr. viii 1, 2 τί ἂν ἄλλο ἀγαθὸν τελεσθεῖη ὑπὸ μὴ πειθομένων, viii 6, 3 οἷσιν ἄλλο τελέσουσιν ὅ τι ἂν δέη. 111. δίκην τὴν ἀξίαν ἐπιθεῖναι (so. τῶν μὴ καλῶς τελουμένων), poenam irrogare, 'to impose the penalty he deserves'. Cf. Anab. v 6, 34 ἡπειλουν αὐτῷ ὅτι, εἰ λήγονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν, Plat. Critia p. 106 B δίκην τὴν πρέπουσαν ἐπιτιθέναι, Legg. ii 662 B δταν ἐκατέρω τις τὴν δίκην ἐπιτιθῇ.

- § 20. 1. 112. καλῶς ἔχων] see Index s. v. ἔχειν. 113. ἡ τοῦ βαρβάρου ἀπόκρισις] Aristot. Oecon. i 6 καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὖ ἂν λέγοι· ὁ μὲν γὰρ ἐρωτηθεὶς, τί μάλιστα ἔπικον παίζει, 'ὁ τοῦ δεσπότητος ὀφθαλμός' ἔφη· ὁ δὲ Λίβυς ἐρωτηθεὶς, ποία κόπρος ἀρίστη, 'τὰ τοῦ δεσπότητος ἔχνη' ἔφη. Aesch. Pers. 165 ὄμμα γὰρ ὀδῶν νομίζω δεσπότητος παρουσίαν. Cf. Cato de agricultura iv (referred to by Plin. N. H. xviii 5, 6, 81) *frons occipitio prior est*, Columell. vi 21, 4 *quocumque domini praesentis oculi frequentes accessere, in ea parte maiorem in modum fructus exuberat*, iv 18, 1 *oculi et vestigia domini res agro saluberrimae*. 114. ἐπιτυχόν, *nactus*, 'when he had met with'. 115. παχύναι, *pinguem reddere*. 'The aorist infinitive is here used without preterite meaning, and differs only from the present, as denoting a single transient action'. Madvig § 172 b. 116. δεινῶν—δοκούντων εἶναι] (G. § 136 note 3 b, Madv. § 158 b). 117. ὅτι δεσπότητος ὀφθαλμός] Of the redundant use of ὅτι introducing a direct answer in the *oratio recta* we have several other instances in Xen., Anab. i 6, 8 ὁ δὲ ἀπεκρίνατο ὅτι, οὐδ' ἐλ γένοιμην, σοὶ γ' ἂν ἐτι ποτε δόξαιμι for οὐδ' ἐλ γένοιτο οὐκ ἂν δόξαι, ii 4, 16 Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, v 4, 10.

CHAPTER XIII

Ischomachus continues his discourse on the training of a steward. When the steward has obtained sufficient knowledge of his several duties, the time and manner of their performance, he must then be taught how to manage those who work under him. Socrates expresses his surprise at hearing that the difficult art of government can be taught, but Ischomachus professes that he can teach it very easily to his stewards. If the lower animals may be trained to habits of obedience by a regular system of rewards and punishments, a fortiori men may be so trained because we can appeal to their sense of what is for their own interest and advantage, and especially slaves, with whom much may be done by an appeal to their lower appetites and occasionally with some of them to their love of praise. Ischomachus says that he not only

teaches his stewards to employ this method of dealing with those over whom they are set in authority, but also gives them practical help and furthers their efforts in this direction by himself not letting merit go unrewarded.

§ 1. 1. 1. ὅταν παραστήσης τινι κτλ., 'when you shall have impressed upon a man, put into his head, ever so earnestly, the fact that he must etc.' For a similar use of παριστάναι cf. Plato Rep. x c. 4 p. 600 ο Πρωταγόρας καὶ ἄλλοι πολλοὶ δύνανται τοῖς ἐφ' αὐτῶν παριστάναι...ὥς οὔτε οἰκίαν οὔτε πόλιν τὴν αὐτῶν διοικεῖν οἱοί τ' ἔσονται, which Stallbaum translates *aequales suos in eam sententiam adducere ut putent*. For τοῦτο followed by the epexegetic clause ὅτι κτλ. cf. below xv 7, xviii 10, Hiero I. 99.

2. καὶ πάνυ] I 187.

3. βούλη, sc. αὐτὸν ἐπιμελεῖσθαι.

4. προσημαρτίνον αὐτῷ ἔσται, *addiscendum ei erit*, 'will have to be learned by him in addition'. The impersonal construction

of the verbal in -τέος, G. M. T. § 114, 2.

The prepositions πρὸς and σὺν are to be considered separate and distinct though in compounds. Any verb, whether a compound or not, may receive the addition of either of these prepositions, merely to show that the thing happened in addition to something (πρὸς) or 'in connexion with' some one else (σὺν τινι). BUTTMANN Gr. Gr. § 147 Obs. 11. See Index s. vv.

εἰ μὲλλει—ἔσεσθαι, 'if he means' or 'is to be', xii 26 n.

§ 2. 1. 6. μέντοι, 'yes, indeed, as you suggest'. When μέντοι is thus used in an affirmative answer, there is generally a repetition of the verb or other emphatic word. See on xv 16. 8. εἰ δὲ μή, sc. γινώσεται or rather γινώσῃ. τί ὄφελος, sc. ἔστι or ἂν εἴη. Cf. ix 79, xii 27. ἀνευ τούτων, i. q. ἀνευ τοῦ γινῶναι ταῦτα. 9. ἐπιμελοῖτο] optative by assimilation; I 182, vi 24, xvi 15. 10. ὃ τι—ποιεῖν, *quid utile factu esset*, 'what it was to the benefit of his patient to do', not 'what to do for the benefit of his patient'. Cf. xv 54. συμμέτρον εἴη=συμμέτροι. Cf. Anab. vi 1, 26 τὸ ἐμὲ προκρί-

θῆναι ἀρχοντα...οὔτε ὑμῶν μαι δοκεῖ συμφέρον εἶναι κτλ. 11. τοῦτο] G. § 152 Note 3.

§ 3. 1. 12. τὰ ἔργα μάθῃ ὥς ἐστιν ἐργαστέα, 'if he shall have learned with respect to his various works, how they are to be done'. The anticipatory accusative, as in xvi 30, Anab. ii 4, 6 τὸν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι. See n. to Hiero II. 207, 424, 606. 13. ἔτι τινός, 'anything besides'. προσδεῖσθαι] ii 10, 50, above l. 4 note. διωτελεσμένος, omnibus numeris absolutus, 'perfect', 'thoroughly accomplished'. Cf. xi 14 ἀπειργασμένος. 14. σοῖ] dativus ethicus, xi 96, xii 67. See G. § 184, 3 Note 6, Madv. § 38 f.

57 § 4. 1. 17. ἀρχεν ἱκανός] ii 26, G. § 261, 1, Madv. § 149. 19. παρῶμαί γε δὴ, enitor quidem certe. On the difference between γε δὴ and γέ τοι see Klotz on Devarius de graecae linguae particulis Vol. ii p. 339.

20. τὸ ἀρχικοῦς εἶναι—παιδεύεις] 'Now and then the article is found with the infinitive after verbs which denote a working upon others in order to move them to action, after which the simple infinitive usually stands, such as teaching, commanding, accustoming, etc. in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence, almost as if it were 'as regards the'. Soph. Trach. 545 τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύναιτο; Madv. § 154 b Rem. Cf. xii 29, below l. 32.

22. φαύλως πᾶν, i. q. ἀπλῶς, 'quite easily'. See n. on ii 52.

23. ἀκούων=εἰ ἀκούεις, 'if you were to hear how'.

§ 5. 1. 24. οὐ μὲν δὴ γε, minime vero, 'certainly not'. Cf. Plat. Phaedr. c. 90 p. 259 B οὐ μὲν δὴ πρέπει γε φιλόμουσον ἄνδρα τῶν τοιούτων ἀνήκοον εἶναι, Xen. Anab. ii 2, 3 οὐ μὲν δὴ αὐτοῦ γε μένειν ὁλόν τε, iii 2, 14 οὐ μὲν δὴ τοῦτο γε ἐρῶ, where γε serves to call attention to the preceding word (in the present passage ἄξιον καταγέλωτος) as an appropriate one; not as intensifying its meaning but as distinguishing it from others. Cf. also Cyr. v 5, 18, vi 3, 10. 25. γὰρ τοι] 'The enclitic τοι seems properly to express a restricted affirmation, generally qualifying a preceding statement; 'at least', 'yet surely'. It

is especially used where a speaker wishes to imply that he is saying as little as possible'. Monro § 346. 26. δῆλον, so. ἐστίν. Madv. § 177 b Rem. 2.

27. δεσποτικούς διδάσκων = 'to qualify them for exercising a master's power by teaching them', the accusative of effect, on which cf. v 92 and see Clyde § 63 obs. 2 c, G. § 166 Note 3. On the gen. after δεσποτικούς see Madv. § 63 c. 28. δεσποτικούς, so. δύναται ποιεῖν.

§ 6. 1. 31. οὐκοῦν, ut igitur incipiam, 'to begin, then'. Cf. xvi 49. τὰ μὲν ἄλλα ἴφα, answered by ἀνθρώπους δέ 1. 44. 32. ἐκ δυοῖν τούτων—ἐκ τε τοῦ] See above and xii 51. We have the expression μανθάνειν ἐκ τινος also in Cyneg. xiii 2 τοῖς ἐλπίσασί τι ἐξ αὐτῶν μαθήσεσθαι. τὸ πεθεσθαι] see n. to 1. 20. μανθάνουσιν] The occurrence of a plural verb with a plural subject of the neuter gender is a rare exception: see Madv. § 1 a Rem. 1. ἐκ τοῦ—κολάζεσθαι] On the interposition of a clause between the article and the articular infinitive, cf. 1. 36, xvii 15, de rep. Lac. ι β ἀποπαύσας τοῦ ὅποτε βούλονται ἕκαστοι γυναῖκα ἀγεσθαι, ib. viii 2 τῷ δταν καλῶνται τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακούειν.

The articular infinitive is used with the genitive after the prepositions ἀντί, ἀπό, διὰ, ἐκ, εἰς, ἐν, ἐπί, μετά, περί, πρό, πρὸς with dative and accusative (xiii 47), ὑπέρ and the improper prepositions ἀνευ (xi 38, 58), ἔνεκα, μέχρι, ἕγγυς, ἄμα. Those not found with the articular infinitive are ἀνά, κατά with genitive, ὑπέρ with accusative, περί with dative, παρά with gen. or dat.; παρά followed by accusative is rare. The gen. of comparison occurs frequently with the articular infinitive. Among the verbs frequently combined with the gen. of the art. inf. are αἰτιάσθαι, ἐπιμελεῖσθαι (xi 84), ἀμελεῖν, μετέχειν, ἐπιθυμεῖν, ἀποστρεφείν, ἀπαλλάττειν, ἀπέχειν, ἀφίστασθαι. Among the adjectives are αἰτιος, ἄξιος, κύριος. Among the substantives to which it is used as an attribute are ἀδυναμία, ἄδεια, ἀπειρία, δόξα, δύναμις, ἰξουσία, ἐπιθυμία, ἔρως, καιρός, πρόφασις, σημειῖον, τεκμήριον, φόβος, χρόνος. The dramatic poets, though they vary in their use of the articular infinitive, use it chiefly in the acc. and nom., keeping to the present and aorist tenses and with only a few prepositions and those very sparingly. In prose, Herodotus uses it very rarely in comparison with Thucydides, who was the first writer to appreciate its possibilities. The tenses used are the present and aorist, the perfect once of resulting condition, nearly = present (iv 6). There are few prepositions and the examples increase towards the end of the work. The bulk of Thucydides is only

six to Herodotus' seven, and yet he uses the articular infinitive more than eight times as often and with great freedom. The genitive and dative are liberally employed. Instead of a sparing use of prepositions he indulges in the construction without stint (fifteen different prepositions) and absolutely riots in the use of *ἐν* and *ἐν*. Present and aorist tenses preponderate, but the perfect is also used, and, which is especially worthy of note, the articular future infinitive and the articular infinitive with *ἐν*. The tenses in Xen. are mostly the present and aor. and in a few instances the fut. infin. and the infin. with *ἐν* due to the influence of *oratio obliqua*. Of the cases the nom. and acc. largely predominate. Then comes the gen. which is freely used. See Prof. B. G. Gildersleeve in *American Journal of Philology*, vol. III p. 193—p. 205.

84. *εὖ* *πείσχειν*, 'to be treated well'. Cf. *xx* 76 (?).

§ 7. l. 35. *γούν*, 'at all events'. This particle, compounded of the argumentative *γε* and the limitative *οὐν*, has various shades of meaning according to the predominance of the *γε* or *οὐν* in its compound sense. Here, as frequently, it is used to confirm a general assertion by giving a particular instance of the truth of it. See Kuehner on Xen. Mem. i 6, 2. 36. *τῷ*—*γίγνεσθαι*] 'The dative articular infinitive is far less common than the genitive: the most important is the dative of cause' (B. G. Gildersleeve l. c.). 37. *τῷ*...*πράγματα* *ἔχων*, 'by getting into trouble'. Cf. *xi* 49. 38. *ἕστ' ἔν*] not *quamdium* 'as long as' as in *i* 171, but in its usual sense of *donec* 'until'. *κατὰ γνώμην*, 'according to his will'. Cf. *xxi* 50.

§ 8. l. 39. *καὶ τὰ κυνῶν* *δὲ*] *i* 85, *iv* 7. The diminutive is used in a contemptuous sense, as in Arist. Ach. 542, Pac. 482, Daetal. fr. 12. See n. on Cic. or. p. Planc. § 51 l. 2. *τῇ γνώμῃ*, 'in their intelligence'. G. § 188 note 1. 40. *ὄντα* *δμως*—*μανθάνει*] *xvi* 22, 31. 41. *περιτρέχων*, *in gyrum currere*, 'to run round and round'. *κυβιστάν*, 'to gambol', lit. 'to turn heels over head'. Zeune, misled perhaps by Suidas, explains it 'to dive in the water'. 43. *ἐπὶ* *ἀμελῇ*, 'whenever they are heedless', 'neglect their duty'.

§ 9. l. 44. *ἀνθρώπους* *δέ* answers to *τὰ μὲν ἄλλα* *ἔφα* l. 31. *ἔστι*, 'it is possible', *i* 19, *xi* 26. *καὶ* *λέγει*, 'merely by a word'. The *καὶ* indicates that stress is to be laid on the word which it precedes. See Ridd. § 132. 45. *ἐπισκευή*.

οντα] indefinite subject. Cf. de rep. Ath. II 4 ἐὰν δὲ προσίωσιν (οἱ πολέμοι), ἀναβάντα ἀποπλεῖν (ἐξεσσι). τοῖς δοῦλοις, 'as to slaves', G. § 184, 5. 46. ἡ δοκούσα θηριώδης παιδεία εἶναι, *ratio qua bestiae coguntur obsequi*, 'the training which seems fit only for beasts'. 47. πᾶν ἐστὶν ἐπαγωγός, *valde utilis est, multum confert*, 'is very attractive'. 48. ἐπὶ, i. q. ἐν. 49. προσχαρίζομενος, *si gratificeris*. This contains the protasis of the sentence, G. § 226, 1. ἐν πολλὰ ἀνότοις, 'you may succeed in getting much'. Cobet would read ἀνότοις. 50. αἱ φιλότιμοι τῶν φύσεων, 'ambitious natures', III 95, Madv. § 50, G. § 168. 51. πεινώσι τοῦ ἐπαινοῦ, 'hunger after praise'. G. § 171, 2, Madv. § 57. Cf. Cyr. VIII 3, 39 πεινήσας χρημάτων πεπλούτηκας, Symp. IV 86, Plat. Rep. X c. 7 p. 606 A τὸ πεπεινηκὸς τοῦ δακρυῦσαι τε καὶ ἀποδύρασθαι. Cf. the similar metaphorical use of διψῶ in Cyr. V 1, 1 οὕτως ἐγὼ ὑμῶν διψῶ (*vehementer cupio*) χαρίζεσθαι, Plato Rep. p. 562 C πόλις ἐλευθερίας διψήσασα.

§ 10. 1. 53. ὅσαπερ αὐτὸς ποιῶν οἶμαι... χρῆσθαι, 'exactly what I do myself in the expectation of finding'. Cf. VI 9, VIII 141, Madv. § 176. For this sense of χρῆσθαι cf. III 91. 55. ἐπιτρόπους καταστήσαι] XII 47. καὶ τὰδε συλλαμβάνω αὐτοῖς, *insuper hoc quoque adiumenti ipsis a me adfero*, 'I second their efforts in the following ways', Madv. § 27 a. Cf. Mem. II 3, 18 τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, Cyr. VII 5, 49, Arist. Lys. 540 ἡμεῖς τι ταῖς φίλαισι συλλάβωμεν. The γὰρ 'namely' is epexegetic of the demonstrative pronoun τὰδε, cf. IV 38, VI 33, Mem. I 1, 6 ἐπολεῖ καὶ τὰδε πρὸς τοὺς ἐπιτηδεύουσιν τὰ μὲν γὰρ ἀναγκαῖα συνβούλευε πράττειν κτλ. See Madv. § 196, and for the government of τὰδε and αὐτοῖς see G. § 159, § 193 respectively.

57. ἐργαστήρσι] an un-Attic form for ἐργάταις. 'Xenophon', says Mr Rutherford in *The New Phrygichus* p. 59, 'was significantly fond of the forms in -τηρ, e.g. θεραπευτήρ for θεραπευτής in Cyr. VII 5, 65; λυμαντήρ for λυμαντής in Hier. III 3, and ἀρμοστήρ for ἀρμοστής in Hell. IV 8, 39'. To these may be added ἀλεξητήρ Oec. IV 21, γυνωστήρ-ἐγγυητής Cyr. VI 2, 39, δοτήρ, ἀποδεκτήρ VIII 1, 9, ἐπιτακτήρ II 3, 4, μνηστήρ VIII 4, 15, ὀπτήρ, φραστήρ IV 5, 17.

οὐχ ὁμοία πάντα] Cf. Aristotle Oecon. I 5 ὥσπερ δὲ καὶ τοῖς

ἄλλοις, ὅταν μὴ γίνῃται τοῖς βελτίοσι βέλτιον μηδὲ ἄλλα ἢ ἀρετῆς καὶ κακίας, γίνονται χεῖρους, οὕτω καὶ περὶ οἰκέτας. διόπερ δεῖ ποιεῖσθαι σκέψιν, καὶ διανέμειν τε καὶ ἀνίεναι κατ' ἀξίαν ἕκαστα, καὶ τροφήν καὶ ἐσθῆτα καὶ ἀργίαν καὶ κολάσεις. He goes on to recommend that emancipation should be offered as a reward of merit to a good steward: δίκαιον γὰρ καὶ συμφέρον τὴν ἐλευθερίαν κείσθαι ἄθλον. 59. ἵνα ᾗ, *ut liceat*, 'that I may be able', II 104. τὸν κρείττω, *potiorem*. τοῖς βελτίοσι τιμᾶν] cf. Anab. I 9, 14 τούτους δώροισι ἐτίμα, Cyneg. I 1 ἐτίμησεν αὐτοῦ (arte venandi) Χελῶνα.

§ 11. I. 61. ἐγγίγνισθαι τοῖς ἀγαθοῖς] G. § 187, § 193. 62. δὲ αὐτῶν, *sua ipsorum opera*, XXI 60, Hier. IX 670 τὰ τὰ ἄλλα ἀποδιδόνα δι' αὐτοῦ ποιητέον, Cyt. I 1, 4 τῶν ἀρχῶν δι' ἑαυτῶν κτησαμένων, Mem. I 2, 14 βουλομένῳ πάντα δι' ἑαυτῶν πράττεσθαι. Reisig compares Aristot. Oecon. I 5 ὁμλία δὲ πρὸς δούλους ὡς μήτε ὑβρίζειν ἔαν μήτε ἀνίεναι, καὶ τοῖς μὲν ἐλευθερωτέροις τιμῆς μεταδιδόναι, τοῖς δ' ἐργάταις τροφῆς πλήθος. 63. τῶν ὁμοίων—ἑαυτοῖς] G. § 186. τοὺς μήτε πονεῖν ἐθελόντας κτλ.] G. § 283, 4.

§ 12. I. 65. οὐδ' ὅπως τι οὖν, 'not even in any way whatever'. See n. on XII 28, and for meaning of τι cf. IV 37. τῶν ἴσων—τοῖς κακίοσι] G. § 186. 67. ὅταν εἰδῶ διαδεδοκότας, 'when I know that they have distributed', G. § 280. τοῖς πλείστον ἀξίοις, 'to the most deserving'. 68. κολακείμασι τινα (*servum*) προτιμώμενον (*a villico*), 'winning preference by means of flattery'. G. § 279, 2. Προτιμᾶν in the sense of *praeferre aliis* occurs in de rep. Lac. IV 3 τούτων ἕκαστος ἄνδρας ἑκατὸν καταλέγει, διασαφηνίζων ὅτου ἕνεκα τοὺς μὲν προτιμᾷ τοὺς δὲ ἀποδοκίμαζει. κολακείμασι] G. § 188, 1. 69. ἀνωφελεῖ χάριτι, 'improper means of favour'. Cf. I 142. 70. οὐκ ἀμελῶ, 'I do not overlook it'. ἐπιπλήττω, 'I reprimand'; the verb does not occur elsewhere in Xen. 71. οὐδ' αὐτῷ σύμφορα, *ne sibi ipsi quidem utilia*, 'not even for his own interest'. G. § 185.

CHAPTER XIV

Socrates enquires whether Ischomachus considers that possession of capacity for command alone constitutes a man a perfect steward, or that he requires some further qualification.

To this Ischomachus replies that the steward ought to have no thievish propensities, otherwise the advantages of his good management would be counterbalanced by the loss incurred by his dishonesty.

'And do you undertake to teach honesty amongst other things?' says Socrates.

'Yes', answers Ischomachus, 'borrowing hints from the great legislators of old, I encourage my servants to be honest by rewarding honesty as well as punishing dishonesty. If I find any absolutely incorrigible knaves, I dismiss them from my service'.

§ 1. 1. 2. ὥστε παθεμένους παρέχεσθαι, 'so as to make them obedient to him'. Cf. *Cyrop.* i 6, 20, below xxi 24, Index II s. v. *παρέχειν*. The active and middle forms are used in pretty much the same signification, as is the case with several verbs; see *Madv.* § 82 d). 3. ἦ] iii 106. ἀποτελεσμένον, 'thoroughly qualified', xiii 13. ἐπ' (τροπον] predicate accusative (*G.* § 166) and therefore without the article, 4. προσδεῖται] ii 10, xiii 13.

139 § 2. 1. 5. τοῦ γε ἀπείχεσθαι] the articular infinitive in the genitive after *προσδεῖται*. 6. τῶν δεσποσύνων, sc. *χρημάτων* (ix 98), 'his master's property'. Another poetical word. ὁ μεταχειρίζομενος, 'he who has the management of', iv 14 n. 7. ἀφανίζαν, *intervertere, furari*, 'to make away with'. 8. λυσιτελούντας (sc. *καρπῶν*) τοῖς ἔργοις, *tale lucrum afferentes, quale par est pro impensis et operibus* (Breitenbach), *ut ratio et fructus operum et impensarum constet* (Schneider). Cf. xx 21 τὰ ἔργα μὴ τελεῖσθαι λυσιτελοῦντως πρὸς τὴν δαπάνην. τί δὲν ὄφελος εἴη τὸ—γεωργεῖν;] Schneider would read τοῦ γεωργεῖν, and this is the usual construction with ὄφελος (see

Index II s. v.), but there are other passages in which it is used as a predicative nominative: e.g. Plat. Apol. Socr. p. 36 c ἐνταῦθα μὲν οὐκ ἦα οἱ ἐλθὼν μήτε ἰμῶν μήτε ἐμαυτῷ ἐμελλον μὴδὲν ὀφελος εἶναι, Aristoph. Plut. v. 1152 τί δῆτ' ἂν εἴης ὀφελος ἡμῶν ἐνθάδ' ὦν; Cyr. vii 5, 80 τί δῆτα ἡμῶν ὀφελος καταπράξαι δ' ἐπεθυμοῦμεν, Hell. i 1, 35.

§ 3. I. 11. σὺ ὑποδύη διδάσκων, *tune docendam suscipis?* 'do you undertake to teach?' 12. καὶ πάνυ] ππ 11 n. οὐ μέντοι γε, *nec vero*. The γε emphasizes the whole clause, not any particular word; otherwise it would not follow close upon μέντοι: see Klotz ad Devar. *de particc.* π p. 704, who quotes Demosth. Phil. i § 49 ἐγὼ δ' οἶμαι μὲν ἐκείνον μεθύειν — οὐ μέντοι γε μὰ Δία οὕτω προαιρεῖσθαι πράττειν. Cf. Cyr. π 3, 18; v 5, 24. 13. ἐξ ἐτοίμου, *facile, prompte*, 'readily', 'without hesitation'. εὐρίσκω ὑπακούοντας] G. § 280. Cobet would read ἐπακούοντας.

§ 4. I. 14. τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων κτλ.] Cobet (*Prosep. Xenoph.* p. 39) suggests τὰ μὲν ἐκ τῶν Σόλωνος νόμων τὰ δὲ καὶ ἐκ τῶν Δράκοντος, 'ut significet Ischomachus, se in plerisque mitiorem Solonis rationem sequi, at in nonnullas culpas graviore Draconis severitate animadvertere'. On the relation between the laws of Solon and Dracon cf. Plutarch v. Sol. c. xvii πρῶτον μὲν οὖν τοὺς Σόλωνος νόμους ἀνέειλε πλὴν τῶν φονικῶν ἀπαντας διὰ τὴν χαλεπότητα καὶ τὸ μέγεθος τῶν ἐπιτιμῶν. Μία γὰρ ὀλίγον δεινὰ πᾶσιν ὥριστο τοῖς ἀμαρτάνουσι ζημία θάνατος, ὥστε καὶ τοὺς ἀργίας ἀλόντας ἀποθνήσκειν καὶ τοὺς λάχανα κλέψαντας ἢ ὀπίραν ('fruit') ὁμοίως κολάζεσθαι τοῖς ἱεροσύλοις καὶ ἀνδροφόνοις. Διὰ Δημάδης ὑστερον εὐδοκίμησεν εἰπὼν ὅτι δι' αἵματος, οὐ διὰ μέλανος τοὺς νόμους ὁ Δράκων ἔγραψεν. Cf. Aul. Gell. Noct. Att. xi 18.

16. ἐμβιβάζαν, *facto et exemplo impellere et ducere* (Schneider), 'to lead them into the path of justice'. Cf. Eur. Hero. Fur. 856 ἐς τὸ λῶστρον ἐμβιβάζω σ' ἔχρος ἀντὶ τοῦ κακοῦ, Demosth. de Fals. Leg. § 100 p. 372, 18 ἐς τοὺς ὑπὲρ τῶν πεπραγμένων λόγους ἐμβιβάζετε (according to the now accepted reading). 18. θάνατι πολλοὺς τῶν νόμων κτλ., 'made many of their laws (iv 64) with a view to inculcating such justice'. Observe that θεῖναι νόμον is said of a supreme legislator; θέσθαι νόμον, 'to give oneself a law', of a republican legislature. 19. τῆς τοιαύτης, i.e. τῶν οἰκετῶν, I. 10,

§ 5. 1. 19. ζημιῶσθαι ἐπὶ τοῖς κλέμμασι, 'to be punished for acts of theft'. 20. δεδέσθαι] cf. Hell. v 4, 7 εἶπον τὴν θύραν κεκλειῆσθαι, i. e. *occlusam teneri*, vi 2, 15 ἐκέρυξε—πεπράσθαι ὅστις αὐτομολοίη, where, however, Cobet would read πεπράσσεσθαι, vi 4, 25. See Madv. § 171 Rem. i. 21. θανατούσθαι, *morti additi*, 'should be condemned to death'. Cf. Anab. ii 6, 4 ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν, Cyr. vii 5, 31 εἰ δέ τις ἐξω ληφθείη, ὅτι θανατώσοιτο. τοὺς ἐγχερούντας, *qui telo se defenderent, qui vim afferrent* (Sturz), *qui impetum facere conantur in eum, quem spoliare volunt* (Breitenbach). The word may be in opp. to ἦν τις ἀλῶ ποιῶν, and mean 'those who were guilty of making an attempt' rather than 'those guilty of assault'. Hence Weiske, with the approval of Schneider, suggests that we should read δεδέσθαι τοὺς ἐγχερούντας καὶ θανατούσθαι ἦν τις ἀλῶ ποιῶν. 22. ἔγραφον αὐτά, i. e. τοὺτους τοὺς νόμους. βουλόμενοι] G. § 277, 2. ἀλυσιτελῇ ποιῆσαι] G. § 166 Note 1.

§ 6. 1. 24. ἄλλα τῶν βασιλικῶν νόμων, 'other points in the laws of kings', or perhaps 'in the laws of the king of Persia'. See Schomann *de comitiis Atheniensium* p. 804 n. 25. 25. προσφερόμενος, *adhibens*, 'adopting'. 26. περὶ τὰ διαχειρίζόμενα, *in iis quae per eos tractanda sunt*, 'in respect to what they have the management of'. ἀπεργάζεσθαι] Cf. Cyr. viii 1, 35 ἀπὸ τῶν ἱππῶν ἐνεργοὺς αὐτῇ (sc. ἡ θῆρα) μάλιστα ἀπεργάζεται, Symp. viii 35 Λακεδαιμόνιοι—τελέως τοὺς ἐρωμέ- νους ἀγαθοὺς ἀπεργάζονται.

§ 7. 1. 27. ζημίαι εἰσὶ, i. q. ζημιούσιν, but the expression is a strange one. 30. ὠφελοῦσι τοὺς δικαίους] Cf. Cyr. i 2, 3; i 6, 20; viii 1, 39; 6, 11. 32. καὶ φιλοκερδεῖς ὄντες] G. § 277, 5. εὖ μάλα, *egregie*, 'very carefully', 'right well'. Cf. xix 64, Anab. vi 1, 1 ἐκλώπενον—εὖ μάλα, Plato Phaed. p. 92 D εὖ μάλα ἐξαπατῶσι, Soph. p. 233 D προσέχειν τὸν νοῦν εὖ μάλα, Euthyd. p. 4 A εὖ μάλα πρεσβύτης, and in inverted order Theaet. p. 156 A μάλ' εὖ ἄμουντοι, Arist. Lysistr. 144 δεῖ τὰς γὰρ εἰράνας μάλ' εὖ (vulgo αὖ). ἐπιμένουσι τῷ μὴ ἀδικεῖν, 'continue, persevere, in abstinence

from wrong-doing'. For the articular infinitive in the dative after ἐπὶ cf. iv 126.

§ 8. 1. 33. ὁμῶς καὶ εὖ πάσχοντας] the order is καὶ εὖ πάσχοντας ὁμῶς πειρωμένους ἐτι ἀδικεῖν, 'attempting, in spite of their being well treated, to go on acting dishonestly'. On the transposition of ὁμῶς in connexion with καὶ and concessive participle see Madv. § 175 e). 34. τούτους] G. § 152

60 Note 3. 35. τῆς χρήσεως ἀποπαύω, *mecum amplius versari veto* (Sturz), *ab usu removeo, non amplius iis utor* (Kerst). The former interpretation is the more correct.

§ 9. 1. 36. τῷ πλεον ἔχεν—ἐπαιρομένους δίκαιους εἶναι, 'are induced to be honest, because honesty pays best', lit. 'by the fact of their being benefited through their honesty'. For the use of the articular inf. with the dative of cause see xiii 36, and for the inf. after ἐπαλθεῖν in the sense of incitari cf. Isocr. 84 c, Plat. Phaedr. p. 232 A.

§ 10. 1. 41. τούτῳ—τῷ θελεῖν, 'by this, viz. his willingness to work etc.'; the articular infinitive in the dative of respect, epexegetical of τούτῳ. Cf. xii 50, Hier. 536.

CHAPTER XV

Socrates requests Ischomachus to give him some practical lessons in agriculture. Ischomachus shows that it is not a difficult art to acquire a knowledge of; he might learn much by his own observation and by hearsay; for those who are employed in it are always ready to communicate their knowledge, unlike handicraftsmen who jealously keep to themselves the most important secrets of their trade. Indeed, one of the good effects of agriculture is the gentleness and courtesy of manners which it produces in those who are engaged in it.

§ 1. 1. 1. ἀλλὰ μέντοι—γε] This combination of particles generally implies that, although from what has gone before it might not be expected, yet such and such a thing is so. ἐπαδὼν ἐμποίησιν] vii 116, xi 105. τὸ βούλεσθαι κτλ., 'the wish that you may have prosperity', vii 136. 2. τὰ γὰρ

fortunam secundam, Cyr. II 4, 10, VIII 2, 2; 4, 14. 3. ὅπως ταῦτα (sc. τὰγαθὰ) ἐπιτελήται] G. § 217 Note 1. 4. ἐπιστήμην κτήσῃ αὐτῷ, ὡς ὦν—γίγνοιτο, 'have obtained for him practical knowledge as to how each farm operation should be managed to be turned to profitable account'. The order is ὡς ποιούμενα ἕκαστα τῶν ἔργων γίγνοιτ' ἂν ὡφελιμώτερα. For the dative after κτήσῃ cf. Cyr. III 3, 3 ἀπὸ τῶν λοιπῶν κτῶ καὶ σπαντῇ καὶ τῷ ἀνδρὶ, ὃ τι κεκτημένοι κάλλιον τὸν αἰῶνα διάξετε. 6. ἐπὶ τούτοις] IX 78. 7. ἡδισταί σοι τὰ ὥραία ἀποδεικνύων ὅτι πλεῖστα, 'is delighted at exhibiting to you the fruits of the earth in their due season in as great abundance as possible'. Cf. Anab. V 3, 9 δεκατέων τὰ ἐκ τοῦ ἀγροῦ ὥραία, Symp. VIII 25 ἐπιμελεῖται ὅπως αὐτοῖς ὅτι πλεῖστα ὥραία καρπώσεται. Observe that ὅτι πλεῖστα is the predicate adjective. 8. σὺ σπαντῷ] Supply ἡδοιο ἂν ἀποδεικνύων. 9. περὶ τούτου, εἰ, 'about this, namely, whether'. 10. ἡδη, without any further qualifications. πολλοῦ ἀξιος] VII 225. ἂν εἶναι] G. § 211. The protasis is implied in ὦν=εἰ εἴη. 11. ἐκεῖνο] I 114, VII 81. 12. μὴ ἀπολήπῃ] VI 6. 13. ὃ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου, *quam in tota oratione levissime percurrimus*, 'that part of our subject which has been treated more cursorily than any other', With ὃ τοῦ λόγου cf. VIII 33 οἷς γὰρ ἀναγκὴ αὐτῶν φεύγειν.

§ 2. 1. 14. τὸ ποῖον ;] the article denotes that the answer is expected to be a definite one, x 8, Madv. § 11 Rem. 5. 15. ὅτι εἴη] G. § 243. 16. ὅπως, *quomodo*, 'how'. εἰ δὲ μὴ, 'otherwise', used as a stereotyped formula (G. M. T. § 52 n. 2), so that there is no reason for omitting the subsequent clause εἰ μὴ τις ἐπίσταται, as Cobet does, pronouncing it a '*potissimum emblemata*', and so, perhaps, it might be considered in an author less negligent of style than Xen. 17. ἐπιμελείας ὀφελος οὐδέν] IX 79, XIV 8.

§ 3. 1. 19. ἐνταῦθα δὴ] 'formula indicans novam iam institui disputationem, cf. Cyr. III 1, 33, V 5, 8' (Bornemann). 21 22. γάρ, 'yes, for', 'why'. ἐστὶν ἡ ποιούσα] XX 10, Cyr. II 4, 25 νόμιζε ἡμᾶς τοὺς ἐπιζητούντας ἔσθθαι. 23. πλόνσους] G. § 166 Note 1. τοὺς μὴ ἐπισταμένους] G.

§ 283, 4. 24. πολλὰ πονοῦντας, 'although they labour hard'. ἀπόρως βιοτεύειν, *vitam inopem vivere*, I 168, IX 76, x 84.

§ 4. 1. 26. τὴν φιλανθρωπίαν—ἀκούσῃ, *audies quam sit benigna erga homines*, i.e. *quam sit facilis cognitu* (ῥάστη μαθεῖν) (Kerst). 28. ἡδίστην ἐργάζεσθαι] G. § 261, 2. 31. γενναία, *generosa*, 'of gentle birth', 'well-bred', 'noble'. So σκύλαξ γενναῖος Xen. Cyr. I 4, 5, κύνων γενναῖος § 21, Plat. Rep. p. 375 A, Aristot. Hist. An. I 1, 32. How γενναϊότης may be predicated of agriculture is seen in XVIII § 10, XIX § 17. 33. πράτα πρὸς τοὺς ἀνθρώπους, *mitia erga homines*. Cf. Plato Rep. p. 375 σ πρὸς τοὺς οἰκελούς πρᾶους. For declension of πρᾶος see G. § 70 p. 63.

§ 5. Socrates is not satisfied to be told that the profession of agriculture is an easy one to learn, but wishes to become a learner himself, and so speaks with some impatience. 35. ἦ, *qua ratione*. καθά=καθ' ἃ, *quomodo*. 36. ἔφησθα—ποιεῖν] G. § 134, 3. The order is δοκῶ μαθεῖν, ἦ ἔφησθα ποιεῖν αὐτὸν εὖναι σοι.

§ 6. 1. 38. δ εἶπας, 'as to what you said'. Cf. Hiero VI 496 n., above VII 24 δ μ' ἐπήρου. 39. τὸν μέλλοντα] VII 111, XII 26. 40. ὥς, 'how'. 41. ἀργότερον πῶς ἐπιδεδραμηκέναι] I. 12.

§ 7. 1. 42. ὥσπερ εἰ εἴποις, 'just as if you were to say'. 43. τὰ ὑπαγορευόμενα, 'what is being dictated'. The future active is ὑπερῶ, the aor. ὑπέειπον, pf. aor. ὑπέειρα, pf. pass. ὑπείρημαι. See Cob. *nov. lect.* p. 778. 45. ταῦτα γὰρ ἀκούσας—μᾶλλον ἂν ἐπιστάμην γράμματα, 'for had I heard you tell me this, I should have heard, it is true, that one must know how to read, but I should not, I fancy, know a bit more how to read, if I did know this'. ταῦτα ἀκούσας=εἰ ταῦτα ἤκουσα. 46. ἡκηκόη ἂν] the pluperfect is rare in a conditional sentence (G. M. T. § 49, 2). It implies ἀλλ' οὐκ ἀκήκοα. εἰδῶς=εἰ εἰδεῖν, G. § 1. 47. οὐδὲν τι—μᾶλλον] III 63, 76. Observe the distinction between εἰδέναι, properly 'to have seen with the eye

of the mind', 'to know for a fact', and *ἐπίστασθαι*, *scire*, 'to know by practice', 'have skill in', 'understand'. Cf. Dem. 39, 29 τὸν μὲν τῶν ἐτῶν ἀριθμὸν οὐδεὶς οἶδεν ὑμῶν...τὸν δὲ τοῦ δικαίου λόγον πάντες ἐπίστασθε, Plat. Apol. 22 ο τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα' ἐμαντῶ γὰρ ξυνῆδεν οὐδὲν ἐπισταμένῳ, τούτους δὲ γ' ἥδειν ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. γράμματα, 'letters', 'the alphabet', Plat. Protag. p. 325 E.

62 § 8. l. 49. τὸν μὲλλοντα—ἐπιμαλίσθαι] l. 39. 50. μέντοι] correlative to μέν l. 48.

§ 9. l. 51. εἰ μοι αὐτίκα μάλα δόξει γεωργεῖν, 'if I were to determine forthwith to farm'. 52. ὅμοιος ἂν μοι δοκῶ, sc. εἶναι, the omission of which is remarkable here because of the ἂν which belongs to it. Cf. Mem. i 7, 1 ἐδόκει ἂν ἀμφότερα ταῦτα, Anab. vii 1, 6 ὡς ἂν αὐτῷ δοκῇ ἄσφαλές, and for the transposition of ἂν ii 6, vi 58. τῷ περιμένοντι ἰατρῷ καὶ ἐπισκοποῦντι κτλ., 'to the physician who goes his rounds of visits to his patients'. Cyr. viii 2, 25 ὁπότε τις ἀσθενήσῃ, ἐπεσκόπει, Mem. iii 11, 10. 54. οὐδέν] i 77, xi 137. 55. τοιούτος, i.e. οἷος ὁ ἰατρός κτλ. αὐτὰ τὰ ἔργα τῆς γεωργίας, 'the actual business, duties, of farm-work'.

§ 10. l. 56. ἀλλὰ μὲν, *at vero, verum enim vero*, 'well but'. 57. κατατριβῆναι μανθάνοντας, *conteri, confici discendo*, 'to be bored to death with learning'. Cf. Mem. iii 4, 1 ἐκ καταλόγου στρατευόμενος κατατέτριμμαι, *militiae laboribus confectus sum* (Kühner), Mem. iv 7, 5 τὰς αἰτίας αὐτῶν (τῶν πλανήτων τε καὶ ἀστατήρων ἀστέρων) ζητούντας κατατρίβεσθαι, Aristoph. Daetal. fr. xvii (221) ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος, Εἰτά με σκάπτειν κελεύεις; where T. Kock remarks 'per ironiam filius improbus se tibiis lyrisque confectum esse dicit, ut alii scilicet laboribus consumuntur, quibus ipse post delicatas istas molestias se imparem esse profitetur'. 58. πρὶν ἄξια τῆς τροφῆς ἐργάζεσθαι, 'ere his work is worth his daily bread', Xen. Sympos. vi 10 ἀλλ' οὐ μέντοι γε σιωπῶν οἶδα ὅπως ἄξια τοῦ δείπνου ἐργάσομαι h. e. *quibus cenam merear*. 59. δύσκολος—μαθεῖν] above l. 28. δύσκολος

means (1) 'hard to satisfy with food'; hence (2) *difficilis*, *morosus*, generally 'hard to please': of things, *molestus*, *difficilis*, 'irksome', 'hard'.

60. ἰδὼν ἂν ἐργαζομένους—ἂν ἐπιστάτω] on the repetition of ἂν in immediate connexion with the verb from which it has been detached see G. § 212, 2, Madv. § 139 b).

61. ὥστε καὶ—διδάσκειν, 'so as, if you pleased, even to teach another'. The apodosis implies possibility and so is equivalent to διδάσκεις ἂν. See G. M. T. § 54, 2 (b).

63. λεληθέναι κτλ., 'that you know a good deal of it without being aware that you do so'. In the mss and edd. σέ is omitted. But, since in *recta oratio* the sentence would run thus πολλὰ τῆς γεωργίας λέληθας σεαυτὸν ἐπιστάμενος, as in xviii 66 ταῦτα—ἐλελήθειν ἑμαυτὸν ἐπιστάμενος, I agree with Cobet in thinking that σέ is indispensable.

§ 11. 1. 64. καὶ γὰρ δὴ, 'for as a matter of fact'. Cf. Xen. Cyr. vii 5, 11. μὲν may be translated 'while', 'whereas'. ἀποκρύπτονται] x 20 note.

65. τὰ ἐπικαιριώτατα, 'the nicest, most important points, processes of their several arts'. Cf. Cyr. iii 3, 12 where οἱ ἐπικαίριοι are 'men of importance, influence' (μέγιστον ἔχετε καιρόν' οἱ γὰρ στρατιῶται... πάντες πρὸς ὑμᾶς βλέπουσι Anab. iii 1, 36), ib. vi 19, vii 5, 71, Hell. iii 3, 11; vi 4, 15.

ἥς ἕκαστος ἔχει τέχνης] Madv. 101 a), G. § 154.

67. θεῶτο] opt. pr. from θεᾶσθαι. 68. ὃ τι ἔρω] G. § 232, 4, G. M. T. § 60, 1. Translate 'whatever piece of good work you asked about'.

69. οὐδὲν ὃ τι ἂν σε ἀποκρύψαιτο] There is an instance of a similar ellipse of the substantive verb with οὐδὲς ὅστις without a negative clause following in Anab. iv 8, 20 τὰ μὲν ἄλλα οὐδὲν ὃ τι καὶ ἐθαύμασαν.

§ 12. 1. 70. τὰ ἥθη, 'in their dispositions'. G. § 160, 1. γεννασιότατος, 'most noble, generous'. The word γενναῖος implies always nobility of character as well as birth; see l. 31. τοὺς αὐτῇ συνόντας, 'those who are engaged in it'. Arist. Ran. 957 οἰκεία πράγμαθ' οἷς ξύνεσμεν. παρ-
έχεσθαι] iv 68, vi 43, xiv 2.

§ 13. 1. 73. οὐχ ὅλον—ἀποτρέπεσθαι, i. q. οἱ τοιοῦτον ὥστε ἀποτρέπεσθαι τινὰ κτλ., *non tale est, quale qui audierit*

abstineat ab interrogando, 'not such as to make one, after hearing it, give up his question', Arn. § 1238. 74. ὅτι—

διὰ τοῦτο, *quia—idcirco*. εὐπερές, 'easy', a poetical word.

75. διέξῃ vi 13, 17. αὐτήν, sc. τὴν γεωργίαν. 77.

αἰσχίων for μᾶλλον αἰσχροῖν: 'comparativus significat quod potius de aliqua re dicendum est'. Sauppe *lexilog.* p. 27.

εἰ—τυγχάνει, 'if, as is the case, they happen to be profitable'.

CHAPTER XVI

'It is generally supposed' said Ischomachus 'by theoretical writers on agriculture, that one of the most difficult problems in it is to understand the special aptitudes of the soil: but the truth is that a practical knowledge of this may be obtained, even by those who are not experts, from common observation of what their neighbours' land can produce and what not. In planting and sowing the point to be considered is not what a man would want most, but what will grow best in a given soil, for different soils are adapted to different products. This is nature's law and it is of no use to fight against it. Even if the ground be left waste and uncultivated, its capability may be ascertained by the vegetation which grows spontaneously on it'.

'Well' replied Socrates 'I am satisfied that one need not be deterred from agricultural pursuits by want of experience of the nature of soils, when even fishermen, whose business is on the sea, express their opinions on the crops which catch their eye, as they sail along the shore, and on the nature of the soil on which these grow, as freely and unhesitatingly as those who have practical knowledge of the subject'.

'You know, I dare say, already a good deal about agriculture, if your theory about knowledge being a reminiscence is true; tell me then what branch of it you wish me to take first'.

Socrates professes his wish to know how the soil must be treated to produce the largest crops of barley and wheat, whereupon Ischomachus proceeds to give an account of the proper methods and seasons of cleansing and cultivating land.

§ 1. 1. 1. πρῶτον μὲν] III 6, VI 10. 2. ἐπιδείξαι ὥς,
 63 'to point out, prove that'. 3. ποικιλώτατον τῆς γεωργίας,
 'the most abstruse, intricate point in husbandry', *quod*
propter varietatem in agricultura laboriosum videtur (Bach),
maxime a vulgi notitia remotum (Weiske). So Plat. Symp. p. 182 B
 ποικίλος νόμος, as opposed to one νοῆσαι ῥάδιος, is explained
 by Stallbaum as *difficilis ad intellegendum propterea quod quasi*
varietate sua deludit, and he compares Phileb. p. 53 π where to
 the speaker's request λέγειν σαφέστερον ὅ τι λέγει Socrates replies
 οὐδὲν ποικίλον, *nihil quod difficilem habeat explicatum*. Cf.
 below XVII 42 and Xen. Mem. II 3, 10 οὐδὲν ποικίλον οὐδὲ
 καὶ οὐδὲν εἰς αὐτὸν μηχανᾶσθαι, i. e. *nihil exquisiti, s. ad quod*
perficiendum multiplici arte opus sit (Sturz). 4. οἱ λόγῳ
 —διεξιόντες] VI 13, XV 75. Theophrastus in his *περὶ φυτῶν*
ιστορία tells us who were the writers on agriculture that pre-
 ceded himself. He speaks in his *αἰτία φυσικά* II 4, 12 (ed. I. G.
 Schneider) of one Leophanes (who is also mentioned by Ari-
 stoteles de gener. anim. IV 1) as having written on the different
 varieties of soils. ἀκριβέστατα] G. § 75.

§ 2. 1. 5. φασὶ γὰρ κτλ.] the γὰρ is expegetic, intro-
 ducing a relation, which has been pointed at by the preceding
 τοῦτο : cf. XI 37, XIII 56. τὸν μάλιστα—γεωργήσιν] VII
 111, XV 43. 8. ὁρθῶς γε—ταῦτα λέγοντες] the participle
 put in apposition with the subject of a preceding sentence,
 serves to annex a characterizing remark on an action or ex-
 pression of some other person mentioned in that sentence, as
 in Cyr. III 1, 38 ἀπέκτεινεν αὐτὸν ὃ ἐμὸς πατήρ.—Τί λαβὼν δι-
 κοῦντα; Madv. § 176 c) Rem. ὃ μὴ εἰδώς] G. § 283, 4.
 9. φέρειν, 'to produce', IV 70, V 7. 10. οἴομαι] paren-
 thetically, as in III 67. εἰδείη ἄν] G. § 226, 1.

§ 3. 1. 11. οἴκοῦν, *iam vero*, 'to begin then', 'well then',
 XIII 81. καὶ ἄλλοι τῆς γῆς κτλ., 'it is possible to ascer-
 tain this particular even in another man's ground, what it can
 and what it cannot bear, by observing the fruits and the trees
 on it: when, however, a man has ascertained that, there is no
 further use in fighting against providence; for it is not by
 sowing or planting what he wants himself, so much as what

the ground produces and supports of its own accord, that a man can obtain the necessaries of life'. *ἀλλοτρίας γῆς*, partitive genitive after *τοῦτο*. See n. to Hier. l. 184, Madv. § 53 and cf. Plat. Apol. p. 17 A *μάλιστα αὐτῶν ἐν ἐθαύμασα*, Menex. p. 241 B *τοῦτο δὴ ἄξιον ἐπαυεῖν τῶν ἀνδρῶν*, Theaet. p. 101 B *ὁ θαυμάζω τοῦ ἐταίρου σοῦ*. 12. *τοῦτο—ὅ τι*] G. § 148 Note 3. *ὅ τι—μὴ δύνανται*] Virg. Georg. I 53 'et quid quaeque ferat regio et quid quaeque recuset', IV 109 'nec vero terrae ferre omnes omnia possunt'. *μὴ* is used and not *οὐ* because of the indefinite *ὅ τι*. 13. *ὁρῶντα*, 'by observing'. *δένδρα*, 'fruit-trees' (ὕλη, *materia*, 'timber'. 14. *ἐπειδὴν γνῶ*] XI 105, XV 1. *οὐκέτι*, *tum non*, XX 114. 15. *ἄν* may be used twice or even three times with the same verb either to make the condition felt throughout a long sentence or to emphasize certain words in it. Cf. II 102, XV 60. *δοῦν—τοῦτο*] G. § 152 Note 3, above V 58. *δέοιτο* is an assimilated optative, I 132, VI 24. *σπείρων=εἰ σπείροι*, XV 45. 16. *ἢ ὅ τι ἢ γῇ ἢδοιτο φύουσα*, i.e. *σπείρων καὶ φυτεύων τοῦτο ὅ τι κτλ.*, *si serat et plantet, quidquid terra libenter gignat*.

§ 4. 1. 17. *ἢν δ' ἄρα*, 'but if, as may possibly be the case', V 56. 18. *μὴ ἔχῃ*, *non possit*, sc. *ἢ γῇ*. 19. *ἔστι καὶ παρὰ γείτονος τόπου κτλ.*, 'it is possible also in many cases to gain a truer notion of it from a neighbouring piece of ground than to learn from a neighbouring proprietor'.

§ 5. 1. 21. *καὶ—δέ*] XIII 39. *χερσεύουσα—δμως*, 'though it lie waste (V 82)—yet all the same', XIII 40, G. § 277, 5. 22. *ἢ τὰ ἀγρία καλὰ φύουσα κτλ.*, 'the land, whose wild products are beautiful, may be made by proper care to yield also its cultivated products in beauty'. On the tertiary predicate adjective *καλὰ* see G. § 142, 3. Varro R. R. I 19, 7 and Anatolius Geopon. II 10, 2 make the same remark, but Pliny XVII 4 does not agree with them. Similarly Virgil Georg. II 180 says that the presence of the wild olive shows that the soil is good for the cultivated tree. 23. *τὰ ἥμερα* are *fruges sativae*, cf. Anab. V 3, 12 *ἄλσος ἡμέρων δένδρων*, Cyneg. V 5 *ὅσα ἢ γῇ φέρει (τοῦ μετοπώρου)*, *τὰ μὲν ἥμερα συγκεκόμεναι*, *τὰ δὲ ἀγρία*.

γῆρα διαλέλνται, Herod. viii 115, 3 δενδρέων τῶν ἡμέρων καὶ τῶν ἀγρίων. 24. μὲν δὴ] i 94. οἱ μὴ ἔμπειροι, sc. ὄντες, G. § 283, 5. 25. γεωργίας] G. § 180, 1.

§ 6. 1. 27. τοῦτο—ἐποτεθαρρηκέναι, 'to have gained ample confidence—on this point, that I need not abstain from husbandry for fear of not knowing the quality of the soil'. See Index. τοῦτο μὲν] below l. 49. The accusative of demonstrative and relative pronouns is used more freely, where a preposition might have been employed, as in Symp. ii 19 τὸδε γέλᾳτε, Anab. iii 2, 20 τοῦτο ἄχθεσθε, Cyneg. ix 10 βιασθῆσαι τοῦτο, Vect. iii 4 ταῦτα τιμώμενοι, iv 10 τοῦτο ἀντιλέγω. See n. to Hier. l. 109, Madv. § 31, G. § 160, 1. Sturz translates *confido me eius rei non imperitum esse*. 29. ἀπέχσθαι] v 3, xi 104.

§ 7. 1. 30. καὶ γὰρ δὴ] xv 64. ἀνεμνήσθην, 'I am reminded of'. 'The aorist is sometimes used in colloquial language by the poets (especially the dramatists) when a momentary action, which is just taking place, is to be expressed as if it had already happened'. G. M. T. § 19 note 5. τὸ τῶν ἀλιέων, ὅτι κτλ., 'the (particular circumstance about) fishermen, viz. that etc.', 'what the fishermen do, how etc.', an instance of the attraction of the subject of the object sentence, as object into the principal sentence; it is in fact equivalent to ἀνεμνήσθην ὅτι οἱ ἀλιεῖς. Madv. § 191. 31. θαλαττουργοὶ ὄντες—ὅμως, 'though their business is on the sea, yet', above l. 22. The word is used twice by Polybius and once by Lucian and Aleiphron, but is not found elsewhere in Xenophon. Cf. Nov. Test. Apoc. xviii 19 ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται. καταστήσαντες, sc. τὴν ναῦν (Hom. Odys. xii 185), *inhibita navi*, 'stopping (their vessel)'. Many transitive verbs, especially those which express motion or the contrary are used intransitively, as ἀνάγειν, 'to put to sea', ἀλρεῖν, 'to lift (the hand or foot)', Arist. Plut. 689, where see my note (682), ἀνολγειν, *viam sibi aperire*, 'to get into the open sea', Xen. Hell. i 1, 2; 5, 13, εἰσβάλλειν, 'to invade', ἐλαύνειν, 'to drive' or 'ride', ἐπέχειν, 'to stop', προσέχειν, 'to put in at a place', προσπταλεῖν, 'to fail' etc. 32. ἐνὶ θέαν, 'for the purpose of observing', ii 102, vii 176.

- ἡσυχοὶ βαδίζοντες, 'sailing leisurely along', the adjective in apposition to the subject, in lieu of an adverb, to denote the relation of the subject to the action. Cf. Cyr. v 3, 55 παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἡσυχος, Anab. vi 5, 11 οἱ μὲν ἡσυχοὶ προῆγον, Madv. § 86 a), Clyde § 22. παρατρέχοντες ἅμα, *interea dum celeriter praeternavigant*, 'all the while, as they scud past'. Cf. viii 29 for the opposition between βαδίζειν and τρέχειν, and for the use of ἅμα with the participle Cyr. iii 3, 59 ἅμα πορευόμενοι παρεκάλουν ἀλλήλους, v 2, 22 ἅμα προτῶν ἐπεσκοπέτο, i.e. *inter progrediendum*, Plat. Phaed. p. 76 c εἰ μὴ ἅρα ἅμα γιγνόμενοι λαμβάνομεν, Madv. § 175 b), G. § 277 Note 1, 64 Clyde § 46. 33. τοὺς καρπούς, 'the crops', esp. of corn as opp. to wine, Arist. Eccl. 14 στοὺς καρποῦ βακχίου τε νάματος πλήρεις, Nub. 1119 τὰν καρπὸν τε καὶ τὰς ἀμπελούς φυλάζομεν according to the conjectural emendation of Koräes for καρπὸν τεκούσας. 34. ἀποφαίνεσθαι, sc. τὴν γνώμην, 'to express themselves, give their opinion', ii 32. 36. καὶ πάντολυν κτλ.] the order is: καὶ τολυν ὥρῳ αὐτοὺς πάνν ἀποφαινομένους τὰ πλείστα (*plerumque*) περὶ τῆς ἀγαθῆς γῆς κατὰ ταῦτα τοῖς καὶ πάνν ἐμπείροις τῆς γεωργίας. For καὶ...τολυν, 'and in fact', cf. v 8, x 5. This is better, I think, than to take καὶ as intensive of πάνν. 37. τοῖς ἐμπείροις] governed by κατὰ ταῦτά, *eodem modo*, 'in the same manner as': cf. i 31, xviii 3, xix 63. τὰ πλείστα] vii 5.

§ 8. 1. 40. βούλει, ἄρξωμαι] G. § 256. 41. ὑπομνήσκην, 'to put you in mind of', 'bring to your recollection'. Ischomachus may be referring to Socrates' theory of reminiscence (*ἀνάμνησις*), according to which what is called teaching is the revival of knowledge acquired in a former life but forgotten (Plato Menon. cc. 14—15). οἶδα—γεωργεῖν, 'I am sure that I shall be telling one who knows a great deal already about farming'. Madv. § 176 b). Cf. viii 141, xiii 53.

§ 9. 1. 45. ἡδέως μαθήναν] vi 58, xi 10. φιλοσόφου γὰρ μάλιστα ἐστὶν ἀνδρὺς, '*philosophi enim est omnia scitu digna accurate et penitus pernoscere (ergo etiam artem oeconomicam)*' Breitenbach. On the use of ἀνδρὺς with nouns implying a man's profession see n. to Hier. l. 627.

46. ὅπως ἂν—γῆν ἐργαζόμενος—λαμβάνοιμι, 'how I must till the land to get, if I wished, the greatest amount of barley and wheat'. See n. to VIII 141.

§ 10. l. 49. οὐκοῦν, 'well then, to begin', above l. 11, XIII 31. τοῦτο μὲν] III 63, v 50, XVI 27. τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι, *novalem prius subigere ad sationem*, 'you must prepare fallow-land for sowing'. Cf. Theophr. Hist. Plant. III 1, 6 ἐνιαχοῦ δέ, ἂν μόνον ὑπεργάσωνται (ex em. Steph. pro v. ὑπερτάσωνται) καὶ κινήσωσιν, εὐθὺς ἀναβλαστάνει τὰ οἰκεία τῆς χώρας, ὥσπερ ἐν Κρήτῃ κυπάριστοι, Dionys. Halic. antiq. 10, 17 ὑπεργάζεσθαι ἀρουραν εἰς σποράν. In the same sense ὑπό is used in ὑπειπεῖν, *praeferari*. The process of preparing a vineyard for planting by loosening the soil with a spade or dibble (*pastinum*) was in Latin called *pastinatio*.

§ 11. l. 54. ἀλλά] II 2. πηλὸς ἂν εἴη] because it rains pretty nearly all the winter in Greece. Cf. XVII 85. 55. σοι δοκεῖ; sc. ἀροῦν δεῖν τὴν γῆν. 56. σκληρὰ κινεῖν τῷ ζεύγει, *durior quam quae subigi a iumentis possit*, 'hard to break with the plough', XIII 11, xv 28, Madv. § 150 a), G. § 261, 2. Cf. Hor. Sat. I 4, 12 *piger scribendi ferre laborem*.

§ 12. l. 58. κινδυνεύει εἶναι...ἀρκετόν, 'it is probable that we must begin'. See Mem. IV 2, 34, and Hier. l. 149, in both of which passages in like manner the connecting particle is omitted. This is the point of Hesiod's (Opp. 391) agricultural precept γυμνὸν σπεῖρειν γυμνὸν δὲ βοωτεῖν, translated by Virgil (Georg. I 299) *nudus ara, sere nudus; hiemps ignava colono*. 60. χεῖσθαι κτλ., *resolvi, laxari, diffundi*, 'to be loosened at that season', so as to make it crumbling (Virgil's *putris*). Cf. Theophr. C. P. III 4, 4 ἐπεὶ ἡ γῆ βορρῆος μὲν πεπηγυῖα καὶ ξηρά, νοτίοις δὲ κεχυμένη καὶ ἐνικμος, Geoponic. v 25, 2 ἡ τῆς γῆς πλείων διάχυσις. 61. τηνικαῦτα, 'at that season of the year'. 62. τὴν πόαν ἀναστρεφόμενην κτλ., 'that the green crops, if turned up at that season, will furnish manure to the ground, before they shed (lit. and not yet shed) their seed so as to spring up again', cf. XVII § 10. Observe the contrast between ἤδη and οὐπω (which by the way is translated in the

Bibl. Past. as if it were οὐκέτι, in defiance of the plain sense of the passage). For ἀναστρεφόμενῃ cf. Herod. vi 47, 2 ὅρος μέγα ἀναστραμμένον ἐν τῇ ζητήσῃ, *ingens mons quaerendū* 65 (metalli venis) *susque deque versus*.

64. καρπὸν—καταβαλεῖν, 'to shed seed', used also of 'sowing seed', as in Plat. Theaet. p. 149 π εἰς πόλιν γῆν ποῖον φυτὸν τε καὶ σπέρμα καταβλητέον, and metaphorically in Dem. c. Timocr. § 154 p. 748, 13 οὐδὲ σπέρμα δεῖ καταβάλλειν ἐν τῇ πόλει οὐδένα τοιούτων πραγμάτων οὐδ' εἰ μή πω ἂν ἐκφύοι, 'no man ought ever to sow the seed of such matters in the state, even if there be no probability of its springing up at present' (if sown). The Greeks were aware of the importance of sowing green crops to be buried in the soil for the purpose of manure. Cf. Vanierius, *praedium rusticum* ed. Barbou, lib. i p. 13 *novis ne forte soli prior impetus obsit | messibus, herboza nimias farragine vires | pubentique faba naroque absumat edaci*; and again *expediendus erit saxis et gramine campus | et filice et iunco: filicem satione fabarum | interimes*. See n. to xvii 75.

§ 13. 1. 65. γὰρ δὲ] xi 47. ἔτι, *praeterea*. εἰ μᾶλλον—ἔσθαι] xiii 4. 66. ὕλης καθαρὰν, *puram a silva*, 'clear of undergrowth'. Cf. Hell. iv 4, 6 τῶν μαιφόνων καθαρὰν, Herod. ii 138 γλῶσσα καθαρὴ τῶν σημῆτων: G. § 180.

67. ὅπτην...πρὸς τὸν ἥλιον, 'baked as much as possible in the sun'. Plut. Quaest. gr. 31 p. 298 b οὐ πρὸς πῦρ ἀλλὰ πρὸς ἥλιον ὅπτῳσι τὰ κρέα, Diod. Sic. Hist. iii c. 21 κοιμῶνται μετέωροι τοῖς κύτεσι πρὸς τὸν ἥλιον, Herod. i 200, ii 92, 4 ταῦτα (τὰ κρῖνα) αὐαῖνονσι πρὸς ἥλιον, Arist. Vesp. 804 ἐστῶσα πρὸς τὸν ἥλιον. With the whole passage cf. Virg. Georg. ii 259 *his animadversis* (i.e. 'the quality of the soil') *terram multo ante memento excoquere et magnos scrobibus concidere montis, ante supinatas aquiloni ostendere glebas*, and the precept given in Georg. i 65 *glebasque iacentis pulverulenta coquat maturis solidibus aestas*.

69. πᾶν γέ] i 47. οὕτως—ἔχειν] οὕτως like πολύ, πᾶν, μᾶλλον and other adverbs is frequently separated from the word which it qualifies, see n. to Hier. l. 7 and cf. Soph. Phil. 104, Oed. T. 1444.

§ 14. 1. 72. ἐν τῷ θέρει ὅτι πλειστάκις, 'as often as possible

during the summer'.

73. μεταβάλαι, 'turn over'.

75. ἀν...ἐπιπολάζοι, *summo in solo maneret, non radicem denovo ageret*, 'would lie on the surface', 'be kept from taking root'.

ἀσθάνονται, *exsiccentur*, 'be dried up'.

77. ἐν μέσῳ τῷ

ἔθει, 'in midsummer'. G. § 142, 4 Note 4.

78. κινώῃ

τῷ [ἐύγῳ] above l. 56.

§ 15. l. 79. εἰ δὲ ποιοῖεν] G. M. T. § 53 note 2, 'in case men make fallow land by turning it up with the spade'. The stress is on σκάπτοντες as)(κινούντες τῷ εὐγῳ. 80. εὐ-

δηλον, sc. ἐστὶ.

καὶ τούτους, i.e. 'those who use the spade as well as those who use the plough'.

δέχα ποιῶν τὴν γῆν

καὶ τὴν ὕλην, *terram a fruticetis purgare* (Sturz), 'to separate the soil and the weeds'.

83. ἐπιπολήs, 'on the surface'.

στρέφειν, *vertere* (Hor. Sat. i 1, 28, Virg. Georg. i 147), 'to turn up' by digging or ploughing.

ἡ ὥμῃ αὐτῆs, partitive

gen., *pars eius lutulenta*, 'the part of it which has not been exposed to the action of the sun'. G. § 168.

CHAPTER XVII

Continuation of Socrates' conversation with Ischomachus, on the approved methods and common seasons of sowing. The quantity of seed sown must vary according to the various conditions of soil; some soil, which will not bear too severe a requisition on its strength, will be improved by ploughing the first green crop into it, to serve as manure: if the land be allowed to go on ripening heavy crops, it will soon be impoverished. How to counteract the effects of heavy winter rains.

§ 1. l. 1. ὁρᾷς ὡς] vii 40.

2. ἀμφοτέροις ἡμῖν

ταῦτά δοκεῖ, 'we are both of the same opinion'.

3. δοκεῖ

γὰρ οὖν, 'yes, indeed, we are of the same opinion', not 'yes, it seems so'. Cf. Cyr. i 6, 22 λέγεις σὺ—; Δέγω γὰρ οὖν, ib.

§ 25, v 5, 16, Mem. iii 3, 2 καὶ ἐστὶ γε καλόν.—Ἔστι γὰρ οὖν, ἐφῃ, iv 6, 14. The οὖν has a restrictive, not a consecutive force.

4. μὲν—μέντοι] x 49, xv 50.

ἄλλο τι γιγνώ-

σκας, *num aliud quid statuis?* 'have you any other opinion?'

π 24, ικ 109, χιχ 62, 74, Cych. ι 1, 3 *ὅτε ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγινώσκουμεν περὶ αὐτῶν*, Anab. π 5, 8 *περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρων οὕτω γινώσκω*. 5. *τὴν ἔραν σπείρειν*] Sturz, understanding *εἶναι ταύτην*, translates *tempus quo seminandum est, quo seminari commode potest, esse hoc*, 'that the proper time for sowing is that which etc.' But I should prefer to make *σπείρειν* depend upon *γινώσκειν*, 'that we must sow at the season etc.', so that the construction is the same as in l. 12, and ll. 59, 79. 6. *πάντες οἱ πρόσθεν ἄνθρωποι*, sc. *ὄντες*; *omnes qui olim vixerunt, omnes superiorum aetatum homines*. *ἧς πείραν λαβόντες*, *quam experti*, 'after making trial of which'. 8. *κρατίστην εἶναι*, sc. *αὐτήν*.

Cf. Porson on Eur. Med. l. 734: *Graeci cum verba duo, diversos casus regentia, ad idem nomen aequae referantur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omisso*. Antiphanes Athenaei viii p. 339 A *ὃν ἦν ἰδῆ, τὰς χεῖρας οὐκ ἀφίετται*, Aristoph. Pollucis vii 103 (fr. inc. 592, ed. Koch) *πλὴν εἰ τις πρῶτο δέξιμος βασκάνιον ἐπικάμινον ἀνδρὸς χαλκῆος*, Plato Sympos. p. 174 B *οἱ (εἰδὶ) μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἐνδοθεν ἀπαντήσαντα ἀγεῖν*. The case of the pronoun is usually determined by the participle. See Stallbaum on Plat. Gorg. p. 492 B, Laches p. 187 A, de legg. iii p. 689 A, Phaedr. p. 240 C.

- 66 § 2. 1. 8. *ἐπαδὼν—ἔλθῃ*] xv 1, xvi 14. 9. *πού, opinor, ni fallor*, 'I presume', Hier. ι 137, *καὶ σὺ που οἶσθα*, Mem. iii 3, 2; 5, 15; iv 2, 31. *πρὸς τὸν θεὸν ἀποβλέπουσιν* κτλ., 'look anxiously to the god for the time when he will send rain upon the earth and leave them free to sow'. *ἀποβλέπειν πρὸς* or *εἰς τινα v. τινος* 'to look away from other objects at one particular person or object', 'to look anxiously, wistfully, to'. Cf. π 57, Arist. Ach. 32 *ἀποβλέπων εἰς τὸν ἀγρόν*, Plat. Phaedr. p. 239 B *πάντα ἀποβλέπων ἐς τὸν ἐραστήν* (cf. *ἀποθαρεῖν* xv 28). So Arist. Pac. 635 *ἐβλεπεν πρὸς τοὺς λέγοντας*, Soph. Antig. 522, Aiac. 400, Eur. Iph. Taur. 1056 *ὦ φίλταται γυναικες, εἰς ὑμᾶς βλέπω*, Hesiod Opp. 475 *οὐ δὲ πρὸς ἄλλους αὐ- γασέαι*, sc. *auxili capiendo causa*. 10. *βρέξας τὴν γῆν, terra irrigata, pluvia terrae immissa*. *βρέχει* is sometimes used impersonally for *ὑεῖ*, 'it rains'. 'Soin très-nécessaire en Grèce', says Gail, 'où la terre a été brûlée par

les grandes chaleurs de l'été; au lieu que chez nous, dès qu'on a recueilli, on laboure et l'on sème'. ἀφήσαι (sc. αὐτοὺς), *concessurus sit*, 'will allow them'. Cf. Plat. de rep. vii p. 520 να ἀφή τρέπεσθαι ὅπη ἕκαστος βούλεται, v p. 461 b ἀφήσομεν—αὐτοὺς συγγίγνεσθαι ἢ ἂν ἐθέλωσιν. 11. σπείρειν, 'to begin sowing'.

According to Virgil (G. I 215) spring is the time for sowing beans, lucerne and millet, the end of October for vetches, kidney-beans and lentils, but wheat and spelt should be sown later, after the middle of November. He adds '*multi ante occasum Maias coepere; sed illos Expectata seges vanis delusit aristas*', i.e. 'many no doubt do begin their sowing before the setting of the Pleiades (November 11), but what has been the consequence? the crop they looked forward to has deceived their hopes with its false ears'. Columella says (XI 2, 80): '*vetus est agriculturalum proverbium maturam sationem saepe decipere solere, seram numquam quin mala sit*'. There is an English adage 'It is better to sow out of temper than out of season'. Plin. Nat. Hist. XVIII c. 25 § 60 *sementibus tempora plerique praesumunt et ab XI die autumnalis aequinoctii fruges serunt, adveniente coronae exortu, continuis diebus certo prope imbrium promisso: Xenophon, non antequam deus signum dederit. Hoc Cicero Novembris imbre fieri interpretatus est, cum sit vera ratio non prius serendi quam folia coeperint decidere. Hoc ipso vergiliarum occasu fieri putant aliqui a. d. XII id. Novembris...: sed ille indocilis caeli agricola hoc signum habeat inter suos vepri, humumque suam adspiciens, cum folia decident, viderit decidua. Sic iudicetur anni temperies, alibi tardius, alibi maturius; ita enim sentitur ut caeli locique adfuit natura, idque in hac ratione praecelet, quod eadem et in mundo publica est et unicuique loco peculiaris. 'In Britain', says Adam Dickson, *Husbandry of the Ancients*, Vol. II p. 1 ff., 'we have three seasons of sowing, autumn, spring and summer. We sow wheat and rye in autumn; oats, pease and beans, early in spring; and barley early in summer. Among the Romans there was an autumnal and a vernal seed-time. The former continued from the vernal equinox to the winter-solstice. The latter or trimestrian seed-time was only used in land *ubi sementem maturam facere non possit et cuius crassitudo sit restitilis*, Plin. Nat. H. XVIII c. 17 § 46; *locis praeaelidis ac niveosis, ubi aestas est humida et sine vaporibus*, Colum. II c. 9. They were very exact in determining the seasons of sowing according to the situation of the land; Cato says c. XXXIV *ubi quisque locus frigidissimus aquosissimusque erit, ibi primum serito. In calidissimis locis sementem postremum fieri oportet*; Col. XI 2, 80 *in totum praecipimus, ut quisque natura locus frigidus erit, is primus conseratur; ut quisque calidus, novissimus*. It seems to have been the practice with the Romans to delay for some time the sowing of the dry lands, expecting rain, but, if*

the rain was long in coming, to sow them, though dry, expecting that the drought and heat would not continue so long as to hurt the seed'.

12. ἐγνώκασι δὴ γε...καὶ τὸ μὴ...σπεῖρειν κτλ., 'yes of course all men have made up their minds (about this and) also that they must not sow, if they can avoid it, in a parched soil'.

δὴ] n. to Hier. l. 213. 13. ξηρῶ, sc. γῆ, in terra pluvia destituta, XIX 36. ἐκόντες εἶναι] G. § 268 Note, Hier. l. 586.

14. δῆλον δτι, 'obviously', XIII 26. πολλὰς ζημίας παλαίσαντες, 'because they had previously heavy losses to struggle with, those of them who sowed before they were bidden by the god to sow'.
ζημίας παλαίσαντες, cum damnis luctati.

Cf. Hesiod Opp. 411 αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει, Pind. Nem. VIII 47 Αἰας φόνῳ πάλαισεν, Eur. Rhes. 509 κακῶ δὲ μερμέρῳ παλαίομεν, Polyb. II 56, 6 τηλικαύταις παλαῖσαι συμφοραῖς, V 56, 2 μέχρις ἂν οὗ τοῖς ὁμοίοις τὰδελεφῶ παλαίῃ συμπτώμασιν.

15. οἱ—σπεῖραντες] in partitive apposition to πάντες, I 125, XII 43, Cyr. VII 5, 28, G. § 137 Note 2. πρὶν κελευσθῆναι] G. § 274. 'κελεύειν per oraculum deus dicitur, Hell. III 3, 3 τὸν θεὸν τοῦτο κελεύειν φυλάσασθαι, et per exta VII 2, 20 ὁλόμεθα γὰρ ἔτι σὲ μᾶλλον ἡμῶν τοὺς θεοὺς ταῦτα πράττειν κελεύειν' (Breitenbach).

§ 3. 1. 16. ταῦτα μὲν] XVI 27, 49. ταῦτα ὁμογνωμοῦμεν] XVI 27 n.

18. οὕτω, 'usu et multorum damno' (Weiske). γίγνεται ὁμονοεῖν, sc. πάντας ἀνθρώπους, usu venit ut in iis inter nos consentiamus omnes, 'it happens that we are all of one mind about them'. Cf. Cyr. V 2, 12 εὐχονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδείξασθαι, i.e. contingere aliquando ut se ostendant, 'that they may have a chance of showing', VI 3, 11 λαβεῖν μοι γένοιτο αὐτόν, Anab. I 9, 13.

19. οἷον, 'for example', I 88, IX 51, XX 34. ἅμα πᾶσιν, omnino omnibus.

βέλτιον] see Index s. v. 20. ἱμάτια] the ἱμάτιον (pallium) was the principal article of the Greek outer dress, as the toga was that of the Romans. It consisted of a large square or oblong blanket, fastened on the shoulder by a brooch, and worn usually over the tunic. It was called ἐπίβλημα, ἀναβολή, περιβόλαιον (περίβλημα) according to

the different modes in which it was put on. See Rich's *Comp. to the Dict.* p. 469.

ἦν δύνωνται, 'should they have the means', G. § 226, 4.

§ 4. 1. 22. ἐν τῷδε διαφέρονται...πότερον κτλ., *in hac re dissident, utrum etc.*, 'they are divided in opinion concerning sowing on this point, namely, whether the early or mid-season or latest is the best'. ἤδη] see n. to Hier. 1. 202.

24. κρᾶτιστος, sc. ἐστίν: ὀψιμώτατος] an Ionic and poetical word.

'Both ὀψιμὸς and πρῶιμος' says Mr Rutherford, *N. Phr.* p. 124 'not only afford an admirable illustration of the inconsistency of Xenophon's diction, as ὀψιμαίτατος occurs in Hell. v 4, 3 and πρῶτατα in Cyr. VIII 8, 9, but may well be regarded as another proof of the position, that with an Attic basis his diction is really a composite one, being modified, both in vocabulary and syntax, by the other dialects of European and Asiatic Hellas'. The two words are found together in the Epistle of James v 7 ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθύμων ἐπ' αὐτῷ ἕως λάβῃ πρῶιμον καὶ ὀψιμον, i.e. 'the early (in Oct., Nov. and Dec.) and the latter (March, April) rain'.

25. οὐ τεταγμένως τὸ ἔρος ἄγει, *non ordine eodem et constanti annum moderatur* (ita ut semper tantum una quaedam auctumni pars opportuna sit serendo, Breitenbach), 'does not regulate the year according to fixed rules', i.e. does not always give us the same kind of weather one year as another.

For this meaning of ἄγειν cf. Plat. de legg. x p. 896 E ἄγει...ψυχὴ πάντα τὰ κατ' οὐρανὸν καὶ γῆν καὶ θάλατταν ταῖς αὐτῆς κινήσεσιν, p. 898 E ἥλιον εἴπερ ἄγει ψυχὴ, Phaed. p. 94 E οἷας ἄγειν τε ταῦτα (sc. τὰ τοῦ σώματος παθήματα) καὶ δεσπόζειν, Critias p. 109 C οὕτως ἄγοντες τὸ θνητὸν ἅπαν ἐκυβέρων, Xen. Anab. vi 3, 18 ὁ θεὸς ἴσως ἄγει οὕτως δὲ τοὺς μεγάλῃ-γορήσαντας—ταπεινώσαι βούλεται, Hell. vi 4, 3 ἤδη τὸ δαμόμονον ἤγειν, II 4, 19 ὥσπερ ὑπὸ μοίρας τινος ἀγόμενός.

26. τὸ μὲν τῷ πρῶτῳ κάλλιστα, sc. ἄγει. Schneider is rightly censured by Reisig for supplying 'ἔχον vel simile aliquod' with κάλλιστα.

§ 5. 1. 28. πότερον—ἤ;] III 84, XII 13. κρεῖττον, *utilius, potius*, xx 45.

29. ἐν τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, 'to make choice of and keep to one of these seed-times'.

30. εἰν τε—εἰν τε, *sive—sive*, XI 96.

§1. ἀρξάμενον ἀπὸ τοῦ πρῶτου σπέρματος] xi 30, 56.
σπείραν, 'to go on sowing'.

§2.

§ 6. 1. 34. πάντες μετέχουν τοῦ σπόρου, lit. 'to share in the entire period for sowing', i.e. to sow a portion at each period. Zeune compares Didymus in Geopon. ii 14, 8 *τινές, ὥσπερ ἀσφαλέστερον διασπείροντες, οὐ πάντα τὸν σπόρον πρῶτον ποιοῦσιν, ἀλλὰ καὶ δεύτερον καὶ τρίτον καὶ τέταρτον καιρὸν διασπείρουσι, τὸ δὲ ἄλλο τὸ μέλλοντος φυλαττόμενοι*, i.e. 'some, as though they considered it a safer method, do not sow all their seed early, but make a division into second, third and fourth sowings, to guard against the uncertainty of the future': and, quoted by C—W, Eccles. xi 6: 'in the morning thou shalt sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper or whether they both shall be alike good'. §5. *καὶ*, 'each year'. ἀρκοῦντα σῖτον λαμβάνειν, *idoneam messem percipere*, 'to get a sufficient crop of corn', v 16, xvi 48. 36. πότε μὲν—ποτέ δέ, *aliquando—aliquando; modo—modo*, 'in one year'—'in another year'. μηδ' ἱκανόν, 'not even sufficient'. 38. καὶ τοῦτο, 37 'in this point also', cf. above l. 16. 39. ἐμάνθανον] G. § 276, 2. καὶ ταῦτα, 'and that too', xi 15. 40. πρόσθεν ἐμοῦ, 'before me', Cyr. vii 5, 43 πρόσθεν ἡμέρας. τὴν γνώμην ἀποφαινόμενος] ii 32, xvi 34.

§ 7. 1. 41. τί γάρ;] a lively way of passing to a new point for consideration, 'what do you say to this?' Cf. Mem. ii 6, 2 with Kühner's note, Devar. *de part.* p. 52. 42. ποιῶν] xvi 3. 43. πάντως, 'by all means'. 44. μὲν γάρ] See n. to Hier. l. 647. 45. ποῦ] l. 9. 46. καὶ γὰρ ἰδῶκα, sc. τὸ σπέρμα ριπτόμενον, 'yes, for I have actually seen it done'. 47. δὲ γὰρ] i 47. ὁμαλῶς, *aequaliter*, 'evenly'.

'The main perfection of sowing is to disperse the seeds equally: and that is the reason why drilled corn is preferable for seed, since the plants will have enjoyed more space, air and sunshine, and the grain will be larger, healthier and stronger.....Bread from drilled wheat will be better-tasted than from wheat when raised by random sowing'. W. HART, *Essays on Husbandry*, p. 210, ed. 2.

49. ἡ δὲ] VIII 126. 50. τοῖς καθαρισταῖς] see n. to VI 73.
51. ὑπηρετεῖν τῇ γνώμῃ, 'to do the mind's bidding'.

§ 8. l. 52. πάνυ μὲν οὖν] a common form of assent, I 47.
ἡ γῆ, ἡ μὲν—ἡ δὲ] partitive apposition, above l. 15. 53.
λεπτοτέρα, *tenuior*, *macrior*, 'thinner', 'poorer', 'lighter'.
Cf. Thuc. I 2, 5 τὴν Ἀττικὴν λεπτόγεων οὔσαν. παχυτέρα,
pinguior, *crassior*, 'richer', 'fatter'. 54. ἀπὸ γε] I 3 n.
55. ὅπερ, 'just the same as'. Schneider compares Theophrastus
Hist. Plant. VIII 6 πλείον γὰρ ἡ πείρα καὶ ἀγαθὴ δύναται φέρειν
τῆς ὑψάμμου καὶ λεπτῆς. 58. ποτέρῃ δὲ πλείον, so. διδοίης,
'to which of the two soils you would allow a larger quantity
of seed'.

Adam Dickson, in his *Husbandry of the Ancients*, vol. II ch. xxv
p. 33 ff., Edinburgh, 1788, tells us that the Romans were very careful in
adapting the quantity of seed to the land. We have only one general
maxim, and that is to sow less or more, as the land is rich and clean, or
poor and foul. The Roman practice differed in one respect greatly from
ours; they sowed a smaller quantity upon the light poor lands than
upon the rich wet clays; whereas we commonly sow a larger quantity.
This difference naturally arises from the different methods of culture
used. Our poor light lands are commonly full of weeds; and hence it
becomes necessary to sow a large quantity of seed, to prevent the weeds
from destroying the crop. But, in the Roman husbandry, this kind of
land, being fallowed for every crop, few weeds came up with the seed,
and these few were destroyed by the hoe and in weeding; the seed
therefore might be sown as thin as the nature of the soil would allow.
Were the poor light land in Britain managed after the manner of the
Roman husbandry, it would certainly require much less seed than
under its present management.

§ 9. l. 59. νομίζω] Some take this for νομίζω δεῖν, 'I
think it proper'; see above l. 5 n., below l. 81, Lobeck *Parerga*
ad Phrynichum p. 753 ff.; others in the sense of *soleo*, 'I am
accustomed'; whilst others again say that we must supply the
indefinite subject before ἐπιχεῖν. τῷ ισχυροτέρῳ πλείον, 'the
stronger it is, the more water'. See n. to Hier. I. 441. 60.
ἐπιχεῖν, *affundere*, = ἐγγχεῖν, cf. Anab. IV 5, 27 πάνυ δεικνύοντες ἦν,
εἰ μὴ τις ὕδωρ ἐπιχέροι. 62. τρέφειν is to be taken with προ-
ράξαιμι, not with δυνατωτέροις, *opulentioribus*. 63. εἰ,
'whether'. 65. ὥσπερ τὰ ὑποζύγια, i.e. ισχυρό-

τερα γίγνεται, ἐὰν τις πλείονα χόρτον αὐτοῖς ἐμβάλη. τοῦτο σὺ με δίδασκε] observe that emphasis is laid on σὺ, as opp. ἐγὼ γε νομίζω, 'this is a matter which I must look to you to explain'.

- § 10. 1. 67. παῖς μὲν σὺ γε κτλ., 'you are not in earnest when you say this, yet it is a fact, I can assure you, that etc.'
68. εἰ ἴσθι] x 83. 69. ἐμβαλὼν—ἐπειτα] Madv. 175 (a), 181 Rem. 2. Cf. Cyr. i 3, 11, Hier. l. 566 with note. ἐν φ—σπέρματος, 'when the green blade has sprouted from the seed, during the time that the earth is receiving plenty of nourishment from the rain'. ἐν φ, sc. χρόνῳ, *quo temporis spatium, dum*, Cyr. ii 2, 21, iii 2, 3, Anab. i 2, 20, ii 2, 15, vii 1, 15. 70. χλόης, 'the first light green shoots of plants in spring': the word does not occur elsewhere in Xen. 71. καταστρέψης αὐτό, sc. τὸ σπέρμα, 'plough it (the sown plant) in' not 'turn it (the soil) over'. 72. τοῦτο γίγνεται σίτος τῇ γῇ, 'this (sc. τὸ σπέρμα) serves for nutriment to the soil'. 73. ὑπὸ κόπρου] i 92, iii 37. μέντοι] correlative to μὲν l. 69. 74. ἐκτρέφειν ἐξς—διὰ τέλους—εἰς καρπὸν, 'allow it to go on nourishing the seed to maturity'. εἰς καρπὸν=ὥστε καρπὸν γενέσθαι. 75. χαλεπὸν, sc. ἐστὶ. ἐς τέλος, 'to perfection'. Cf. Theophrastus Hist. Plant. viii 91 where καρπὸς is called τελειοτάτη φύσις, Luc. evang. viii 13.

Pliny tells a curious story about the origin of the operation of ploughing between the rows of corn. In the course of a razzia, which seems to have taken place in spring or early summer, the Salassi easily destroyed the winter-sown crops of their enemies. But the panic and the millet, which were only just coming up, were not susceptible of the same sort of injury. They were therefore ploughed in. As however the crops recovered, and proved unusually abundant, husbandmen adopted the practice of ploughing among their corn, either when the spike was just showing itself, or when it had put forth two or three leaves; probably about the stage which we call 'spindling'. *Quarterly Review*, vol. 87, p. 184. (*Salassi cum subiectos Alpibus depopularentur agros, panicum miliumque iam excrecens temptavere. Postquam respuebat natura, inararunt; at illae messes multiplicatae docuere quod nunc vocant artrare, id est aratrare, ut credo tunc dictum. Hoc fit vel incipiente culmo vel cum iam is ad bina ternave emisit folia*, Nat. Hist. xviii 20, 49 § 182.) It was a practice very prevalent in Roman agriculture, to sow vetches, beans, and more especially lupines, for the purpose of

ploughing them in when they began to form seeds. Dickson, in his *Husbandry of the Ancients*, vol. I ch. xi, says that in Britain buck-wheat, clover, pease and other pulse are sometimes sown to be ploughed in for manure. Beans were commonly used for this purpose by the Greeks; and Theophrastus in his *Historia Plantarum* VIII 9, 1 informs us that the farmers in Macedonia and Thessalia ploughed them in when in the flower: τῶν χειρόπων ('pulse') μάλιστα ἐρέβινθος καρπίζεται τὴν γῆν ὃ δὲ κύαμος καὶ ἄλλως οὐ βαρὺς καὶ ἐπὶ κοπρίζειν δοκεῖ τὴν γῆν διὰ μανότητα καὶ εὐψύαν. Διὸ καὶ οἱ περὶ Μακεδονίαν καὶ Θεσσαλίαν, ὅταν ἀνθάσω, ἀνα-ερέπουσι τὰς ἀρούρας. Cf. Plin. Nat. Hist. XVIII 12 § 80, 120 (fabæ) *solum, in quo sata est, laetificat stercoris vice; ideo circa Macedoniam Thessaliæque, cum flores coepit, vertunt aræa*, ib. XVII 9, 6, 54. 'Some things', says Varro (I 25, 3), 'are to be sown not so much for the present crop, as for their being beneficial to the crop that follows; because being cut down and left upon the field where they were sown, they make the soil better. Thus, when a field is poor, it is a custom, instead of dunging it, to plough in a crop of lupines, before the pods appear, sometimes a crop of beans before the pods are so far advanced as to render the fruit fit for being gathered'. (*Quaedam etiam sependa non tam propter præsentem fructum quam in annum prospicientem, quod sibi subacta atque relicta terram faciunt meliorem. Itaque lupinum cum necdum siliculam ('pod') cepit et nonnumquam fabalia, si ad siliquas non ita pervenit, ut fabam legere expediat, si ager maior est, pro stercore inarare solent*.) Particular directions are given how this operation should be performed. In September the seed was sown, and in May the crop was ploughed in. 'Likewise', says Columella (XI 2, 44) in his *Kalendar* for the last half of May, 'whoever has sown lupines for manuring his land, must now turn them in with the plough' (*Item, qui lupinum stercoreandi agri causa sevit, nunc demum aratro subvertit*). So Palladius to the same purpose Lib. VI, Tit. 4 *si quis lupinum stercoreandi agri causa seminabit, aratro illum nunc debet evertere*.

'There is another point of great consequence, though perhaps it be unknown at present, which deserves well to be considered by my ingenious countrymen. There are many useful succulent annual plants, that draw their nourishment more from the air and influences of the atmosphere than from the earth; and these seem to be intended by Providence for the advantage of poor shallow lands, either as a crop, or a manure, to be ploughed in. Some further verifications of this fact will be of great importance to agriculture. The first hint of this improvement was suggested long ago to mankind by Xenophon and Varro (*de re rust.* I c. 23, 3), who is still more explicit. So true is it that there are but few things new under the sun. Two years past a German gentleman revived this idea, after it had lain dormant for such a number of centuries; or, to do him justice, perhaps, struck upon it in the same original manner that Xenophon did'. *Essays on Husbandry*, by Rev. Walter Harte, Canon of Windsor, 1770.

76. καλ—δδ, *sicut et*, xvi 21. 77. δδρὸς ἐκτρέφειν] this may be the accusative of effect (v 93, xiii 27, G. § 166 Note 3), 'to suckle till they are well-grown', as Breitenbach takes it: or it may mean simply 'to rear a large litter of fine pigs'. The word δδρὸς does not occur elsewhere in Xen.

§ 11. 1. 79. μείων] predicate adjective, xvi 22. 81. νομίζεις—προστίπτειν] see n. to l. 4. 82. μείω πράγματα, 'less burdens', 'less to do'.

§ 12. 1. 88. τοὺς δὲ δὴ σκαλέας, 'and what about hoers?' According to Lewenklaui and Bach the word means not 'hoers' but 'hoes', *sarcula*. 84. ἐμβάλλετε, *immittitis*. Cf. *dered.* iv 5 ἦν δ' ἐπὶ πλείον τῶν ἱκανῶν (ξεύγη καὶ ἐργάτας εἰς τὸ χωρίον) ἐμβάλλη τις, ζημίαν λογίζονται, *ib.* § 39 εἰ μὴ πλείονας ἀνθρώπους ἢ ὅσους αὐτὰ τὰ ἔργα προσαιτοίη κατ' ἐνιαυτὸν ἐμβάλλοιμεν. τῷ σίτῳ, *segeti*, xvii 35, xviii 13. 85. δῆπου] *ii* 92. 86. ὕδατα, *imbres*, sed possunt intellegi *torrentes et aquae ex liquefacta nive*, *xx* 55 (Sturz). 87. τί γὰρ οὐ; *quidni?* 'certainly I know', in full τί γὰρ οὐ μέλλω εἰδέναι; xviii 6: 'how should I not know?' So τί μὴν; ἀλλὰ τί; πῶς γὰρ οὐ; πῶς οὐ μέλλω; see *Madv.* § 199 Rem. 2. 88. θῶμεν, *ponamus, fingamus*, 'let us suppose the case', *de rep. Ath.* iii 8 ἐγὼ μὲν τίθημι ἕσας τῇ ὀλιγίστας (ἐορτὰς) ἀγούσῃ πόλει. τοῦ σίτου—τινα, 'some portion of the corn', xvi 82. κατακρυφθῆναι, *obtegi*, 'to be covered up'. 89. ὑπ' αὐτῶν, *sc. τῶν ὑδάτων*. ἱλύος ἐπιχυθείσης, *limo superfuso*. The word ἱλύος is of singular occurrence in Xen. ψιλωθῆναι ὑπὸ βέματος, *denudari ab exundatione*, 'to be laid bare (ψιλός) of earth by a flood'. 90. ὕλη] xvi 66. 91. ὑπὸ] l. 73. συνεξορμᾷ τῷ σίτῳ, 'shoot up along with the corn'. See xiii 4 n. 92. παρέχει πνιγμὸν αὐτῷ, 'causes it to be choked', *iv* 57, *v* 25, *xxi* 4.

§ 13. 1. 94. ἐνταῦθα ἤδη, 'just at this time'. Cf. *Hell.* iv 3, 18 ἀνταῦθα—ἐστεφάνουν ἤδη τὸν Ἀγησίλαον. ἐπικουρίας, *adminiculi, remedii*. 97. καταλυθέντι (*sc. σίτῳ*), *limo obducto*, 'deluged with mud'. τί ἂν ποιοῦντες—ἂν ἐπικουρήσαι;] On the repetition of ἂν see xvi 15 n., and on the use of the participle, xvi 41 n. 99. ἐπικουφίσαντες τῇν

γῆν, 'by lifting up the soil', 'relieving it of its weight of earth'.

100. τῷ ἐψιλωμένῳ τὰς ῥίζας, 'to that which has had its roots denuded', l. 89, G. § 160, 1.

101. ἀντιπροσαμησάμενοι τὴν γῆν εἰν (sc. ἐπικουρῆσαι δοκοῦσιν), *vicissim novam terram aggerendo*, 'by scraping up fresh earth about it', 'earthing it up afresh', XIX 63.

§ 14. 1. 102. τί γάρ, ἤν, 'well and what if?' III 5, VI 10.

πνίγη, sc. τὸν σῖτον. See n. to l. 6. διαρπάζουσα τοῦ

σῖτου] Cf. Arist. Eq. 1149 ἀπ' ᾧ κεκλόφωσί μου, Vesp. 1369

τὴν αὐλητρίδα τῶν ξυμποτῶν κλέψαντα, Eq. 708 ἐξα-

πάσομαι σου τὰντερα, Plut. 1139 ὅποτε σκευάριον τοῦ δεσπότου

ὑφέλοιο. 103. τὴν τροφήν, 'its proper nutriment', G. § 141

Note 2. Cf. Jethro Tull in his *Horse-hoeing husbandry*, ch. VIII

p. 117 'Weeds starve the sown plants by robbing them of

their provision of food, not of their room (as some authors

vainly imagine)'; and again p. 118 'the quantity of nourish-

ment weeds rob the corn of, is not in proportion only to their

number and bulk, but to the degrees of heat in their constitu-

tion': and in a note he adds 'If we consider the crops they

utterly destroy and those they extremely diminish, and that

very few crops escape without receiving injury from them,

it may be a question whether the mischief weeds do to our corn

is not as great as the value of the rent of all the arable lands

in England'. In the same page he speaks of wolves being less

rapacious than weeds. 105. εἰ ἂν—τροφήν καταθῶνται,

si qua...pro nutrimento in futuros usus sibi reposuerint, G. § 137

Note 4. Cf. Anab. IV 3, 11, Cyr. VII 5, 34 ταῦτα (τὰ δπλα)

εἰς τὰς ἀκρας κατέθετο, ὡς εἴη ἔτοιμα, VIII 2, 15 θησαυροὺς

χρυσοῦ ἐν τῷ οἴκῳ καταθέσθαι. 107. νῆ Δία, ironically,

scilicet, 'forsooth'.

§ 15. 1. 112. πάνυ γε] XVI 68. 113. οἷόν ἐστι κτλ.,

quale sit, 'what a good thing it is to bring in your illustrations

well and aptly'. 114. πάνυ...με ἐξόργισας πρὸς τὴν ὕλην,

'you made me quite angry with the weeds by your mention of

the drones'. 115. περὶ αὐτῆς τῆς ὕλης, 'about the weeds

only', i.e. without a comparison between them and the drones.

See above VII 36.

CHAPTER XVIII

'Our conversation then turned', continues Socrates, 'on the preparation of corn and the usual methods of reaping, threshing and winnowing. The answers which I gave to the questions put to me in my examination by Ischomachus were such as to convince him that my observation and common sense had taught me more than I supposed about these agricultural operations, and I was ultimately forced to confess that farming is an easy thing to learn'.

§ 1. 1. 1. ἀτὰρ οὖν, 'but, however', 'to pass on'. Οὖν is not illative here but affirms something with respect to other facts, already known. ἐκ τούτου, 'after this'. ἀρα (from root αρ—'to fit') means 'fittingly', 'accordingly', 'in course'.

2. εἰ—ἔχεις, sc. διδάσκειν, *si quid potes docere*, I 7, x 61. καὶ εἰς τοῦτο, 'with regard to this point also', II 27, Hier. I 12. 3. ἦν μὴ γε φανῆς ἐπιστάμενος] VIII 141. The apodosis διδάξω σε is understood in γέ.

ταῦτα ἐπο[I 31, XVI 37, XIX 74. 4. ὅτι μὲν οὖν]

The μὲν and οὖν are not to be taken in combination but separately: οὖν, 'to begin then', μὲν is simply emphatic.

6. τί δ' οὐ μάλω; sc. εἰδέναι, 'of course I know', lit. 'how am I not likely to know?' 'how can I but be aware?' See n. on XVII 87. 7. πρότερά...]] XII 13, XVII 28. τρέμεις]

gnomic present, G. § 205, 1. στὰς ἐνθα πνέει ἄνεμος,

'standing on the side, from which the wind is blowing',

i. e. κατὰ ἄνεμον, 'with your back to the wind': cf. ἐκ τοῦ προσηγμένου μέρου I 43. Ἐνθα is by attraction for ἐνθεν.

See Adv. § 103 Rem. 2 note 1 (e) on attraction in relative adverbs of place, and cf. VI 6 n. 8. ἀντίος, 'facing the wind'.

11. δχύρων, not *palearum*, as below I 45, but *culmorum*, 'stalks'. See XVIII 56 n., Index s. v. δδέρων]

from ἀθήρ, *spica*, 'the awn' or 'beard of an ear of corn',

used in the plural by Lucian Anach. 31 for 'husks'. Translate:

'with the stalks and sharp ears of corn blowing into your face'.

§ 2. 1. 12. ἀκροτομῆς δὲν κτλ.; 'would you cut it off at the top or shear the stalk close to the ground?' G. § 226, 2 b.

Varro de r. r. I c. 50 describes very clearly three distinct methods of reaping in Italy: *Frumenti tria genera sunt messonis, unum, ut in Umbria, ubi falce secundum terram succidunt stramentum; et manipulum, ut quemque subsecuerunt, ponunt in terra. Ubi eos fecerunt multos, iterum eos percensent ac de singulis secant inter spicas et stramentum; spicas coniciunt in corbem atque in aream mittunt: stramenta relinquunt in segete, unde tollantur in acervum. Altero modo metunt, ut in Piceno, ubi ligneum habent incurvum batillum, in quo sit extrema serrula ferrea: haec cum comprehendit fascem spicarum, desecat et stramenta stantia in segete relinquit, ut postea subsecantur. Tertio modo metitur, ut sub urbe Roma et locis plerisque, ut stramentum medium subsecant, quod manu sinistra summum prehendunt: infra manum stramentum, quod terrae haeret, postea subsecatur. Contra, quod cum spica stramentum haeret, corbibus in aream deferitur: messas spicas corbibus in aream deferre debent.* Similarly Columella de r. r. II 21 *sunt autem metendi genera complura. Multi falcibus vericulatis atque iis vel rostratis vel denticulatis medium culmum secant: multi mergis, alii pectinibus spicam ipsam legunt, idque in rara segete facillimum, in densa difficillimum est: and Plin. Nat. Hist. XVIII 30 § 72 Messis ipsius ratio varia. Galliarum latifundiis valli praegrandes dentibus in margine infestis duabus rotis per segetem impelluntur, iumento in contrarium iuncto; ita de-reptae in vallum cadunt spicae. Stipulae alibi mediae falce precipiuntur atque inter duas mergites spica destringitur; alibi ab radice vellunt, quique id faciunt proscindi ab se obiter agrum interpretantur, cum extrahant sucum. Differentia haec: ubi stipula domos contegunt, quam longissimam servant; ubi feni inopia est, stramento paleam quaerunt.* A conjectural delineation of the machine described in the last passage may be seen in Loudon's *Encyclopaedia of Agriculture*, § 133, ed. 1, 1825.

Sir Anthony Fitzherbert, in his treatise on *Husbandry*, p. 27, ed. 1767, informs us that 'in Somersetshire, about Zelcestre and Martok, they do shere theyr wheate very lowe, and all the wheate strawe that they pourpose to make thacke of, they do not threshe it, but cute off the eares, and bynde it in shevcs, and call it Rede; and therewith they thacke theyr houses'.

- 70 14. ἱκανά—μᾶλλον, *magis idonea ad quemlibet usum, cui servire possunt τὰ ἄχυρα*, 'more serviceable for its purpose'. On the transposition of μᾶλλον see n. to xi 78. τὰ ἄχυρα, 'the straw'. 15. νομ[ι]ω—ἀν ποιῶν] G. § 134, 8. The protasis is contained in the participle μεστομῶν=el μεστο-

μοίην. By μεσοτομῶν is meant 'cutting the stalks at half their height from the ground'. 16. ἵνα μὴ...μοχθῶσι

παιρττὸν πόνον κτλ., 'that they may not waste their labour on what they don't at all require'. G. § 159. οἱ ἀλοῶντες, *ii qui triturant*, 'the threshers'. Cf. I. 26. 17. οἱ λικμῶντες, 'the winnowers'.

ἄν οὐδὲν προσδέονται] xi 137, xv 54. 18. καὶ—καί, 'either—or'. 19. κατακαυθὲν = εἰ κατακαυθεῖη.

εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν, 'if thrown on for manure, would help to swell the bulk of the manure'. συμπληθύνειν is an unclassical word. Observe that the influence of ἄν is extended to this clause from the preceding. Cf. xxi 50. Virg. Georg. i 84 says: *saepe etiam steriles* (from which the corn has been carried and which have therefore nothing but the stubble on them) *incendere profuit agros atque levem stipulam crepitantibus urere flammis*, and he then proceeds to describe the various ways in which this process was supposed to act on the soil, the true one being that it supplied it with manure.

J. Tull, l.c. ch. ix p. 141, says: 'The custom of burning the stubble on the rich plains about Rome continues to this time; and the chief benefit of it is, that by this means they are prevented from being an incumbrance to the next ploughing, and their ashes become a sort of compost (though a very light one and next to nothing in quantity) or manure to the soil, which is only warmed not burnt'.

§ 3. I. 21. ἀλίσκη ἐπ' αὐτοφώρῳ, lit. *in ipso furto deprehenderis*, 'are caught in the very act of stealing', hence, as here, 'convicted of'. Cf. x 51, Symp. iii 13 ἐπ' αὐτοφώρῳ ἐληγμαι πλουσιώτατος ἀνθρώπων ὢν. ἄπερ ἐγώ, sc. οἶδα.

23. κινδυνεύω, sc. εἰδέναι, 'it seems that I do know'. See n. to xvi 58, Hier. I. 149. 24. εἰ, 'whether', ix 90. ἀλοῶν, 'to thresh', 'tread out'.

Dodwell, in his *Classical Tour through Greece*, vol. II p. 9, ed. 1819, says: 'The corn, instead of being threshed, is trodden out by horses. The horse, who is held by a long rope, runs round upon an even rocky spot where the corn is scattered. There are three principal treading-floors at Athens; which are at the temple of Jupiter Olympios, the temple of Theseus and the Pnyx'.

Dr Davy, in his *Notes and observations on the Ionian islands*, vol. I p. 331, tells us that the corn there is cut about a foot and a half from

the ground, when it is tied together in bundles of sheaves, which are collected in a heap with the heads uppermost and are almost immediately removed to the threshing-floor; and next, the straw is cut close to the ground and, with weeds included, is put apart for forage. The grain is beaten out, commonly in the harvest field by men, horses or mules, on a threshing-floor prepared *ex tempore* for the purpose, where the ground is firm and dry, and the chaff is separated by winnowing. The instrument employed to keep the straw under the feet of the animals (l. 35) is generally a forked branch of a tree. The winnowing instrument is commonly a broad wooden shovel. The chaff and straw are carefully preserved for the winter fodder of cattle.

25. ὑπο[υγίφ] G. § 88, 1. 26. ἀλωῶσι] G. § 134, 3
Note 1 (b).

§ 4. 1. 27. τί δ' οὐκ οἶδα;] Cf. l. 6. καί—γε] l. 4.
28. καλούμενα, sc. οἶδα. G. § 280. πάντα ὁμοίως,
itidem omnia, 'all alike'. Cf. Hier. 520, 538. So in America
and many parts of the European continent oxen, cows and
mules and asses are used where we only use the horse.

On the subject of *tritura* and *ventilatio* Varro's remarks (I c. 52) are worth quoting: *e spicis in aream excuti grana (oportet); quod fit apud alios iumentis iunctis ac tribulo. Id fit e tabula lapidibus aut ferro asperata, quo imposito auriga aut pondere grandi trahitur iumentis iunctis, ut discutiat e spica grana; aut ex assibus dentatis cum orbiculis, quod vocant plostellum poenicum. In eo quis sedeat atque agitat, quae trahant, iumenta, ut in Hispania ceteriore et aliis locis faciunt. Apud alios exteritur grege iumentorum inacto et ibi agitato perticis, quod unguis e spica exteruntur grana. His tritis, oportet e terra subiacdari vallis aut ventilabris, cum ventus spirat lenis: ita fit, ut, quod levissimum est in eo atque appellatur acus, evannatur foras extra aream ac frumentum quod est ponderosum purum veniat ad corbem. Cf. Columella de r. r. II 21 si competit ut in area teratur frumentum, nihil dubium est, quin equis melius quam bubus ea res conficiatur; et si pauca iuga sunt, adicere tribulum et traham possis: quae res utraque culmos facillime comminuit. Ipsae autem spicae melius fustibus tunduntur vannisque expurgantur. At ubi paleis immista sunt frumenta, vento separentur. Ad eam rem Favonius habetur eximius, qui lenis aequalisque aestivis mensibus perfat: quem tamen opperiri lenti est agricolae: quia dum expectatur, saeva nos hiems deprehendit. Itaque in area detrita frumenta sic sunt aggerenda, ut omni flatu possint excerni. At si compluribus diebus undique silebit aura, vannis expurgentur, ne post nimiam ventorum segnitiam vasta tempestas irritum faciat totius anni laborem. Plin. Nat. Hist. XVIII 80 § 72 Messis ipsa alibi tribulis in area, alibi equarum gressibus exteritur, alibi perticis flagellatur * * * Siliginis et tritici eadem ratio in area hor-*

reogus. Far, quia difficulter excutitur, conventi cum palea sua condi, et stipula tantum et aristis liberatur. Palea plures gentium pro feno utuntur; melior ea, quo tenuior minutiorque et pulveri propior; ideo optima e milio, proxima ex hordeo, pessima ex tritico, praeterquam tumentis opere laborantibus. Culmum, saxosis locis cum inaruit, baculo frangunt substratu animalium; et palea desolit, et culmus teritur. The varieties of threshing may almost all be identified with some expression in the 27th and 28th verses of Isaiah ch. xxviii.

An interesting account of the Egyptian mode of threshing is given in Sir J. G. Wilkinson's *Manners and Customs of the Ancient Egyptians*, Vol. II p. 428 ff., new ed. by S. Birch, 1878: 'The wheat was cropped a little below the ear with a toothed sickle (Job xxiv 24 'cut off as the tops of the ears of corn') and carried to the threshing-floor in wicker-baskets upon asses or in rope-nets borne on a pole by two men. The threshing-floor was a level circular area near the field, or in the vicinity of the granary, as with the Romans (Colum. I 6, 24), where, when it had been well swept (Matthew iii 12), the ears (*spicas*=*aristae a graminis defectae*) were deposited, and cattle were driven over it to tread out the grain.

'A certain quantity was first strewed in the centre of the area, and when this had been well trituated by the animals' feet, more was added by means of large wooden forks from the main heap raised around and forming the edge of the threshing-floor; and so on until all the grain was trodden out. This was the process called by the Latins *tritura*, and was generally adopted by ancient as well as by some modern people. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns, in order to force them to go round the heap and tread it regularly, the driver following behind them with a stick (Woodcut no. 472, in which fig. 1 represents the steward or owner of the land; fig. 2 throws the ears of wheat into the centre, that the oxen may pass over them and tread out the grain, fig. 3 the driver, fig. 4 brings the wheat to the threshing-floor in baskets carried on asses). The Jews, like the Greeks, bound up the wheat when cut into sheaves, but the Egyptians usually carried it loose to the threshing-floor. The same was done by the Romans, and they either cut down the corn to the roots or culled the ears with a toothed sickle, gathering the straw afterwards (Columell: II 21, 3) or burning it for manure (Virg. Georg. I 84). The modern Egyptians cut the wheat close to the ground and having bound it in sheaves, carry it to a level and cleanly swept area near the field, in the centre of which they collect it in a heap; and then, taking a sufficient quantity, spread it upon the open area and pass over it the *noreg* drawn by two oxen, the difference in the modern and ancient method being that in the former the *noreg* is used and the oxen go round the heap, which is in the centre and not at the circumference of the threshing-floor. Some instances however occur of the heap being in the centre as at the present day, as in cut 475, where fig. 1 rakes up

the ears to the centre, fig. 2 is the driver, figs. 3 winnow with wooden shovels.

'The *soreg* is a machine not unlike the Roman *tribulum* (Georg. I 164), described by Varro (de r. r. I 52) as "a frame made rough by stones or pieces of iron, on which the driver or a great weight was placed; and this being drawn by beasts yoked to it pressed out the grain from the ear". While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field and prepared it as provender to feed the horses and cattle; for which purposes it was used by the Romans as by the modern Egyptians. They probably preferred reaping the corn close to the ear, in order to facilitate the trituration; and afterwards cutting the straw close to the ground, or plucking it up by the roots, they chopped it up for the cattle'.

According to John of Salisbury (I 13 p. 27) the practice was in use in England in his time: *bobus trituranibus, libentius tamen arantibus, obviabit*. See more on this subject in CHRISTIANI SCHÖETGENII *trituras et fulloniae antiquitates* ed. 2, Lipsiae, 1763.

29. τοσούτο μόνον—πατεῖν τὸν σίτον θλαυνόμενα, 'thus much only, namely, how to tread the corn, while driven round and round or backwards and forwards on the threshing-floor'.

81. γάρ] xvi 60.

§ 5. 1. 32. ὥπως, 'how', xv 69. τὸ δεόμενον, *id quod indiget tritura*, Cyneg. II 9 φράττειν τὰ δεόμενα, ix 94, xii 59. κόψουσι (sc. τὰ ὑποζύγια), *terendo excutient*.

The occurrence of a plural verb in combination with a plural subject of the neuter gender is not uncommon in Xen. when reference is made to a total which consists of several distinct parts. Thus in *Anab.* I 2, 23 and 4, 10 it is used of a palace (τὰ βασιλεία) as having many rooms, I 5, 1 of a collection of plants in different parts (εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη), I 7, 17 of a number of different kinds of footprints φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά, 20 τῶν ὄπλων πολλά ἐπὶ ἀμαξῶν ἤγοντο, II 2, 15 of a number of cattle grazing in different parts λέγοντες ὅτι οὐχ ἱππεῖς εἰσαν, ἀλλ' ὑποζύγια νέμοιντο, IV 2, 20 ἐνθα τὰ ὄπλα ἔκειντο, ib. 5, 14 τὰ ὑποδήματα περιεπήγνυντο, 25 τὰ δὲ κτήνη πάντα χιλῶ ἐνδον ἐτρέφοντο, because the cattle were the property of different owners, VII 8, 10, Ageil. I 21 ἐπεμέλετο καὶ τούτων (τῶν παιδαρίων) ὥπως συγκομίζοντό ποι, II 23 ὅσα σφάλματα μετὰ τοῦτο ἐγένοντο, Cyr. II 8, 9 ὥσπερ τὰλλα ζῷα ἐπίστανται τινα μάχην ἕκαστα where the ζῷα are afterwards spoken of as consisting of ὁ βούς, ὁ ἵππος, ὁ κύων, ὁ κάπρος, VIII 3, 40. In *Oecon.* I 158 ἐπικρατήσωσι refers to δεσπόται implied in ἄ. Porson's rule (ad Hec. 1141) that the ancients 'hanc licentiam nusquam usurpabant, nisi ubi de animantibus ageretur' does not hold good in all cases. It

appears to have been used (1) where the notion of plurality or individuality is to be expressed, and (2) where a personal character is attributed to things, so that they are to be represented as agents.

δμαλιέται, *aequabitur, aequabiliter fiet*, 'shall be kept level', l. 86. 33. ἀλοητός, *tritura*, 'the threshing', or 'that which is threshed'. Sturz s. v. quotes the Scholiast to Arist. Thesm. v. 2 ἀλοῶν, περιάγων ὡς ἐν ταῖς ἄλωσι, μετενήκεται δὲ—ἀπὸ τῶν τριβόντων καὶ κοπτόντων στάχους. ὅθεν καὶ παρὰ Ξενοφῶντι ἀλοητός τρίμμα λέγεται, but I do not find the latter part of this note in Dindorf's or Dübner's edition of the Scholia. τίνι τοῦτο;] Some supply ἴσασι, 'by what do they (the beasts) know this?' Others προσήκει, 'whose business is this?' HSt δῆλον, Bach δῶμεν, Zeune ποιῶσιν 'by what means do they manage this?' 34. τοῖς ἐπαλωσταῖς, i. q. τοῖς ἀλοῶσι, 'by means of the drivers'. 35. ὑπὸ τοῖς πόδασι, sc. τῶν ὑποζυγίων. ὑποβάλλοντες, sc. οἱ ἐπαλωσταί. 36. τὰ ἀτριπτα δέ, 'what is from time to time untrodden'. δῆλον ὅτι] XIII 26, XVII 14. 37. τὸν δῖνον] the emendation of Ruhnken (*cp.* cr. 2, 22, p. 180) for the mss reading τὸ δεινόν. By δῖνος is meant a threshing-floor, Lat. *area*, round which the beasts were driven in treading out the corn. Aelian Hist. anim. II 25 τῶν σταχῶν τριβομένων ἐν τῷ δίνῳ, IV 25 θαν ἀλοητός ἦ καὶ στρέφονται περὶ τὸν δῖνον οἱ βόες. The word was also spelt δεινός, as appears from a fragment of Telesilla, quoted by Athenaeus XI c. 32, p. 467 f.: Τελέσιλλα δὲ ἡ Ἀργεῖα καὶ τὴν ἄλω καλεῖ δεινον, and Archedicus Διαμαρτάνων fr. 1 (Mein. Com. Gr. IV p. 435) δεινόν ποτ' ἦρεν ἀργυροῦν ἐν τῷ σκότῳ, where by δεινός is meant 'a circular vessel'. Cobet *Nov. Lect.* p. 592 shews that in the ancient mss and grammarians, particularly in Hesychius, EI is often used for I long. Kerst assigns a different meaning to the word, viz. *trituration in gyrum actis bobus facta*, quoting Hesiod Opp. 595 δμῶσι δ' ἐποτρύνει Δημήτερος ἱερὸν ἀκτὴν δινέμεν, Herod. II 14 ἀποδινήσας τῇσι ἐπὶ τὸν σῖτον. The threshing-floors of the ancients were not like our own, made of oaken planks and enclosed in a building, but on high open ground, hence the proverb, quoted by Suidas, ἐν ἄλῳ κρύπτει, for an impossibility. Cf. II Sam. XXV 18,

I Chron. xxi 18, Isaiah xlvii 13, Jeremiah iv 11, LI 33, Daniel ii 35, Micah iv 12, 13.

On the construction of a threshing-floor see Geoponica II c. 26 τὴν ἄλω ἐφ' ὕψους τόπον κατασκευάζειν χρή, ἵνα εἰσέτωσιν τὸν ἀνέμον ὑποδέξῃται. καὶ πρὸ πάντων παραφυλέττεσθαι δεῖ, μὴ κατὰ ἀνέμον τῶν οἰκημάτων ἢ τῶν παραδείσων τάττειν τὴν ἄλω. Οἱ γὰρ ἀνέμοι τὴν ἀχνην (τοῦτέστι τὰ λεπτὰ τῶν ἀχρῶν) ἐπιφέροντες λεληθότως τοῖς ὀφθαλμοῖς τῶν ἀνθρώπων διακαίονσι τὰς κόρας. Βλάπτει δὲ τὰ ἀχρὰ καὶ τὴν ὁπώραν καὶ μάλιστα τὰς ἀμπέλους. Cato de agri cult. c. 91 ed. Keil 1882: *aream sic facito. locum ubi facies confodito. postea densio amurca conspargito siniloque condirat. Postea comminuito glebas bene. detnde coaequato et paviculis verberato. postea densio amurea conspargito siniloque arecat. si ita feceris, neque formicae nocebunt neque herbae nascentur*, ib. 129 *aream, ubi frumentum teratur, sic facito. confodiatur minute terra, amurca bene conspargatur et condirat quam plurimum. comminuito terram et cylindro aut pavicula coaequato. ubi coaequata erit, neque formicae molestae erunt, et cum pluerit, lutum non erit.* Varro der. r. I 51 ed. I. M. Gesner: *aream esse oportet in agro, sublimiori loco, quam perflare possit ventus. hanc esse modicam pro magnitudine segetis, potissimum rotundam et mediam paulo extusidam * * * solida terra pavitam, maxime si est argilla, ne aestu paementosa in rimis eius grana oblitescant et recipiant aquam et ostia aperiant muribus ac formicis. Itaque amurca solent perfundere: ea enim herbarum et formicarum et talparum venenum. Quidam aream ut habeant solidam muniunt lapide aut etiam faciunt pavimentum. Nonnulli etiam tegunt areas, ut in Bagienis, quod ibi saepe id temporis anni oriuntur nimbi. ubi ea relecta et loca calida, prope aream faciendum umbracula, quo succedant homines in aestu tempore meridiano.* Columell. II 20, Palladius I 36, VII 1. With these compare Robinson, *Biblical Researches in Palestine*, Vol. II p. 277 'A level spot is selected for the threshing-floors; which are then constructed near each other of a circular form, perhaps 50 feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen; cows and younger cattle, arranged in each case five abreast and driven round in a circle or rather in all directions over the floor. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed'.

ἀνύτοιον, 'finish', 'get done', the threshing. Cf. xx 101, xxi 18, 57. 38. τὰυτὰ μὲν] xvii 16. οὐδὲν ἐμοῦ λείπει γινώσκων, *non minus scis quam ego*, 'you are not at all behind me in knowledge'.

§ 6. l. 40. ἐκ τούτου] l. 1, iv 95, viii 2. 41. καθαροῦμεν τὸν στρον λικμώντες, iam videbimus de ratione frumenti purgandi per ventilationem (Zeune). The method of winnowing as applied to beans is explained by Columella de r. r. ii 10, 14: cum aceruus paleis granisque mixtus in unum fuerit coniectus, paulatim ex eo ventilabris per longius spatium iactetur; quo facto palea, quae levior est, citra decidet: faba, quae longius emittetur, pura eo perveniet, quo ventilator eam iaculabitur. In reference to corn see the remarks of the same writer 71 quoted at l. 28. 43. ἦ] iii 106.

ἐκ τοῦ προστηνέμου μέρους τῆς ἄλω, 'on that side of the floor which is next the wind', cf. l. 7. 44. ἀρχῇ, sc. λικμῶν: οἴσεται σοι τὰ ἄχυρα, 'you will have your chaff carried'. οἴσεται is the pass. fut. mid. Cf. Eur. Orest. 434 ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ; σοι the dative ethicus, see xi 96, xii 67, xiii 13. 46. γάρ] xvi 51.

§ 7. l. 49. πολὺ γάρ ἐστι τὸ ὑπερενεχθῆναι τὰ ἄχυρα κτλ.] Sturz Lex. Xen. iii p. 613 says: πολὺ ἐστίν, magni laboris est, vel multum refert, es gehört viel dazu, es kommt viel darauf an, Leuncl. multum fuerit; Strebaeus longius enim est spatium, quam quo paleae ultra fruges etc.; Camerarius est enim spatium longum, quo supra frumenta paleae ferantur in vacuum areae locum. Schneider supposes that some words have been lost, necessary to complete the sense, and he suggests πολὺ γάρ ἐστίν, ἐφην ἐγώ, τοῦτο μᾶλλον εἰκός ἢ τὸ ὑπερενεχθῆναι. This is quite unnecessary, as the passage is quite intelligible as it stands, whether we translate, 'yes, it is of consequence that the chaff should be carried beyond the corn etc.' (as Liddell and Scott understand it) or ('it probably will fall on the corn) for it is a long distance for the chaff to be carried beyond the corn etc.' Breitenbach renders 'it often happens that the chaff, which the thresher wishes to fall between the mixed heap of chaff and corn and the corn itself, is blown not only on to the corn but over and beyond it to where the floor is empty'. But this seems rather laboured. 51. ἐκ τοῦ ἐπηνέμου, 'on the lee-side'. 53. τῇ ἀχυροδόκῃ, 'the proper receptacle for the chaff'. According to Breitenbach, 'some part

of the threshing-floor between the corn to be winnowed and that which had been winnowed, hollowed out or in some way parted off'.

§ 8. l. 55. *ἐπειδὴν—καθήρης*] xvi 14, xvii 8. There is no doubt that the true form of the aorist of verbs in *-αιρω* is invariably *-ηρα* not *-ᾶρα*, in Attic, but the mss here all give *καθάρης*. See Cobet *Nov. Lect.* p. 594, Rutherford *New Phrynichus* p. 76. *μέχρι τοῦ ἡμίσεος τῆς ἄλω*, *usque ad dimidiam areae partem*.

See cr. n. 56. *κεχυμένου τοῦ σίτου*, 'when the corn has been spread out', i.e. is still lying there. *εὐθὺς λικμή-*

σας τὰ ἄχυρα τὰ λοιπὰ; 'will you go on straight winnowing the rest of the unwinnowed grain?' The word *ἄχυρα* has three meanings: (1) 'the whole stalk', l. 14 *κατὰ τὰ ἄχυρα* and § 1. (2) 'the grain before winnowing', as here and below l. 62 *μὴ διαστατὰ ἄχυρα δέη λικμῶν*. (3) 'the husks', left after threshing, as l. 54 and l. 61. 57. *συνώσας τὸν καθαρὸν*, 'after making a heap of the clean portion (of the grain) in the centre, so as to occupy as little room as possible'.

58. *πρὸς τὸν πόλον*] Breitenbach with Portus supposes this to be extremam lineam, oram quae ambit et undequaque terminat aream, quoting Suidas, who explains πόλος by τὸ περιέχον ἅπαν. Cf. Plat. Cratyl. p. 405 D καὶ ἐνταῦθα τὴν ὁμοῦ πόλῃσιν καὶ περὶ τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσι: where Heindorf compares Arist. Av. 181 οἷοι δὲ πολεῖται τοῦτο καὶ διέρχεται ἅπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος, on which the Scholiast observes: πόλον γὰρ οἱ παλαιοί, οὐχ ὡς οἱ νεώτεροι σημειῶν τι καὶ πέρασ ἄξονος, ἀλλὰ τὸ περιέχον ἅπαν. Εὐριπίδης Πειρίθῳ 'καὶ τὸν Ἀτλάντειον φρουρῶν πόλον', ὡς αὐτοῦ τε περιπολουμένου καὶ δι' αὐτοῦ πάντων ἐρχομένων. Liddell and Scott explain it to mean 'land turned up with the plough': but that would be ἡ πόλος acc. to Hesychius s.v. Schneider with greater probability explains it to mean *palus in media area rotunda defixus circa quem aguntur in gyrum iumenta*, such as is now used in the Crimea. 'Les Tartares ne sont pas dans l'habitude de battre le grain avec des fléaux, mais ils le font fouler par des chevaux. Pour cet effet on choisit, sur un lieu élevé, un emplacement circulaire que l'on arrose après qu'il a été aplani et

purgé des pierres qui pourraient s'y trouver; ensuite on le couvre de paille menue; au milieu de ce cercle on plante un poteau. Aussitôt que la terre est un peu deséchée, on fait fouler la place par des chevaux, auxquels on attache une longe fixée au poteau; ils décrivent de cette manière une ligne spirale, jusqu'à ce que la corde soit entièrement roulée sur le poteau; on ramène les chevaux de la même manière et on répète cette opération jusqu'à ce que l'aire soit bien ferme. Les gerbes destinées à être foulées sont déliées et distribuées en cercle autour du poteau. Un homme conduit deux ou trois chevaux sur ces gerbes, jusqu'à ce que les épis soient foulés et la paille très-menue. On enlève ensuite cette paille pour séparer le grain de la balle; ce qui se fait avec des pelles et en la jetant au vent. Cette même paille sert ensuite à nourrir les bestiaux pendant l'hiver'. From Voyages entrepris dans les gouvernements méridionaux de l'empire de Russie dans les années 1793 et 1794 par M. le Professeur Pallas, traduits de l'Allemand par MM. Delaboulaye et Tonnelier, Tome II p. 443. Paris, 1805.

ὡς ἐς στενώτατον, for ἐς ὡς στενώτατον, 'into as narrow compass as possible'. Cf. Cyr. I 6, 26 ὡς ἐν ἐχυρωτάτῃ, Thuc. I 63 ὡς ἐς ἐλάχιστον χωρὶον, Dem. de f. leg. p. 423 ὡς μετὰ πλείστης συγγνώμης. 61. ἵν' ὑπερφέρηται κτλ.] see n. to l. 49 and for μοι n. to l. 44. 62. ταῦτά, eadem.

§ 9. l. 63. σὺ μὲν δὴ ἄρα] Observe that μὲν δὴ are to be combined (I 94 note), and that ἄρα bears its usual force *igitur, rebus ita comparatis*. 'Well then, it seems that you etc.' On the anticipatory accusative σῖτον see n. to XIII 12, XVI 30, XIX 92. Observe that γέ emphasises σῖτον without intensifying its meaning.

ὡς ἂν—γένοιτο, 'how it may be made', XVI 42. 64. κἂν ἄλλον δύναιο] for δύναιο ἂν καὶ ἄλλον, XII 23. 66. ἐλελήθειν ἑμαυτὸν ἐπιστάμενος] xv 63 note.

67. πάλαι ἐννοῶ, 'I have been musing all this while'. G. § 200 Note 4. 69. ἔδιδας—οὔτε ταῦτά με οὐδὲς οὔτε γεωργεῖν, 'no one ever taught me these arts any more than husbandry'.

70. ὁρῶ δὲ κτλ.] He means, 'if observation has taught me agriculture, why should it not also teach me these arts?' καὶ τὰς ἄλλας] for οὔτω καὶ τὰς ἄ., a

not unfrequent omission of the demonstrative antecedent or correlative adverb. Cf. Mem. iv 4, 7 ὥσπερ σύ, καὶ ἐγὼ δεῖ τὰ αὐτὰ λέγω, ii 2, 2 ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς φίλους ἀδικόν εἶναι δοκεῖ, καὶ τὸ ἀχαριστεῖν πρὸς τοὺς φίλους ἀδικόν ἐστὶ, Apol. § 33 ὥσπερ οὐδὲ πρὸς τὰλλα ἀγαθὰ προσώτης ἦν, οὐδὲ πρὸς τὸν θάνατον ἐμάλακίσατο, Symp. vi 4, Cyr. viii 2, 23, Plat. Apol. p. 21 D.

- 72 § 10. 1. 73. πάλαι, 'a little while ago', 'just now.' xv 4. ταύτῃ, *hoc nomine, hac ratione*, 'in this respect', explained by the following ὅτι. Cf. Anab. ii 6, 7 πολεμικός δὲ αὐτὰρ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνος ἦν, iii 2, 32, Hier. l. 589 with my note, Mem. i 7, 3, iii 5, 2. γυναιωτάτη τέχνη, 'the most gentle art'. See n. on vi 39. 74. ῥάστη μαθεῖν] ii 87, xiii 11. 75. ἄγε δὴ] Hesychius εἶεν ἄγε δὴ. Suidas: εἶεν—ἄγε δὴ συγκατάθεσις μὲν τῶν εἰρημένων, συναφὴ δὲ πρὸς τὰ μέλλοντα. τὰ ἀμφὶ σπόρον, 'sowing etc.' 76. ἐπιστάμενος κτλ., 'although I understood it, yet I never knew that I did understand it', I understood all about sowing, though I never knew it.

CHAPTER XIX

Socrates continues his narrative of the further conversation between himself and Ischomachus on another part of agriculture, viz. that of planting fruit-trees, especially the vine, fig and olive: and tells Kritobulus how he showed by his answers to the questions put to him by Ischomachus that he knew more about the propagation of trees than he at first supposed, though he had never received any regular instruction in the subject, so that questioning in his case was a mode of teaching. But Ischomachus refused his assent to the doctrine that Socrates could learn anything and everything by the same process; for agriculture is not of itself a harsh and repulsive subject, but on the contrary gentle and inviting, whose acquaintance all may make if they will use their eyes and ears and notice and listen to the common sights and sounds of nature. Illustration afforded by the vine, for the culture and management of which we need no other lessons but those given by the plant itself.

§ 1. 1. 1. ἔστι—τῆς γεωργικῆς τέχνης; 'does it belong to the art of husbandry?' III 64 n. 3. γὰρ οὖν] XVI 3 n.

4. πῶς ἂν τὰ μὲν—ἐπισταμην, τὰ δ'—οὐκ ἐπίσταμαι; 'how is it possible that I should understand all about sowing, without understanding anything about planting trees?' On the co-ordination of contrasted clauses see n. on II 63.

§ 2. 1. 6. οὐ γὰρ οὐ ἐπίστασαι;] XI 47 n. 7. πῶς; sc. ἐπίσταμαι or ἐπισταμην ἂν, 'how should I understand?' δστις μήτε—οἶδα, quippe qui norim neque etc., 'one who does not know (when I don't know) either', etc. 'The indefinite relative δστις is used as a simple relative in relative sentences which single out, in a definite subject, a particular quality or circumstance, as the ground or explanation of what precedes'. Madv. § 105 (d). Cf. XXI 60. ἐν ὁποίῳ τῇ γῇ,

'what sort of soil it is in which', XVI 22, XVII 9. 8. ὁπόσον βάθος] G. § 161. 9. τῷ φυτῷ] see cr. n. ὁπόσον μήκος (sc. δν) τὸ φυτὸν ἐμβάλλαι,

'of what length the plant should be when put in'. This is generally taken to mean 'how deep to put the plant in the ground'. 'In France plantations of the vine are made by dibbling in cuttings of two feet in length; pressing the earth firmly to their lower end, an essential part of the operation, noticed even by Xenophon (I. 64)'. LONDON, *Encyclopaedia of Agriculture*, § 407. 10. ὅπως—κείμενον κτλ., 'in what position it will grow best'.

See VIII 15 n., and for the double δν XVI 15, XVII 97.

§ 3. 1. 12. ὅ τι μὴ ἐπίστασαι] G. § 283, 2. 13. βόθυνος] an un-Attic word, = βόθρους. 16. τριπόδου,

from τριπόδης, 'measuring three feet', *tripedalis*, a word of singular occurrence in Xen., the Attic form of which is τρίπους, τρίποδος, Herod. III 60. 17. οὐδὲ μὰ Δ'

ἔγωγε] I 53, VI 7. πενθῆμιποδίου, 'measuring five half feet', i.e. 2½ feet deep. 18. τί δὲ τὸ πλάτος; 'and what about the width?'

The order is ἤδη εἶδες τινὰ (βόθυνον) πλεον (ἔχοντα τὸ πλάτος) τριπόδου; 'did you ever yet see a trench more than three feet in width?'

Florentinus in the *Geoponica*, v c. 12 says that in planting vines the hole should be not less than four feet deep, but he admits that οὐκ ἐστὶ

φαῖλη καὶ ἐπὶ τριῶν ποδῶν βάθους γινόμενη φύρεα. With this Columella γ 5, 2 agrees: *si ante annum flant (scrobes) quam vinea conseratur, scrobes in altitudinem longitudinemque defossus tripedaneus abunde est; latitudinis autem bipedanea; vel, si quaternum pedum spatia inter ordines relicturni sumus, commodius habemus eandem quoquoersus dare mensuram scrobibus, non amplius tamen quam in tres pedes altitudinis depressis*; and again III 15, 2 *fossor scrobem non minus altum quam duos pedes et semissem plantis locis refodit: acclivibus in dupondium et dodrantem (i.e. 2½ feet): praecipitibus etiam in tres pedes*. But in XI 2, 28 he says *ad deponendas vites vel non magni incrementi arbores—sulcus—in altitudinem deprimi debet dipondio semisse* i.e. 2½ feet: Palladius II 10, 3 *quod si scrobes fieri placeat, faciemus tribus pedibus altas, duobus semis latus, tribus longas. Ultra tres vero pedes altius fodiendae scrobes non sunt, ne laborent frigore sarmenta quae pangimus*; Plin. Nat. Hist. XVII 22, 187 *sulco latitudo palae ('a spade') aatis est, scrobibus ternorum pedum in quamque partem; altitudo in quocumque genere tripedalis*, ib. 168 *clivosa altiores scrobis possunt*, Virg. Georg. II 288.

§ 4. 1. 20. τινά, sc. βόθρον. 22. τριημιποδίου, from τριημιπόδιος, *sesquipedalis*, 'consisting of one foot and a half'. 23. ἐξορύττοιο ἀν σκαπτόμενα, *inter pastinandum effoderentur* (Leunclavius). 24. εἰ—πεφυτευμένα εἴη, *si consitae fuerint usque adeo in summa soli superficie*, 'if they have been planted so much too near the surface'. G. M. T. § 18, 1 note. The γε emphasizes λίαν: it might also belong to εἰ. On the transposition of οὕτω see xvi 68.

73 § 5. 1. 26. πενθημιποδίου] Schneider compares Plin. Nat. Hist. XVII 11, § 16, 80 *eadem mensura Graeci auctores consentiunt non altiores quin o semis quipe de esse debere nec latiores duobus pedibus, quoniam in umido solo ad vicina aquae perveniat*. 27. βραχύτερον (sc. βόθρον), 'shallower'. 28. γάρ] xvi 60, xviii 31. Reisig would read τοῦτο γε, Breitenbach ὁρᾷ σθαί γε, *id oculis certe, si non mente, cernatur necesse est*, on the ground that γε is never used with οὕτω when it means *tam*. γε is omitted in the Aldine. Translate 'since this is so palpably clear', 'too evident not to be seen'.

§ 6. 1. 30. ξηροτέραν—ὀρεῶν; 'do you know dry and moist soils, when you see them?' 32. γούνη] vi 14 n. 33. τὸν Δυκαβηττόν] In the north-east of the plain in which Athens

lies, between the rivers Kephissus and Ilissus, a chain of hills, now called Turco-vouni, the highest point of which is 1000 feet, runs towards the city for a distance of five miles and terminates in a remarkable isolated hill, about one mile from the Acropolis, having on its summit a chapel dedicated to St George. This is identified with the ancient Lykabettus. We know from Pseudo-Plato Eryxias 18 that its barrenness was such that its land was considered valueless. At the same time it was noted for its olive-plantations (Statius, Thebais xii 620 *pingui melior Lycabessus oliva*), a combination which appears contradictory, but is explained by the fact that the hill of St George, although having a rocky and barren summit, is surrounded on every side, except that of the city, by plantations of olive-trees. Leake, *Topography of Athens*, ed. 2. τὰ ὑπὸ τῇ περὶ τὸν Λυκαβηττὸν γῆ. ἐν τῷ Φαληρικῷ ἐλε, 'in the low land about Phalerum'. Phalerum (οἱ Φαληρεῖς) was one of the two demi into which the whole of maritime Athens was divided, the other being Peiraeus (οἱ Πειραιεῖς). It was of the tribe Aeantis and had for its eponymous hero Phalerus, a grandson of Erechtheus. Demetrius, the last of the Attic orators, was born here, hence he is called Phalereus. The plain in the vicinity of which lay Phalerum, south east of the southern Peiraic long wall, which ran along its edge, was adapted to market gardens, being moist, low and easily irrigated from the Kephissus. The Phaleric ῥάφανος (ἢ καλοῦσι τινες κράμβην Aristot. H. An. v 19) was much commended. Leake, *Topography of Athens*, Vol. i, p. 397, ed 2.

§ 7. 1. 35. πότερα—ἢ] xvii 28. ξηρῇ, sc. γῇ. 37. ἐπεὶ, *siquidem*, 'since', vii 40, xii 3. 38. ὁρύττων βαθύν= εἰ ὁρύττοις βαθύν βόθρον. οὐκ—ἔτι, *non iam*, 'not after that', there would be an end of your planting. 40. ἐπαδὲν—ᾧσιν, 'after they have been dug', xviii 55. 41. ὁπηνίκα, 'at what season'. 42. ἐν ἑκατέρῃ, 'in each of the two sorts of soil'. This is Weiske's reading for the vulgate ἐκάτερα which Sauppe retains. Breitenbach proposes to read ὁπότερα for ὁπηνίκα, 'of what sort the plants should be that you should put in each kind of soil'. 43. μάλιστα] iii 102. 'Hic

lacunam statuunt omnes atque verisimile est pauca quaedam addidisse Socratem'. (*Breitenbach*.)

§ 8. 1. 44. ὡς τάχιστα] iv 107. 45. ὑποβαλόν, i. q., ei ὑποβάλλοις. ἀν—οἷα—χωρεῖν] ii 6 n. τῆς γῆς τῆς εἰργασμένης] partitive gen., 'some well-prepared earth', soil loosened by working. 46. τὸν βλαστὸν τοῦ κλήματος, 'the shoots of the slip', 'the sprout from the cutting'. χωρεῖν, 'strike'. 47. ἀργοῦ, *incultae*, 'undug', 'unbroken', iv 72, xx 110. εἰς τὸ σκληρόν, *in terram fodiendo non praeeparatam*. 'Mosche e praecedentibus intellegi iubet verba βαλὼν τὸ κλήμα' (*Sturz*). But this is unnecessary. The meaning surely is: 'do you think it would strike sooner, if you put prepared soil under it, through the soft mould than through unbroken soil into the hard ground?'

§ 9. 1. 50. ὑποβλητέα ἀν εἰη τῷ φυτόν, 'must be put under the plant'. G. § 226, 2 b. 51. τί δ' οὐ μάλαι; sc. ὑποβάλλεσθαι, 'of course it must'. Cf. xviii 6. 52. πότερα δὲ ἔλον τὸ κλήμα κτλ.; 'and, do you consider it would take root better if you set the whole cutting upright in the ground pointing towards the sky, or, would you lay part of it lengthwise below the surface of the mould, so that it may lie like a reversed Gamma?' 'Mais crois-tu que la bouture prenne mieux racine, plantée en ligne verticale? ou bien, après avoir fléchi horizontalement la partie inférieure, la recouvrirais-tu de terre, de manière à décrire un gamma renversé?' (*Gail*.)

Florentinus (*Geopon.* v 9, 6) recommends the latter mode: *δυνατὸν δὲ καὶ ὀρθιον φυτεύειν τὸ κλήμα, βέλτιον δὲ τὸ πλαγίον, ριζοῦται γὰρ θάρον, and so Palladius III 9, 14 cum plantam vel malleolum disponimus, modico humido solo, duabus gemmis supra terram relictis, sarmenta ponemus obliqua et sic facilius comprehendit. On the other hand Columella *der. r.* iv 4, 1 prefers the first method, on the ground that *vitis supina et velut recumbens in alveo deposita, postea cum ablaqueatur* (i. e. 'when the soil is loosened round its roots, so as to expose them') *vulneribus obnoxia est. Nam dum exaltare fortius orbem ablaqueationis fossor etudet, obliquam (πλαγίαν) vitem plerumque sauciat et non nunquam praecidit. Meminerimus ergo usque ab imo scrobis solo rectum admodum sarmentum applicare et ita in summum perducere: again de arbor. c. III § 4 in terram bene pastinatam et stercoratam rectum sarmentum deagrito.**

πρὸς τὸν οὐρανὸν βλέπων, 'cacumine caelum spectans', Colum., v 9, 3.

R. Bradley, who was professor of botany at Cambridge, observes on this passage that the laying the cuttings of vines lengthwise in the ground is the French way now practised; for they strike root at every joint; and the more joints they have the more roots they get and the stronger shoots they make. Lord Bacon, *Natural History*, Cent. v 426 says; 'When you would have many new roots of fruit-trees, take a low tree and bow it and lay all his branches aflat upon the ground and cast earth upon them; and every twig will take root. And this is a very profitable experiment for costly trees, (for the boughs will make stock without charge), such as are apricots, peaches, almonds, cornelians, mulberries, figs, etc. The like is continually practised with vines, roses, musk-roses, &c.' Vines were planted either in a *vinea* or in an *arbustum*, i.e. a plantation of trees in rows for training the vines on. Of the former there were three kinds; those in which the vines were let to run along the ground, the branches when laden with fruit being supported by little forked sticks; those in which the vines stood like trees without any support; and those in which they were trained on espaliers. When a vineyard was to be made, the ground was either all well dug, or a deep trench was made in which the rows were to be set. The cuttings (*mal-leoté*) were reared in a nursery (*seminarium*), and when they had struck well, i.e. were *viviradices*, they were planted out in the vineyard in rows from five to seven feet asunder. The ground immediately about the vines was dug once a month, while the plants were young, from March to October, to remove the weeds and grass. The intervals between the rows were sometimes tilled with the plough. T. Keightley, *Notes on the Georgics*, p. 372.

- § 10. 1. 56. οὕτω νῆ Δία, 'in this (i.e. the latter) way, certainly'. οἱ ὀφθαλμοί, *oculi, gemmae*, 'the eyes', 'buds'. 57. καὶ ἄνω, 'above ground'. On the use of καὶ to strengthen both forms of the comparison see n. to xiv 15. 59. τὸ αὐτὸ τοῦτο ποιεῖν, *hoc idem facere*, 'do likewise', i.e. 'produce shoots also'. 61. ἄν—ἡγοῦμαι—βλαστάνειν] above l. 45. Observe that ταχύ is here the adverb=ταχέως, and λοχυρόν the predicate adjective to τὸ φυτόν.

§ 11. 1. 62. ταῦτά—ἐμοί] 1 31 n. 63. γινώσκων] xvii 4. ἐπαμήσαιο ἄν τήν γῆν] Xenophon auroit dû dire non seulement qu'il faut fouler la terre, mais encore qu'il faut remuer en peu le jeune plant, afin de faire tomber la terre également de tous les côtés du pied. Sans cette précaution,

il resterait des vuides qui feroient pourrir la racine ; et plus on fouleroit, moins les vuides se rempliroient. (Gail.) γῆν ἐπαμᾶσθαι, 'to earth up', corresponding to the Latin botanical term *accumulare*, 'to heap up earth round the roots of plants', Plin. H. N. xviii 19, 31 § 139 *ferventibus locis adcumulant aestate radices operiuntque ne solis ardor exurat*, xviii 29, 71 § 295 *opera rustica huius intervalli terram iterare, arbores circumfodere, ubi aestuosa regio poscat, adcumulare*, xix 5, 26 § 83 *confert aliena folia circumobruere, ipsos vero adcumulare*. Cf. Herod. viii 24, 2 φυλλάδα τε ἐπιβαλὼν καὶ γῆν ἐπαμῆσάμενος, where it means 'heaping up a barrow'. Theophrastus de lapidibus ii 28 writing of the λυγκούριον or jacinth, says that the lynx κατακρύπτεται καὶ ἐπαμᾶται γῆν ὅταν οὐρήσῃ.

64. σάξαις ἄν κτλ., 'would you press the earth firmly round the plant?' σάπτειν, *comprimere*, 'to stamp down', 'ram'.

In viii 35 the verb bears its usual signification *replere, instruere*, 'to pack', 'load heavily'. See quotation from Loudon l. 9. εἰ μάλιστ' xiv 32 n. 66. μὲν γάρ] without corresponding δέ; cf. xvii 44. 67. σεσαγμένον

εἴη, sc. τὸ φυτόν. ὑπὸ τοῦ ὕδατος] i 92, xvii 73. 68. ἄσακτος, 'not pressed firmly', a very rare word which does not occur again in Xen. 69. κίνδυνος, sc. ἐστὶ. 70.

ὑπὸ μὲν τοῦ ὕδατος] the sentence is apparently constructed as if ὑπὸ δὲ τοῦ ἡλίου were to follow, but another μὲν having been appended to σήπασθαι, the corresponding δέ is attached to ἀδαινεσθαι; unless we are to consider the words as a mere repetition of those in l. 67 due to the carelessness of a copyist, or a gloss on σήπασθαι which has crept into the text. The use of the double μὲν and δέ in iv 61, 74, ix 56 is of a different kind. 71. [ἤγουν κτλ.] see cr. n. 72. θερμαινομένων τῶν ῥιζῶν, 'there being too much bottom heat'.

§ 12. l. 73. καὶ περὶ ἀμπέλων ἄρα κτλ.] It is evident that Ischomachus has all along been speaking of the culture of the vine, for 'though the Greeks and Romans planted both timber and ornamental trees, yet they did so only on a very limited scale and near their houses, for the purposes of shade or ornament. They also planted the elm and the poplar for supports

to their vines; and they cultivated osier beds for the purpose of basket-making, but there is no instance on record of their having planted trees with a view of cutting them down either for timber or for fuel. Wood for these purposes they procured from the native forests, to the management of which they paid particular attention'. Brande and Cox, *Dictionary of Science, Literature and Art*, I p. 143. Also, as Schneider remarks, this is implied by the use of *φυτὸν* and *φυτεύειν* which are most frequently used of the vine; just as *φυταλιά* is the term in Homer (Il. vi 195, xii 314, xx 185) for a vineyard. 74. πάντα, *omnino*, 'in all respects', 'entirely'.

γινώσκων τυγχάνεις] vii 49.

77. ἀκρόδρυα, 'fruit-trees'. So Arrian Indic. c. 38, 6 ταύτη φοινικὲς τε πολλοὶ ἐπεφύκεσαν καὶ ὅσα ἄλλα ἀκρόδρυα ἐν τῇ Ἑλλάδι γῇ φύτεται; 39, 2 ἐν αὐτῷ κῆποι τε πολλοὶ καὶ ἀκρόδρυα παντοῖα. The word is strictly used of 'hard-shelled fruits' as nuts, chestnuts, acorns, as we learn from Democritus Geopon. x 74 ὅπώρα λέγεται ἡ χλωδὴ τὸν καρπὸν ἔχουσα, οἷον δωράκινα, μῆλα, ἀπίδια ('pears'), δαμασκηνά, καὶ ὅσα μὴ ἔχει ἐξωθέν τι ξυλῶδες. Ἀκρόδρυα δὲ καλεῖται, ὅσα ἐξωθεν κέλυφος ἔχει, οἷον ροῖά, πιστάκια, κάστανά, καὶ ὅσα ξυλῶδη τὸν καρπὸν ἔχει ἐξωθεν. Cf. Arist. Hist. An. viii 28, 4 οὗτ' ἀκρόδρυα οὗτ' ὅπώρα χρόνιος, ib. Probl. xxi p. 606 b, 2, 3 p. 930 b, 25. 78. τῶν καλῶς ἔχόντων] partitive gen. after τί. Zeune's version is 'si enim illa vitium conserendarum ratio probatur, quid de aliarum arborum plantatione improbes?'

79. ἀποδοκιμάζειν means *nolle, improbare*, 'to object to', 'disapprove of'. Cf. Cyr. viii 1, 47 τὸ περιέσθαι αὐτῶν τὰ ὅπλα—ἀπεδοκίμασε. *els*, 'in respect to': cf. ii 27, xviii 2.

τὰς ἄλλας φυτείας, 'the other kinds of planting', 'planting in general'. See n. to vii 205, 236.

§ 13. 1. 83. ἀποπειρᾶ μου καὶ τοῦτο, *temptas interrogando an hoc quoque te possim docere*, 'in this question too you are but making trial of me'. μάλιστα πάντων, 'perfectly well', lit. 'better than anything else', not 'better than any one else'. On this inclusive use of the superlative see n. to Hier. l. 791.

84. ὁρᾶς μὲν—ὁρᾶς δέ] i 88, iii 16. Observe that the em-

phasis falls upon ὁρᾶς, 'you see with your own eyes'. βαθύ-
τερος] Didymus Geop. ix 6, 4 says of the olive tree δὲ δὲ τὸ
βάθος ἔχων τὸν βόθρον τρεῖς ἢ μὴ ἑλαττον τῶν δύο ἡμισυ πηχῶν.

85. παρὰ τὰς ὁδοὺς, 'by the road-sides'; therefore you could
not help seeing it. Cf. Geopon. ii 11, 1 καὶ τοὺς ἐλαιῶνας δὲ
ὁμοίως (περισκάπτειν προσήκει)· καὶ τὰς βώλους διαλύειν, ὥστε
ἐπεγείρειν τὸν κονιορτόν· ἐμπεσὼν γὰρ οὗτος τῷ καρπῷ θάπτων
αὐτὸν πεπάλνει. διὰ τοῦτο καὶ αἱ παρὰ τὴν ὁδὸν ἐλαίαι εὐ-
τραφέστεραι τῷ καρπῷ διὰ τὴν ἐπανισταμένην ἐκ τῶν ὀδεύοντων
75 κόνιν. 86. πρέμνα πᾶσι τοῖς φυτευτῆρσι πρόσσιν] C. and
W. take this to mean 'stakes are set by every plant', but the
true meaning is 'there are stumps or stems to each of the
young plants'.

The present method of raising the olive in Italy is described by the
late Professor Blunt in his *Vestiges of antient manners and customs
discoverable in modern Italy*, p. 215 'An old tree is hewn down, and the
"ceppo" or stock is cut into pieces of nearly the size and shape of a
mushroom, and which from that circumstance are called "novoli";
care at the same time is taken that a small portion of bark shall belong to
each "novolo". These, after having been dipped in manure, are put into
the earth, soon throw up shoots, are transplanted at the end of one year
and in three years are fit to form an olive yard. This process clears up
satisfactorily, I think, a passage in the Georgics upon which many
comments have been made:

*Quin et caudicibus sectis, mirabile dictu,
truditur e sicco radix oleagina ligno.*

"The stock in slices cut and forth shall shoot
o passing strange! from each dry slice a root".

*The ancients cultivated the olive in the following manner. They dug
well to the depth of three feet the place intended for the seminarium or
'nursery'; they then took clean healthy branches of their olive trees, about
as thick as could be grasped in the hand, and sawed them into truncheons
or lengths (taleas, truncos) of about 18 inches each, taking care not to injure
the bark, and paring the ends smooth and marking them in order that the
lower end might be put into the ground. This end was then daubed with a
mixture of dung and wood-ashes, and the pieces were set at a depth of four
fingers, i.e. three inches, in the ground. During the first two years the land
was kept constantly hoed, but the plants were not touched; in the third year
all the branches but two were cut off; in the fourth year the weaker of these
two was removed; in the fifth year they were transplanted into the future
olive ground, and set in holes which had been dug the year before. Keight-
ley l. c. p. 361 f., cf. Geopon. ix 11, 4 πολυτρόπως δὲ γίνεται ἡ τῆς ἐλαίας*

φυτεία. Τινὲς μὲν γὰρ ἀπὸ σκυταλῶν 'truncheons' φυτεύουσι· λαβόντες γὰρ κλάδους παχυντέρους καὶ καταπρίσαντες εἰς μέγεθος πηχυαῖον οὕτω φυτεύουσι. τινὲς δὲ ἀπὸ χαράκων φυτεύουσιν οὕτω· καταπρίσαντες τοὺς παχυντέρους κλάδους εἰς μέγεθος πηχῶν δύο προεμβάλλουσιν εἰς τὸν πυθμένα τοῦ βόθρου λίθον πλατύ-τερον, εἴτα τὸ φυτὸν ἐπὶ τούτῳ στήσαντες ὀρθὸν προχωγνύουσι γῆν. Οἱ δὲ τὰ γενναϊότατα τῶν παραφυάδων μετὰ τοῦ πρέμνου φυτεύουσιν· οἱ δὲ τὰ μέλλοντα λαμβάνεσθαι φυτὰ ἐπ' αὐτοῦ τοῦ στελέχους ἐτι ὄντα περικαθαίρουσι δρεπάνῳ καὶ περὶ ἐπιτολὴν τοῦ Ἀρκτοῦρου ἐντιθέασιν εἰς τοὺς βόθρους. Ἄλλοι τὰ τρόπαια λεγόμενα φυτεύουσιν οὕτω· σημειωσάμενοι μίλην πῶς κεῖται πρὸς ἀνατολὴν καὶ μεσημβρίαν, ἐκπρίζουσιν ἀπὸ τοῦ στελέχους πηχῶν δ' ἢ ε', καὶ ἐμβάλλουσιν εἰς τοὺς βόθρους, πᾶσαν ἐπιμέλειαν ποιοῦμενοι. Οὗτος ὁ τρόπος τῆς φυτείας ἐπιτευχθεὶς ζωοποιεῖ θάπτον καὶ καρποφορεῖ τάχιον. Τινὲς δὲ ἀπὸ πρέμνων φυτεύουσιν οὕτω· συγκόψαντες αὐτὰ τὰ πρέμνα εἰς κορμούς μεζίσνας, ἐπιτιθέασιν τῷ βόθρῳ τοὺς κορμούς ἔχοντας τὸν φλοιὸν ἄνω καὶ προσχωγνύοντες τῇ γῇ μετὰ κόπρῳ ἐπὶ παλαιστήν. Τινὲς δὲ ἐκ τῶν κατὰ γῆς μέρων τοῦ πρέμνου ἐκκόψαντες πελεκήματα μετὰ τοῦ φλοιοῦ τετραπάλαιστα, προεμβάλλουσι λίθον εἰς τὸν πυθμένα τοῦ βόθρου καὶ τούτῳ τῶν πελεκημάτων γ' ἢ δ' ὀρθὰ καὶ χωγνύουσιν ἐπὶ παλαιστήν. Τῆς δὲ φυτείας καθ' οἷον δὴ ποτε τρόπον γινομένης, πρίζεσθωσαν τὰ φυτευόμενα πρίονι. διατηρητέον δὲ ἀκριβῶς τὸν φλοιὸν, ἵνα μὴ σπαραχθῇ, καὶ ὅξει δρεπάνῳ τὴν τομὴν λειωτέον, διασώζοντας ἀκέραιον τὸν φλοιὸν καὶ βολβίτῃ τέφρῃ μεμιγμένῃ χρηστέον τὸ κατὰ μέρος τοῦ ὀρηκτοῦ. δεῖ δὲ φυλάττεσθαι, μὴ κατὰ κορυφὴν τεθῇ ὁ ὀρηξ' βασιανιούμεν γὰρ τὸ φυτὸν κατὰ κορυφὴν φυτεύοντες· δεῖ δὲ κόπρον ἐμβάλλειν εἰς τοὺς βόθρους.

88. πηλὸν—ἐπικέειμενον, 'that the tops of the plants are all covered with a coating of moist clay'. See Geop. quoted above.

Colum. v 9, 1 speaking of the preparation of a nursery ground for olive-trees says *ramos novellos proceros et nitidos, quos comprehensos manus possit circumvenire, feracissimos, arboribus adimittit et ex his quam recentissimas taleas recidit, ita ut ne corticem aut ullam aliam partem, quam qua serra praeciderit, laedas...Taleae deinde sesquipedales serra praecidantur atque earum plagae utraque parte falce levantur et rubrica notentur, ut sic quemadmodum in arbore steterat ramus, ita parte ima terram et cacumine caelum spectans deponatur...Sed oportebit talearum capita et imas partes misto fimo cum cinere oblinere et ita totas eas immergi, ut putris terra quattuor digitis alte superveniat. Sed binis indicibus (caudicibus?) ex utraque parte humanur: hi sunt de qualibet arbore brevi spatio iuxta eas positi et in summa parte inter se vinculo connexti, ne facile singuli deiciantur. XI 2, 42 hoc eodem mense (February 18th to March 18th) in pastinato seminario novissima positio est oleariae taleae, eamque oportet, cum panzeris, fimo et cinere mistis oblinere et superponere muscum, ne sole findatur. Vanierius, Praedium rusticum v. 50 ff.*

*eruat et drumae sub frigora prima colonus
radioata serat truncis plantaria ramis:
sed caput ante luto velet muscoque virenti,
et vinculis constringat; hiems ne frigore venas
occupet et tota desaeuiat arbore pestis.*

89. ἐστρασμαμένον τὸ ἄνω, 'the part above ground is protected by a covering'.

§ 14. 1. 91. καὶ ὁρῶν δὴ κτλ.; 'what is it you see in them and don't understand?' 'do you not understand (for instance) how you would place the potsherd on the surface of the clay?' 'The shell over the clay', says Bradley, 'is, I suppose, put there to keep out the wet and ill weather'. For τὸ δοτρακὸν the anticipatory accusative, see n. to XIII 12. 94. ὦν εἶπας, i.e. τοῦτων ἀεῖπας.

95. πάλιν ἐννοῶ] in reference to what he said before, XVIII 67. πάλαι, iamduum, 'a little while ago', XIX § 1—2.

96. συλλήβδην, 'generally' (καθ' ἐν ἑκαστον. ἤρου με—εἰ] XI 22, 127. οὐκ

ἔφη, negabam, 'I said "No, I did not understand"; for I did not suppose at the time that I should be able to say anything at all about the proper method of planting'. 97. ἔχων] XVIII 2. ἦ] XV 35.

98. καθ' ἐν ἑκαστον, quodlibet separatim, 'each particular point'. ἐπεχείρησας, suscepisti.

99. ἀποκρίνομαι σοι ἅπερ σὺ γινώσκεις, 'my answers coincide with your own opinions'. 100. ὁ δεινὸς λεγόμενος

γεωργός, not 'though you are called the skilful farmer', but, 'you the man who are spoken of as a skilful farmer'. On the position of the predicate adjective between the article and participle see Adv. § 14 a Rem. 1.

§ 15. 1. 100. ἀρα ἡ ἐρώτησις διδασκαλία ἐστίν; num interrogando doceri potest? 'is questioning a mode of teaching?' The Socratic interrogation is here brought to bear upon Socrates instead of by Socrates. 'Interrogando enim exercetur illa τέχνη μαιευτικὴ, de qua ad XVI § 8. Cf. etiam Mem. IV 6, 15 ὁπότε δὲ αὐτὸς τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογούμενων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου' (Breitenbach).

102. ἦ, quetadmodum, 1. 97. 103. ἄγων με δι' ὧν ἐπίσταμαι κτλ., per ea, quae scio, docens alia adhuc mihi ignota, disputans e concessis, 'it is by leading me

on through things which I do understand and pointing out the similarity between them and others which I did not think I understood—that you make me believe that I do really understand these latter as well'. δι' ὧν ἐπίσταμαι is by attraction for διὰ τούτων δ' ἐπίσταμαι.

§ 16. 1. 108. ἐρωτῶν=εἰ ἐρωτῶην. On the repetition of ὦ see n. to l. 11. καλόν, sc. ἐστὶ. 109. διαδοκιμά-
ζαν, *explorando dignoscere*, 'to distinguish by testing'.

110. κβδῆλα, 'base', 'counterfeit', x 23. περὶ αὐλη-
των, sc. ἐρωτῶν. 113. ὥς δ' ἂν, sc. δύναιτο, 'perhaps
you might succeed in persuading me'.

γεωργεῖν—ἐπι-
στήμων] G. § 261, 1. ἀνέπεισάς με ὥς—εἶην] G. § 243.

115. ταύτην τὴν τέχνην, sc. γεωργίαν, which is implied in
γεωργεῖν.

- 76 § 17. 1. 116. οὐκ ἔστι ταῦτα, 'this is impossible'. 117.
καὶ πάλαι σοὶ ἔλεγον] xv 59. 118. ὥστε—ποιεῖν] ὥστε
with infin. marks the natural, with indic. the actual conse-
quence. ὁρῶντας καὶ ἀκούοντας, 'if they have eyes
and ears'. 119. ἐπιστήμονας ἑαυτῆς] G. § 180, *Madv.*
§ 68 b.

§ 18. 1. 120. ὥς, *quemadmodum*, x 62, xvi 42. 121.
χρῆτο] iii 92. αὐτίκα, 'for instance', when the first
instance that presents itself is urged. See n. to Hier. l. 193.
ἀναβαίνουσα, 'by climbing', G. § 277, 2. 123. διδάσκει
ἱστάναι αὐτήν, 'teaches us to prop it up'. περιπετα-
νύουσα τὰ οἴναρα, 'by spreading out its leaves'. 124.
αὐτῇ] vi 73, xvii 50. 125. ἡλιούμενα ταύτην τὴν ὄραν,
'exposed to the rays of the sun at this season'.

§ 19. 1. 126. γλυκαίνεσθαι, 'to be sweetened, ripened', an
unclassical word. 127. φυλλορροοῦσα, 'by shedding its
foliage': the word does not occur elsewhere in Xen. δι-
δάσκει, sc. τινά, as l. 125. ἑαυτὴν ψιλοῦν, *nudare (foliis)*,
'to strip it', xvii 89. 'In some parts of France great part of
the young wood of the vine is cut off before vintage for feed to
cows and to let the sun directly to the fruit'. *Loudon*, l. c.
§ 407. 128. πεπαίνειν τὴν ὀπώραν, 'to bring its fruit to

perfection', not, as C.-W., 'that the autumn warmth may mellow it'. See my n. to Plutarch Themist. x 3 l. 26. πολυφορίαν, 'productiveness', a word of very rare occurrence. 129. τοὺς μὲν—τοὺς δέ] G. § 143, 1. 130. ὠμωτέρους, immaturiores, 'too unripe' (to be gathered). τρυγᾶν ἐαυτήν, vindemiare ipsius fructum, 'to gather her ripe fruit'. 131. συκάξουσι, ficus decerpunt. So Arist. Av. 1699, speaking comically of the foreign sophists, οἱ θερίζουσιν τε καὶ σπείρουσι καὶ τρυγῶσι ταῖς γλώτταισι συκάξουσί τε. τὸ ὄργων ἀέλ, ut quaeque ficus est matura (Zeune), lit. 'that which from time to time swells to ripeness', in partitive apposition to ἐαυτήν, see n. to 125. ὄργᾶν (Sanskrit ūrg, 'strength', ūrgā, 'juice', 'succulence') is said of plants quae turgent et ad maturitatem pervenerunt, Herod. iv 199 πρῶτα μὲν γὰρ τὰ παραθαλάσσια τῶν καρπῶν ὄργῃ ἀμᾶσθαι τε καὶ τρυγᾶσθαι and ὁ ἐν τῇ κατυπερίτῳ τῆς γῆς πεπαινεταί τε καὶ ὄργῃ. Hence generally of the 'excitement of lust or any kind of desire', with inf. Aesch. Choeph. 454 τὰ δ' αὐτὸς ὄργα μαθεῖν, i.e. ἐπιθύμει, Thucyd. ii 21, 3 ὧν ἀκροῶσθαι ὡς ἕκαστος ὄργητο, and with gen. Agam. v. 223 παρθενίου θ' αἵματος ὄργῃ περιόργως τ' ἐπιθύμει, Ἄρτεμις. From the same root *verg* or *virg* come ὄργος 'a fertile piece of land', ὄργή 'natural disposition', 'impulse', Lat. *virg-a* 'a green twig', *virg-o* 'a maiden'. See Ruhnken on Timaeus p. 193 ed. 2, 1789. On the position of ἀέλ, 'each time', after the participle see above viii 46, xviii 35 and n. to Hier. 532.

CHAPTER XX

I asked Ischomachus, continues Socrates, 'If, as you say, agriculture be so easily learned, how do you account for the failure of some of those who engage in it?' He replied that the cause of their failure was not so much want of knowledge, as want of carefulness and industry. In commanding an army the secret of success does not depend so much upon knowledge of tactics, as upon foresight and precaution, and so agriculturists, if they wish to thrive, must take pains to carry out in practice the easy lessons, which common observation teaches. 'Husbandry', he

said, 'is a very good test of character. The good husbandman will enforce strict punctuality in the hours of labour upon his workmen, and not allow them to be lazy and scamp their work, as such indifference will make a considerable diminution in his annual receipts. My own father, who was devoted to agriculture, used to say that it was a most profitable occupation and, as a proof of it, he practised a very simple device: he would purchase plots of land that were out of order and had been neglected by previous owners and, after improving them by careful culture, resell them at a large profit and buy others. The improvement of such lands was a source of great enjoyment to him, and may be recommended as a wholesome and profitable occupation to others'. 'Your father's love of his land', I replied, 'must have been something like the love which our corn merchants have for their corn. It does not prevent them from parting with it to those who will give the highest price for it'. Ischomachus took this as a piece of raillery on my part, and said that he thought those who built houses for sale were in the same sense fond of building. To this I replied that I was in earnest in thinking, as he evidently did, that love of lucre is a spring of action with all men.

§ 1. 1. 1. ἐνταῦθα δὲ] xv 19. πῶς; cur? 'how is it that?' 2. εἰ—γε, 'if it be true that'. ῥᾷδια μαθεῖν] xviii 74. 4. πρᾶττονσιν ὁμοίως, *eadem fortuna utuntur*, 'meet with like success', 'fare alike', xi 40, xii 37. 5. ἀφθόνως] iii 38, vi 56. περιττά, 'more than they want'. Cyr. viii 2, 21 τῶν ἀρκούντων περιττά, Hier. 220 τὰ περιττά τῶν ἱκανῶν. 6. πορῆζεσθαι] vi 40, xi 60. 7. προσοφειλουσιν, *insuper aes alienum contrahunt*, 'run into debt besides'. See n. on xiii 4.

§ 2. 1. 10. τῶν γεωργῶν may be taken either after ἡ ἐπιστήμη or as the partitive gen. after τοὺς μέν. ἔστιν ἡ ποιούσα] l. 110, xv 22.

§ 3. 1. 12. διαθέντος, 'running about', 'spreading'. Cf. Cyr. vi 2, 13 (of a panic fear) ὡς ἦσθετο φόβον διαθέοντα ἐν τῇ στρατιᾷ, Hell. vi 5, 36 διέθει θόρυβος ἐν τῇ ἐκκλησίᾳ. 13. οὐχ ὁμαλῶς—ἐσπερεν] xvii 47. οὐκ ὁρθῶς τοὺς ὄργους ἐφύτευεν

(sc. ὁ γεωργός s. ὁ φυτεύων), 'did not plant his rows of trees straight'. 14. ἀγνοήσας—φέρουσιν] G. § 280. But I

77 should prefer to read τὴν γῆν τὴν φέρουσιν. The τὴν might easily have been lost by lipography after γῆν. 15. ἐν ἀφόρῳ, in sterili solo, 'in a soil unsuitable for vines', an ionism. 16. τῷ σπόρῳ—προεργά[σθαι] xvi 49.

§ 4. 1. 19. ἔστιν ἀκοῦσαι, licet audire, 'one may hear it said', i 19, xi 26. ἀνὴρ, 'the man', contemptuously. See my n. on Plutarch Them. xvi 22. 20. αὐτῷ] G. § 184, 3. 21. σπείρεται (sc. ὁ ἀγρός), 'may be sown'. γίνηται, sc. τῷ ἀγρῷ. οὐδ' ὀλνον ἔχει] Cicero apud Macrobian. ii 10: qui neque serit vitem, neque quae sata est diligenter colit, oleum, ficus, poma non habet. 22. ὥς for ὅπως is rarely used in object sentences. See Madv. § 123 Rem. 6. 23. αἱ οὔσαι, 'the vines which he has'.

§ 5. 1. 26. ἃ διαφέροντες] G. § 160, 1. 27. διαφερόντως—πράττουσι, diversa fortuna utuntur, 'fare differently', 'meet with different degrees of success', cf. l. 4. ἥ] supply διαφερόντως πράττουσι, if the text is allowed to stand as it is, but Schneider, Kerst, Dindorf and Schenkl would omit the οἱ before δοκούντες. Schenkl thinks there is a gap after πράττουσι, to fill up which he suggests τῇ γὰρ ἐπιμελείᾳ διαφέρουσι. Translate: 'These are the points of difference in farmers which make their success different, much rather than a fancied discovery of some ingenious contrivance for doing their work', lit. 'than those fare differently who are reputed to have discovered etc.' There is some force in the objection raised by Cobet N. L. 595, whom Lincke follows, that διαφερόντως cannot be used in the sense in which διαφόρος is usually employed. But see Mem. iii 8, 5 οὐδὲν διαφερόντως ἀποκρίνη μοι ἢ ὅτε σε ἡρώτησα, Ages. i 36 ἐπέθετο τῇ πόλει οὐδὲν διαφερόντως ἢ κτλ.: of course its ordinary sense is eximie, insigniter, praeter ceteros. He writes: διαφερόντως πράττειν est fortuna et opibus ceteros superare, ditiores esse et fortunatiores quam ceteros, et sic demum intellegitur quid sit πολλοῦ μᾶλλον ἢ οἱ δοκούντες σοφόν τι εὐρηκεῖν eis τὰ ἔργα. Erant enim etiam tunc qui in agricultura novis quibusdam inventis

uterantur, et etiam tunc colonus diligens et assiduus e re rustica plus faciebat lucri et διαφερόντως ἐπρασσε quam qui novorum inventorum sollertiam non eadem cura et diligentia rei rusticae adhibebant. Itaque pro διαφέροντες ἀλλήλων emendandum esse apparet διαφέροντες ἄλλων, non enim agricolae qui differunt inter sese sed qui praestant aliis solebant et solent in re lautiore esse.

§ 6. 1. 28. οἱ στρατηγοί—οἱ μὲν, partitive apposition, XIX 131. 29. ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων, in quibusdam artis imperatoriae muneribus. οὐ γνῶμη διαφέροντες ἀλλήλων, 'not because they differ from one another in understanding'. G. § 188 Note 1. 32. τῶν ἰδιωτῶν, 'private soldiers'. Cf. Anab. v 7, 28 καὶ ἀρχοντα καὶ ἰδιώτην, i 3, 11 οὔτε στρατηγοῦ οὔτε ἰδιώτου, III 2, 32.

§ 7. 1. 34. οἷον] i 88. 35. βέλτιον] XVII 19. 36. οὕτως ὥς ἂν κτλ., 'in the manner in which they would fight, if fight they must, to the greatest advantage'. Cf. Aesch. Eryxias p. 392 ο ὑπὸ τῶν συμκρῶν τούτων ἂν μᾶλλον ὀργίζοντο οὕτως ὥς ἂν μάλιστα χαλεπώτατοι εἴησαν, Mem. i 6, 2 ἤρς οὕτως ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότη διαιτώμενος μέλνει, Cyr. i 1, 2 τοῖς καρποῖς ἐῷσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται.

§ 8. 1. 41. ἐπιμελοῦνται ὥς ἔχη] n. to l. 20.

§ 9. 1. 42. ὅταν τε] x 78. διὰ στενοπόρων, sc. χωρίων, per fauces s. angustias, 'through a narrow defile'. 43. ἰωσί που, πάνυ] So Jacobs reads for the vulgate ἰώσιν, οὐ πάνυ. Most of the commentators are satisfied with the omission of οὐ. 44. προκαταλαμβάνειν τὰ ἐπίκαιρα, loca opportuna occupare unde facile observari et repelli possint hostes, 'to seize commanding positions beforehand'. Cf. Hier. 743. 45. κρείττον, sc. ἐστί.

§ 10. 1. 46. ἀλλὰ καί, 'then, again'. κόπρον λέγουσιν—ἔτι ἔστιν] XVIII 63, XIX 92. ἀριστον] VIII 24, 25. 48. καί—δὲ] i 85. ὁρῶσι γιγνομένην] G. § 280. 49. ἀκριβοῦντες, i. q. ἀκριβῶς εἰδότες, 'knowing exactly'. Cf. Cyr. i 3, 16 ἀκριβοῦντα τὴν δικαιοσύνην, III 3, 18 οὐ γὰρ ἔστι διδάσκαλος οὐδεὶς τούτων κρείσσω τῆς ἀνάγκης, ἣ ἡμᾶς καὶ λίαν ταῦτ'

ἀκριβοῦν ἐδίδαξε. ὥς γίγνεται, *quo modo*, 'how it is got'. On the transposition of *δμως* with participle see n. to xiv 33. *ῥᾶδιον ὅν*, 'although it is easy', accusative absolute, not to be taken as dependent upon *ἀκριβοῦντες*, G. § 278, 2. *πολλὴν ποιεῖν*] See the remarks of Florentinus in Geopon. ii 22. 50. *οἱ μὲν—οἱ δέ*] See n. to ii 63, viii 108, xix 4, Madv. § 189. *τούτου—ὅπως ἀθροίζεται*] l. 45. 51. *παραμελοῦσι*, 'pay no heed to it'.

§ 11. 1. 51. *ἄνωθεν ὁ θεὸς παρέχει*] for *ὁ ἄνω θεὸς παρέχει ἄνωθεν*, by a well-known attraction, according to which a relation belonging to the noun, being attracted by the verb, becomes the relation of that verb. So Thuc. v 35 *ὁ ἐκείθεν πόλεμος* δεῦρο ἤξει for *ὁ ἐκεῖ πόλεμος ἤξει ἐκείθεν*, Theophr. Char. ii 4 *ἄρας τι τῶν ἀπὸ τῆς τραπέξης* for *ἄρας τι ἀπὸ τῆς τραπέξης τῶν ἐν τῇ τραπέξῃ ὄντων*. 52. *τέλματα*, 'standing pools'. Cf. Arist. Av. 1593 *ὄμβριον ὕδωρ ἂν εἴχεται ἐν τοῖς τέλμασιν*. 53. *ῥλην*, 'vegetable matter': v. Index s.v. Cf. Geop. ii 24, 2 *ὅταν ἦδῃ τὸν βῶλον κρύπτειν ἀρχεται, σκαλλέσθω, ἵνα ἡ τε ἀγρία ῥλη ἀφανισθῇ καὶ ἀπὸ τῶν ὑδάτων γεγυμνωμένα βίξαι προσχωσῶσι*. 54. *τὸν μάλλοντα σπείρειν*] xv 39, 49. *ἄ—ταῦτα*] G. § 152 Note 3. 56. *ἤδη*] when that is done. *αὐτός, ipse*. *ἂν ποιοίη (ταῦτα) οἷς ἡ γῆ ἤδεται*, 'would produce the material in which the ground delights'.

'This is a remark', says Bradley, 'very well worthy our observation especially when manures are scarce. As for the common notion that weeds will breed weeds, it is an error, unless we suppose that weeds have their seeds ripe when we use them on this occasion; and as for earth being laid in water for a manure, it is much more beneficial to lands than the cleaning of ponds and ditches'.

57. *ἐν ὕδατι στασίμῳ*, in *stagnō*. The word *στάσιμος* does not occur again in Xen.

§ 12. 1. 58. *ὅπόσα*] quantitative accusative, xi 108. G. § 160, 1. *θεραπείας, curationis*, 'attention', 'care', viii 65. 59. *ὑγροτέρα γὰρ οὖσα κτλ., quippe quae aequo humidior sit ad sementem*, 'as being too moist for sowing'. 60. *ἀλμωδεστέρα πρὸς φυτεῖαν*] Anatolius Geop. ii 10, 9 speaks of *τὴν ἀλμυρὰν γῆν ὡς πρὸς πάντα ἀνεπιτηδείως ἔχουσαν, πλὴν τῶν φουίκων, οὓς καλ-*

λίτους καὶ πολυκάρπους φέρει, and Theophrastus de causis pl. II 16, 8 says *ἐνία ἀλμώδη τινὰ (χώραν φιλεῖ) καθάπερ ἡ ῥάφανος*, and again II 5, 4 *ἐν ταῖς ἀλμυρίσιν ἡ ῥάφανος ἀρίστη*. Cf. also Virg. Georg. II 238 *sals a autem tellus et quae perhibetur amara frugibus infelix*. καὶ ταῦτα—καὶ ὡς κτλ., 'both this and how water is drained off by means of ditches'. γινώσκουσι μὲν κτλ. answers to ἀλλὰ ἐπιμελοῦνται l. 63, 'although they know, yet etc.' 62. ἡ ἄλμη κολλάζεται κτλ., 'the saltness of the soil is tempered, corrected, by mixing it with all kinds of substances free from salt, both moist and dry'. μινυμένη] G. § 277, 2.

§ 13. l. 64. εἰ—τις—ἀγνῶς εἴη, *si quis ignoraret*. The object clause τί δύναται κτλ. depends upon this, as if it were ἀγνοοίη. Cobet would alter the text, and substitute ἀγνοοίη on the ground that ἀγνῶς means 'unknown' not 'unknowing': but this is not so, see e.g. Soph. Oed. T. 677, 681, 1086, Plat. de legg. p. 751 D. 66. ἔχοι] XIX 97. καρπὸν μηδὲ φυτὸν αὐτῆς, 'neither fruit nor plant from it'. 67. μήτε δ' οὖν Supply ἔχοι, *neque (habeat) ex quo audire possit*. Dindorf and Kerst adopt Schneider's suggestion *τον ἀκοῦσαι*, Schenkl tacitly substitutes the optative ἀκούσαι. 68. οὐ πολὺ... ῥῆγον; sc. ἐστὶ, *nonne multum facilius est?* πείραν λαμβάνειν] XVII 6. 70. ἔστιν] G. § 28, 3 Note 1. ἐπὶ ἀπάτῃ] XIV 18. 71. σαφηνίζει τε καὶ ἀληθεύει, i.e. ἀληθῶς σαφηνίζει, 'shows truly, without disguise'.

§ 14. l. 72. δοκεῖ δέ μοι ἡ γῆ κτλ.] The order of words is: ἡ δὲ γῆ δοκεῖ μοι ἀρίστα ἐξετάζειν ('to show by test') τοὺς κακοὺς τε καὶ ἀγαθοὺς τῷ παρέχειν πάντα εὐγνώστα καὶ εὐμαθῆ. 74. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας] notandus h. l. usus particularum γὰρ cum negatione, sequente δὲ imo contra. Sic Cyr. IV 3, 13, Ages. XI (Weiske). Cf. also de rediv. 79 IV 6, Sympos. II 17. 75. ἔστι, *licet*, l. 19. προφασίσασθαι, *causari, excusationis loco afferre*, 'to allege in excuse'. 76. γῆν δὲ—ἴσασιν ὅτι—εὖ ποιεῖ] see n. to l. 46.

§ 15. l. 77. ἡ ἐν γεωργίᾳ ἀργία] the happy conjecture of Jacobs (*Additamenta animadv. in Athenaeum* p. 172) suggested by the marginal reading in MS A *ἐνέργεια*, which Sauppe is

inclined to admit into the text, quoting other instances in Xenophon where the defect of a thing is expressed by the thing itself.

78. κατήγορος, *index, argumentum*, 'betrayed'.

81. χρηματοποιόν, *aptam ad rem augendam, quaestuosa*, 'money-making', 'lucrative'.

82. φανερόν, *sc. ἐστὶ*. κλέπτων—βιοτεύειν, 'to live (vi 9) by stealing, robbing or begging'.

προσσιτεύειν is 'to ask continually', 'importune', Ach. 452.

83. παντάπασιν ἀλόγιστος, 'a downright fool'. Cyr. I 4, 12 παντάπασι βλάξ τις καὶ ἡλίθιος, Isocr. Panath. p 281 α παντάπασιν ἀνοήτως.

§ 16. 1. 84. μέγα διαφέρειν, *multum interesse*, 'that it made a great difference'.

ἔφη, *sc. Ischomachus*, εἰς τὸ λυσιτελεῖν γεωργίαν κτλ., 'as to agriculture paying or not'.

For the omission of the article before μὴ λυσιτελεῖν cf. ix 67.

85. ἐργαστήρων, *colonorum mercede conductorum*, a poetical form for ἐργατῶν, xiii 57.

86. καὶ πλεόνων καὶ μειόνων, 'more or less in number'. See cr. n.

ἔχη ἐπιμελείαν ὥς, i.e. ἐπιμελεῖται ὥς; cf. I. 65, vii 36.

87. τὴν ὥραν, *iusto, definito tempore*, 'at the regular time', Herod. ii 2, 4.

ἐν τῷ ἔργῳ ὧσιν, *operi faciendo adsint*, 'may be at their work'.

89. εἰς παρὰ τοὺς δέκα κτλ., 'one man in (compared with) ten makes a difference by being at his work in good time, aye and another makes a difference by leaving off work before his time'.

παρὰ τοὺς δέκα] Where parts of a whole are stated in numbers the article is sometimes prefixed to the numeral 'to

denote the definiteness of the relation', *Madv. § 11 Rem. 6.*

Cf. I. 94. Schenkl follows Lewenklaü in reading τῷ μὴ...ἀπιέναι against all the mss.

The clause καὶ ἄλλος γε—ἀπιέναι has the appearance of not having been written by Xen., it may have been originally a marginal note, which has found its way into the text.

Breitenbach says: 'sensus hic est: *Alii enim eo quod in tempore adsunt et aggrediuntur opus, unusquisque decem aliis praestant, alii contra (non solum non in tempore adsunt, sed) adeo abeunt ante statutum tempus*'.

Cf. Columell. xi 1, 15 plurimum enim refert colonos a primo mane opus aggredi nec lentos per otium pigre procedere; siquidem Ischomachus idem ille 'malo' inquit 'unius agilem atque industriam,

quam decem hominum negligentem et tardam operam. Quippe plurimum affert mali, si operario tricandi potestas fiat; nam ut in itinere conficiendo saepe dimidio maturius pervenit is qui naviter et sine ullis concessationibus permeabit quam is, qui cum sit una profectus, umbras arborum fonticulorumque amoenitatem vel aurae refrigerationem captavit; sic in agresti negotio dici vix potest, quid navus operarius ignavo et cessatore praestet.

§ 17. 1. 91. ῥαδιουργεῖν, 'to work lazily, listlessly', Hier. l. 653. 92. τὸ ἥμισυ διαφέρει τοῦ ἔργου παντός, *efficit ut operis totius dimidia tantum pars conficiatur* (Sturz), 'makes a difference of half in the whole work'. Breitenbach renders the whole passage thus: *id, quod tum perficitur, cum quis sinit operarios per totum diem segnes esse in opere, facile dimidia parte differt a toto opere perficiendo.*

§ 18. 1. 94. παρὰ στάδια διακόσια, 'in comparison with two hundred stadia', i.e. 25 miles. ἔστιν ὅτε] II 15. τοῖς ἑκατὸν σταδίοις, i.e. 'by one half', G. § 188, 2. For the article see on l. 89. 95. διήνεγκαν, *differre solent*. Cf. XI 101. τῷ τάχῃ G. § 188 Note 1. 97. πρᾶττη (τοῦτο) ἐφ' ᾧ περ κτλ., 'accomplish the object with a view to which he had started, by persevering in the walk'. Cf. Cyr. VIII 6, 2 ὅπως εἰδεῖν ἐφ' οἷς λαοῖν, Mem. I 3, 5 ἐπὶ τούτῳ (*ad id assequendum*) οὕτω παρεσκευασμένος ἦεν. βαδίζων, which Cobet pronounces *inficetum interpretamentum*, is opp. to ἀναπαυόμενος. 98. ῥαστώνει, i. q. ῥεθυμῇ, 'is remiss', a late Greek word. 99. θεώμενος, 'looking about him'. 100. θηρεύων, *captans, appetens*, 'courting', 'seeking after'. Cf. Cyr. VIII 2, 2 τοῖς ἐπειράτο τὴν φιλίαν θηρεύειν.

§ 19. 1. 100. ἐν τοῖς ἔργοις, 'in farm-work'. 102. οἱ μὴ πρᾶττοντες] G. § 283, 4. 104. ἑώμενοι, not 'allowing themselves', but 'left alone to', 'allowed', 'not interfered with'. Cf. Soph. Trach. 328 ἢ δ' οὖν ἐάσω.

§ 20. 1. 104. τὸ δὲ δὴ καλῶς κτλ., *strenue et negligenter opus facere vel curare, hoc tantum inter se discriminis habet*

- quantum* (inter se differunt) *prorsus opus facere vel prorsus otiosum esse*. See crit. app. 107. οἷον, 'for example', added by Zeune, Schneider, and other edd. to prevent an awkward asyndeton. Some insert γάρ after δταν, which from its resemblance to the last three letters of δταν might easily have been omitted by a transcriber. δταν, σκαπτόντων—σκάπτωσιν ὥστε κτλ., i.e. by not thoroughly eradicating them, but merely loosening the earth with their spades, so that they grow better. On the construction see Madv. § 181 Rem. 4 (b): 'sometimes the double genitive is a participle plural with an indefinite subject of the third person understood (*the people, one*): οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὐνοίαν (Dem. 18, 322)'. Rem. 6. 'The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: διαβεβηκότος ἤδη Περικλέους στρατιᾷ εἰς Εὐβοίαν, ἡγγέλθη αὐτῷ, ὅτι Μέγαρος ἀφέστηκεν (Thuc. 1 114)'. Breitenbach compares Cyr. III 3, 54 εἰ δέ τοι, ὄντων (sc. τῶν στρατιωτῶν) εἰς μάχην σὺν ὅλοις, δυνήσεται τις—ἄνδρας πολεμικοὺς ποιῆσαι. ὕλης καθαρά] xvi 65 n. 109. καλλίω, *uberiorem*, 'more luxuriant'. οὕτως, 'in that case', is in lieu of the proper protasis; see n. to Hier. 1. 16. We must supply τὸν σκάπτοντα or the indefinite subject to εἶναι from σκάπτωσιν, by a common transition from plural to singular (vii 199), unless ἀργόν be taken as neuter with the meaning 'it is an idle affair', in which case the sentence δταν σκάπτωσιν—γίγνεσθαι must be considered the accusative subject.

- § 21. 1. 110. τὰ συντρέβοντα—ταῦτά ἐστι, 'these are the things that utterly ruin'. See 1. 9. 111. αἱ λίαν ἀπιστημοσύναι, 'extreme ignorance'. On the plural of abstract nouns see n. to vii 236. 112. τὸ—τὰς μὲν δαπάνας—δαπάνην, *nam si impensae iustae neque malignius imminutae*

faciendae sunt e re familiari (ad alendos v. g. et vestiendos servos), opera vero ita perficiuntur, ut comparato cum impensis lucro non proficiant (sive nihil reliqui faciant), non mirandum est etc. (Weiske), 'the fact that the household expenses are going on undiminished, while the labour done is not sufficiently profitable to balance the outlay'. The following ταῦτα, which is the subject of παρέχεται, takes up and is epexegetic of the infinitival clause; the latter might also be regarded as the accusative of reference, see n. to xiv 9.

113. ἐντελής, *integros*. Cf. Arist. Eq. 1367 τὸν μισθὸν ἀποδώσω 'ντελή (in full)'. 114. πρὸς τὴν δαπάνην, *ratione habita sumptuum*, *quae sumptibus respondeant*, 'in comparation with', 'in proportion to the outgoings'.

116. παρέχεται] See Index s. v.

§ 22. 1. 117. συντεταμένως, *enixe, strenue*, 'earnestly', 'vigorously', II 123. δυνतिकωτάτην, *efficacissimam*, 'most effective'. See n. to vi 39, xviii 73.

118. χρημάτισιν] xi 69. ἀπὸ γεωργίας] vi 55. ἐπεγέδυσσε, 'practised', xii 35. 119. οὐδέποτε εἰς (ἐμέ), *semper (me) verbis dissuadebat*, 'he always dissuaded me from'.

120. ἐξευργασμένον, *excultum*, 'well tilled'. 121. ἀδυναμίαν, *inopiam et inscitiam*, 'want of means and capacity'.

122. ἀργός] iv 72. ἀφύευντος, 'unplanted': the word does not occur elsewhere in Xen. εἴη] G. § 225.

§ 23. 1. 123. πολλοῦ ἀργυρίου γίνεσθαι, 'cost a large sum of money', G. § 178. 124. ἐπίδοσιν οὐχ ἔχειν, *augeri non posse*, 'do not admit of increase', 'are not susceptible of improvement'. Cf. Hier. 106.

125. οὐδέ, *ne—quidem*, 'also not', II 106, xii 10. ἥδονος ὁμοίας, *aeque magnam voluptatem atque illi agri quos nostro labore fertiles reddidimus*.

126. πᾶν κτήμα καὶ θρέμμα, 'everything a person has or brings up', 'all his possessions and livestock', xii 126. τὸ ἐπὶ τὸ βέλτιον ἰόν, 'which is continually improving', iii 79.

128. ἐξ ἀργοῦ, 'after lying idle', ix 5 n.

§ 24. 1. 130. The order of the words is ἡμεῖς ἤδη ἐποίησαμεν πολλοὺς χώρους ἀέλους πολλαπλασίον τῆς ἀρχαίας τιμῆς, 'I have often now made many a plot of ground worth many times its original value'. For the gen. after πολλαπλασίον, see n. to Hier. 77.

- and cf. II 23, Cyr. v 2, 80 δύναμιν πολλαπλασίαν ἢς σὺ νῦν ἔχεις.
 132. τοῦτο τὸ ἐνθύμημα, 'this device'. Anab. III 5, 12, Hell.
 IV 5, 4. πολλοῦ ἄξιον] XV 10. 134. ἔμοι ὁμοίως]
 81 G. § 186. 135. ἀπει, *abibis*, 'you will go away'. Cf. Mem.
 IV 7, 2 τὴν γῆν...ὥς μετρεῖται ἐπιστάμενον ἀπιδέναι, where Kühner
 compares the Latin phrase *victorem discedere*.

§ 25. I. 137. μεριμνῶν, *solicite meditando*, 'by deep reflection', sc. philosophorum more, Mem. I 1, 14, III 5, 23 πολλὰ μεριμνᾶν, which Kühner renders by *summa diligentia cogitare, perpendere*, IV 4, 6. φιλογεωργίαν, 'love of husbandry', a word that does not occur elsewhere. τοιούτου, i.e. ἀργοῦ καὶ ἀφυτεύτου.

§ 26. I. 142. καλ—μέντοι] XI 17. 143. πότερα—ἐκέκτητο, 'did he use to keep possession of?' 144. ἀπε-
 δ(δοτε) I 70. 145. εἰ—εὐρίσκει, 'if he got a large sum for them'. G. § 225. 146. ἀλλὰ—τοῖς] VII 88, XII 10.
 147. ἀντεωνεύτο (ἀντωνεύσθαι), *illius loco emebat*, G. § 104.

§ 27. I. 150. εἶναι, *fuisse*, I. 163. 153. ἐπ' αὐτόν, 'in quest of it', II 102, IV 119.

- § 28. I. 156. καὶ ταῦτα, *et quidem*, 'and that too', XI 45.
 158. ὅποι ἂν τύχωσιν] III 21. The reading of the mss is ὅπου ἂν τύχωσιν sc. ὄντες, 'wherever they chance to be'.
 III 24. 159. ἀπέβαλον, *quovis pretio vel minimo vendere solent*, 'throw away', 'sell too cheap', I 167, V 93.
 160. τιμᾶσθαι, *aestimari*, 'is valued'. περὶ πλείοντον αὐτὸν ποιῶνται, supply ὅπου ἂν, 'wheresoever people think most of it'. τούτοις refers to ὅπου, = ἐν οἷς. 163.
 82 εἶναι, *fuisse*, I. 150. 167. ἐξοικοδομοῦντες, 'when they finish building'. 168. ἐπομόσας, *iuratus*, 'on my oath')(παλίων.. 169. πιστεύειν σοι, φιλεῖν [νομίζεῖν], *me credere tibi, omnes mihi videri natura teneri amore earum rerum, e quibus putent se aliquam utilitatem capere*. See cr. appendix.
 170. ἀφ' ὧν] V 29.

CHAPTER XXI

Socrates reports how he congratulated Ischomachus on his success in establishing the truth of his proposition, viz.—that the art of agriculture is the easiest of all arts to learn.

Ischomachus replied that in every sort of active employment, whether husbandry, politics, economics or war, the quality of aptness for command is that which most discriminates one man from another; and he illustrated this position by the different behaviour and different influence of ship-masters and generals, as they are or are not fit for the exercise of authority. 'A well-managed crew', he said, 'will work with spirit and cheerfulness, if they respect their commander, and reach the shore in half the time that a lazy ill-managed crew take, who hate the commander, who has not succeeded in making them work, as much as he hates them. There is the same difference among generals: some have no aptitude for inspiring their men with courage and a spirit of steady obedience, let alone a sense of shame—they cannot even repress insubordination; while others on the contrary, can not only enforce discipline, but have the power of acting on the feelings of these very same men and disposing them as a body and individually to follow orders with cheerfulness and to be zealous to do their best under their commander's eye. Personal advantages and distinguished excellence in military exercises are of minor account in comparison with the capacity to exercise such sway as this over willing subordinates.

And so in private business it is essential to success that the principals themselves as well as the officials to whom they entrust the management of their affairs should be able to secure not simply obedience, but cheerful and willing obedience—even attachment—from their dependents and subordinates. If the appearance of a master, armed with full power of reward and punishment, among his slaves is not the signal for renewed exertion and ambition to do their best under his eye, I should not think much of him: but if his presence kindled enthusiasm among his work-people, I should think he had a kinglike nature. The possession of such a capacity for command is the principal thing in agriculture as

in everything else; but to exercise command over willing subjects is no easy matter: it implies a noble nature improved by careful culture; it is a good more than human, granted only to men truly consummated in virtue of character essentially divine. On the other hand to exercise command over unwilling subjects is a torment like that of Tantalus.

§ 1. 1. 1. ἀτὰρ—γε] used in breaking off a subject suddenly and passing on to something else. Cf. Arist. Ach. 782 sq. νῦν γε χοῖρος φαίνεται· ἀτὰρ ἐκτραφέις γε κύσθος ἔσται, Vesp. 147 ἀτὰρ οὐκ ἐσσερήσεις γε, 150 ἀτὰρ ἀθλιός γ' εἰμ' ὥς ἕτερος οὐδεὶς ἀνὴρ, Av. 144 ἀτὰρ ἔστι γ' ὅποιαν λέγετον εὐδαίμων πόλις, Plut. 571 sq. ἀλλ' οὐ ψεύδει τούτων γ' οὐδέν—ἀτὰρ οὐχ ἡττόν γ' οὐδέν κλαύσει κτλ., Aesch. P. V. 1011 ἀτὰρ σφοδρύνει γ' ἀσθενεὶ σοφίσματι, Eur. Hippol. 728 ἀτὰρ κακόν γε χἀτέρῳ γενήσομαι, 1250, Iph. Taur. 719, Troad. 415 sq. καὶ πένης μὲν εἰμ' ἐγώ, ἀτὰρ λέχος γε τῆσδ' ἂν οὐκ ἐκτησάμην. τῇ ὑποθέσει—βοηθοῦντα, 'in support of your proposition'. See xv § 4 and § 10 sq. 3. ἐπέθου, hoc tibi argumentum pertractandum proposueras.

§ 2. 1. 7. ἀλλὰ—τοί] xx 146. τόδε τοι—τὸ ἀρχικόν εἶναι, de eo autem, quod omnibus actionibus est commune—nimirum, ut quis regendi peritus sit, assentior sane tibi etc. Cf. viii 10 n. 10. τοῦτο] xx 58. 8ῃ] l. 41. συνομολογῶ σοί] xiii 4 ff. 11. τῶν ἐτέρων] G. § 175, 2.

§ 3. 1. 12. οἶον] xx 34. πελαγίζωσι, per altum navigent, 'are crossing the open sea'. This is the meaning of the verb in later Greek: in classical Greek it is used of a river that has overflowed, 'to form a sea or lake'. 13. ἡμερινούς πλοῦς, navigationes intra diei spatium absolvendas, 'voyages that take a whole day'. The adjective usually employed by Attic writers in this sense is, as Cobet points out, N. L. p. 597, ἡμερήσιος. For this sense of πλοῦς cf. de rep. Ath. ii 5 ἀποκλεῦσαι ὅποσον βούλει πλοῦν, Hell. i 6, 15 ὑποτεμνόμενος τὸν ἐς Σάμον πλοῦν, and for the accusative see G. § 159. θαλάσσαν, remigantes. See n. to xvi 31. 14. τῶν κελευστῶν, 'the commanders of the rowers', whose business it was to beat the time by voice or signal, to indicate the proper stroke. The

hammer which was used for the purpose was called in Latin *portisculus* (I. Fr. Gronovius *observ.* iv 26). Cf. Silius Ital. Punic. vi 860 ff.:

*mediae stat margine puppis,
qui voce alternos nautarum temperet ictus
et remis dictet sonitum, pariterque relatis
ad numerum plaudat resonantia caerulea tonsis.*

τοιαῦτα—ἔστε ἀκονῶν, 'do and say things to whet etc.', Cyr. vi 2, 83 ὁ λόγῳ ἀκονῶν καὶ τὴν ψυχὴν τι παρακονᾷ. 16. ἑθελοντάς, voluntarios, 'voluntarily' from ἐθελοντής, but l. 28 ἐθέλοντας is participle of ἐθέλω, meaning *volentes*. On the use of adjectives, which denote inclination, contentment with an action, in apposition to the subject, where we use an adverb to denote the situation and relation of the subject during action see Madv. § 86 a. ἀγνώμονες, 'void of feeling', or 'void of sense'. See Buttm. Index to Dem. Mid. p. 170. 17. πλεῖον ἢ ἐν διπλασίῳ χρόνῳ, for ἐν πλεονίῳ ἢ ἐν διπλ. Other passages where πλεῖον and ἑλαττον are used *extra constructionem* are quoted by Lobeck ad Phrynich. p. 410, Ages. ii 1 μείον ἢ ἐν μηνί, Anab. vii 1, 27. Add Cyr. v 3, 28 οὐκ ἂν δύναο μείον ἢ ἐν ἑξ ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἰκισιν. 18. ἀνύτουσι, sc. οἱ ἀνθρωποι: xviii 37. 19. οἱ πειδόμενοι, 'the crew'. 20. ἐκβαίνουσι, 'go ashore'. ἀνιδρωσί, *sine sudore*, *lente*, 'lazily'. ἤκουσι, *appellunt*, 'arrive'. μισοῦντες κτλ., 'hating their commanding officer, as much as he hates them'.

§ 4. l. 22. ταύτῃ] xviii 73. 23. οὔτε—τε] vi 25. 33 [ἐθελοντάς] see n. to l. 16. 24. παρέχονται, sc. τοὺς στρατιώτας, Cyr. i 6, 20. οὐκ ἀξιοῦντας, 'thinking it unbecoming' (οὐκ ἀξίον), 'disdaining'. See n. to Them. vii 2 l. 12, xi 3 l. 26. Cobet thinks that οὐδ' ἐθέλοντας is merely a gloss upon this. 25. ὅσον ἂν μὴ, *nisi quod*, 'except in so far as'. μεγαλυνομένους ἐπὶ κτλ., 'taking a pride in thwarting their commanding officer's wishes'. Cf. Mem. iii 5, 16 οὐ καὶ ἀγδλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων, Hier. 298.

§ 5. l. 26. οἱ αὐτοὶ οὗτοι, *hi iidem*, 'they also'. 27. αἰσχύνεσθαι ἐπισταμένους, 'sensible of shame'. 29.

θεοῖ, 'heaven-born', 'divinely great'. 'Est illud', says Sauppe, 'inter laconicas locutiones: comparant Platonis Menon. 99 D, Aristot. Eth. Nicom. vii 1'.

ἐπιστήμονες] superior scientific competence (the special privilege of a professor or an artist) being the only legitimate title to govern. 30. καὶ ἄλλους, *peiores etiam*. Eodem significatu Cyr. viii 3, 8 *ἐρεος* (*Breitenbach*). 31. αἰσχυνομένους ἔχουσι] sus-

spected by Cobet, but cf. Cyr. i 6, 22 λέγεις σὺ εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀνσιμώτερον τοῦ φρονιμώτερον δοκεῖν εἶναι τῶν ἀρχομένων.

32. βέλτιον] xvii 19. 33. ἀγαλλομένους τῷ πεῖθεσθαι ἕνα ἕκαστον κτλ., 'taking delight in showing obedience individually and working all together heartily, whenever there is occasion to work'.

34. οὐκ δθύνω, *non gravatim*, i. q. *προθύμως*.

§ 6. 1. 35. ἔστιν οἷς] ix 29. Cf. § 187. 37. ἐπὶ] i 92, xvii 73.

38. τὸ φιλοτιμεῖσθαι κτλ., 'ambition to be seen by their commanding officer doing some deed of honour'.

§ 7. 1. 40. διατεθῶσιν οὕτως, *eo animo sint*, vii 206. οἱ ἐπόμενοι, 'his followers', 'subordinates'. Cyr. i 6, 26 τοὺς ἐπομένους βελτίους ἔχειν, vi 3, 27 ἔργον ἐστὶ τοῖς πρωτοστάταις θαρρύνειν τοὺς ἐπομένους. οὗτοι δὲ] 1. 10. On the transition from singular to plural see ix 70, xii 64.

41. ἐρρωμένοι] x 33, xi 63. 42. ἀριστα τὸ σῶμα τῶν στρατιωτῶν ἔχουσι, *robustiores sint corpore quam ipsi milites*, 'are in better bodily condition than their soldiers'.

The inclusive use of the superlative, on which see n. to Hieron l. 779 and cf. Hell. v 1, 4 τοῦτο πολλῶν καὶ χρημάτων καὶ κινδύνων ἀξιολογώτατος ἀνδρὸς ἔργον ἐστίν. On ἀριστα ἔχουσι see n. to i 86.

44. ὡς ἱππικώτατα, *adv. ita ut maxime decet rei equestris peritissimos*, 'as the best possible riders'. πελταστικώτατα, *more optimorum peltastarum*.

45. προκινδυνεύουσιν, *ante alios periculo se obiciant*, 'lead to the charge'.

46. ἐμποιῆσαι τοῖς στρατιώταις, 'make their soldiers feel', 'inspire them with the conviction, that', etc. Cf. ix 74, xii 59, xv 1, 2, Anab. ii 6, 8 ἱκανὸς ἦν ἐμποιῆσαι τοῖς παρούσιν ὡς πειστέρην εἰναι

Κλεόρχῳ, 19 αἰδῶ τοῖς στρατιώταις ἑαυτοῦ ἐμποιῆσαι, vi 5, 17

τὸ ἐφέπεσθαι καὶ τοῖς κακίοις θάρρος ἐμποιεῖ. 47. διὰ πυρός] Sympos. iv 16 ἐγὼ οὖν μετὰ Κλεωλίου κᾶν διὰ πυρὸς λείψ, Mem. i 8, 9 κᾶν εἰς πῦρ ἄλοιο: v. Wetstein ad Cor. i 8, 15. The next words καὶ διὰ παντὸς κινδύνου are of course pronounced by Cobet to be 'insulsum emblema'.

§ 8. 1. 47. τοῦτον—φ' ἄν] Cf. Cyr. i 6, 11 δ τι δ' ἄν πρὸς τοῖς εἰρημένοις λαμβάνη τις, ταῦτα καὶ τιμὴν νομοῦσι, iii 3, 67 ἱκετεύουσι πάντας, δτω ἐντυχάναιεν. Cobet pronounces the sentiment to be 'ἐνθύμημα ψυχρὸν πάνυ et pravi et sophistici soluminis'. 48. μεγαλογνώμονας, magnanimos, 'men of powerful minds'. φ' ἄν ταῦτα γινώσκοντες ἔπωνται] See note to i 31 and xvii 6.

49. μεγάλη χαρὶ, 'with a strong arm'. G. § 188, 5. Cf. Herod. vii 20 ἐστρατηλάτῃ χειρὶ μεγάλῃ πλήθεος, i.e. cum ingenti manu s. robore multitudinis, ib. 157, 2 χεὶρ μεγάλη συνάγεται, Thuc. iii 96, 2 πολλῇ χειρὶ ἐπεβοήθουν πάντες.

50. λέγουτο] the influence of ἄν in the preceding clause is extended to this. Cf. xviii 20. τῇ γνώμῃ, voluntati.

51. μέγας, sc. ἐστὶ. 52. ἀνὴρ] see cr. app. The order is οὗτος (ἐστὶ) τῷ ὄντι μέγας ἀνὴρ, 'he is really a great man'.

52. γνώμη—βώμη, 'strength of mind—strength of body'.

§ 9. 1. 53. ἐν τοῖς ἰδίῳις ἔργοις, in rebus domesticis ad ministrandis. 54. ἄν τε—ἄν τε] xvii 30. ἐπίτροπος—ἐπιστάτης] 'factor—foreman'.

ἐπίτροπος videtur esse servus vel libertinus, cuius maxime in agricultura usus esset; ἐπιστάτης vero etiam liber, cuius opera in aliis quoque negotiis versaretur, praefectus operarum quarumcumque (Sturz). Schneider thinks that the ἐπιστάτης held an inferior position to the ἐπίτροπος. 56. ἐντεταμένους, qui summa contentione opus agunt, 'energetic'. Cf. ii 123.

συνεχεῖς, assiduus, 'steady', 'persevering'.

57. οἱ δὲ οἱ ἀντόντες εἰσιν ἐπὶ τάγαθᾶ, hi vero ad commoda et opes perveniunt (Fr. Portus), hi faciunt ad commoda (Zeune), proficiunt in bonis (Leunclavius), par euz la maison prospère (Gail), 'these are the men whose efforts tend to success'.

58. πολλήν] predicate adjective.

§ 10. 1. 59. ἐπιφανέντος ἐπὶ τὸ ἔργον, *si subito se ostendat operariis, ut opus inspiciat.* 60. ὅστις] XIX 7. 62.

μηδὲν ἐπιθελον, *nihil insigne*, 'nothing remarkable', 'no extraordinary exertion'. 63. αὐτὸν οὐκ ἂν ἀγαμην] VII

203. 'Est Charientismus', says Reisig, 'more Homeri, qui οὐ φιλέειν dixit pro contemnere'. κινήθωσιν] VIII 3. 64.

ἐμπέσῃ equivalent to the passive of ἐμποιεῖν in the sense in which it is used in l. 46. Cf. Hell. VII 1, 31 ἐκ τούτων πολὺ μένος καὶ θάρσος τοῖς στρατιώταις φασὶν ἐμπεσεῖν. 65.

φιλοτιμία κρατιστεῦσαι ἐκάστω, 'ambition in each to excel'. See crit. app.

§ 11. 1. 63. ὅπου=ἐν ᾧ, XX 160, 'wherein'. 69. καὶ ἐν γαργαῖα δέ, *et vero etiam in agricultura*, 'and in agriculture as well as any other pursuit', VIII 46.

69. οὐ—ἐτι, *non etiam, non item.* Hier. l. 96 n., Cyr. I 5, 8 ἐγὼ γὰρ κατενόησα ὅτι κτλ.... ὅ τι μέντοι προσεκτήσαντο... τοῦτ' οὐκέτι δύναμαι ὁρᾶν, IV 3, 4, VII 5, 76.

70. τοῦτο, sc. τὸ ἐθελόντων ἄρχειν. εἶναι, *licere*, II 83. 71. παιδείας δεῖν τῷ μέλλοντι] VII 110, VIII 56.

τῷ μέλλοντι δυνήσεσθαι] XV 43. 72. φύσεως ἀγαθῆς ὑπάρξει, sc. δεῖν, *bonae indolis esse*, Madv. § 54 b) Rem. 1. 73. καὶ τὸ μέγιστον] XI 16. 74. δῆ] IV 118.

§ 12. 1. 73. οὐ—πάνυ, 'not at all', VII 5. 74. ὅλον, *omnino*, 'altogether'. 75. τὸ ἐθελόντων ἄρχειν] l. 10 n.

76. σαφῶς διδοται (sc. τουτὶ τὸ ἀγαθόν, τὸ ἐθελόντων ἄρχειν), *apparet dari, non dubium est quin detur.* 76.

τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις, 'to those who have been really initiated in the ways of, become votaries of, virtue'.

'Qui σωφροσύνης tamquam sacris initiati sunt. Cf. Symp. I 10: τοῖς τετελεσμένοις τούτῳ τῷ θεῷ et quem locum ibi affert Herbst., Achill. Tat. I 7 init.: ἦν δέ μοι Κλεινίας ἀνεψιὸς ἔρωτι τετελεσμένος' (Breitenbach).

We have no single word in English which will give the full import of σωφροσύνη, which means 'a sound and healthy state of the soul as exhibited in the proper control of the sensual desires'. Neither had the Latin language, as Cicero states in the Tusc. Disp. III § 16 σωφροσύνην, *quam soleo equidem tum temperantiam, tum moderationem appellare, non numquam etiam modestiam, sed haud scio an recte ea virtus frugalitas appellari possit,.....quae reliquas etiam vir-*

zutes continet. Cf. Plato Phaed. c. XIII p. 68 C ἡ σωφροσύνη..., τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπιοῦσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, τούτοις μόνους προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγορούσιν τε καὶ ἐν φιλοσοφίᾳ ζῶσιν, Symp. p. 196 C εἶναι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν. It is opposed to ἀκολασία, 'excessive indulgence in bodily pleasures' (Aristot. Rhet. I 9, 9).

77. διδῶσιν, sc. οἱ θεοί, which is implied in θεῶν I. 73. For the omission of the antecedent correlative pronoun cf. xx 56, 97.
78. βιοτεύειν] See Index s. v. 79. τὸν αἰὲ χρόνον διατρίβειν] Cf. Mem. II 1, 15 ἐν ταῖς ὁδοῖς πολλὸν χρόνον διατρίβων, Anab. VII 2, 3 διατριβομένου τοῦ χρόνου, 4, 12 ἡμέραι οὐ πολλὰ διετρίβοντο. 80. φοβούμενος μὴ δις ἀποθάνῃ, 'fearing a second death', by the fall of the stone impending over his head. κορυφῆς ὑπερέλλοντα δειμαίνων πέτρον Eur. Orest. v. 5, where see Porson's long note on the variations in the ancient tradition of the nature of his punishment.

'The last sentence in the *Oekonomikus* brings to our notice', says Grote, *Plato and the other Companions of Sokrates*, vol. III p. 571, 'a central focus in Xenophon's mind, from which many of his most valuable speculations emanate. 'What are the conditions under which subordinates will cheerfully obey their commanders?' was a problem forced upon his thoughts by his own personal experience, as well as by contemporary phenomena in Hellas. He had been elected one of the generals of the ten thousand: a large body of brave warriors from different cities, most of them unknown to him personally, and inviting his authority only because they were in extreme peril, and because no one else took the initiative (*Hist. of Greece*, ch. 70, p. 103 seq.). He discharged his duties admirably; and his ready eloquence was an invaluable accomplishment, distinguishing him from all his colleagues. Nevertheless when the army arrived at the Euxine, out of the reach of urgent peril, he was made to feel the vexations of authority resting upon such precarious basis and perpetually traversed by jealous rivals. Moreover Xenophon, besides his own personal experience, had witnessed violent political changes running extensively through the cities of the Grecian world; first, at the close of the Peloponnesian war—next after the battle of Knidus, again, under Lacedaemonian supremacy, after the peace of Antalkidas, and the subsequent seizure of the citadel of Thebes—lastly, after the Thebans had regained their freedom and humbled the Lacedaemonians by the battle of Leuktra. To Xenophon—partly actor, partly spectator—these political revolutions were matters of anxious interest; especially as he ardently sympathised with Agesilaus, a political partizan interested in most of them, either as conservative or revolutionary. We thus see from the personal history of Xenophon

how his attention came to be peculiarly turned to the difficulty of ensuring steady obedience from subordinates and to the conditions by which such difficulty might be overcome'.

'The sentence from the *Oekonomikus* embodies two texts upon which he has discoursed in two of his most interesting compositions—*Cyropaedia* and *Hieron*. In *Cyropaedia* he explains and exemplifies the divine gift of ruling over cheerful subordinates: in *Hieron* the torment of governing the disaffected and refractory'.

Herr Karl Lincke, however, as is pointed out by Mr C. D. Morris in the *American Journal of Philology*, vol. I p. 181, takes quite a different view to Grote, thinking that these very remarks, in which the historian finds the most characteristic traces of Xenophon's handiwork, betray a writer wholly without military experience. Accordingly he entirely expunges the chapter.

END OF NOTES

APPENDIX ON THE TEXT

APPENDIX ON THE TEXT

A. General Remarks

MANUSCRIPTS

For the text of the *Oekonomikus* the three principal mss are

(1) a parchment one in the Library at Leipzig in 4to (L), written in the xvth century. It contains the *Hipparchikus*, the *Hieron*, the *de re equestri*, the *de rep. Lacedaemoniorum*, besides the *Oekonomikus*. It is unfortunately incomplete, having a gap extending from ch. xii. 8 to ch. xix 16¹. Sauppe's collation of this ms was placed by him at the service of L. Breitenbach for his edition of 1841. It has corrections in the handwriting of the original and also in that of a second scribe.

(2) the codex Guelferbytanus (G), in the Library of Wolfenbüttel, a 4to ms written on parchment in the fifteenth century, though Zeune placed it as early as the eleventh. Sauppe puts it almost on the same level with the former.

(3) one on paper in the Bibliothèque Nationale Paris (A), bearing the press-mark 1643, said to have been written by Michel Apostolios², at the close of the 15th century. It

¹ I have inadvertently made this omission to apply to the *Hieron* in the Appendix on the Text to my Edition of that dialogue p. 98 ed. 1883.

² Michel Apostolios, was one of the Greek refugees at Venice after the fall of Constantinople in 1453, who with Theodore Gaza, John Argypoulos, Constant Lascaris, John Lascaris, Andronicus and other scholars enjoyed the patronage of Cardinal Bessarion, the founder of the celebrated Biblioteca Marciana. He made a collection of moral precepts, proverbs and apophthegms, which after his death was published by his son Aristobulus (Archbishop of Monembasia and one of the principal collaborateurs of Aldus) under the title of *Ἰωάννης (violartum)*. During the latter period of his life, when he offended his great patron, he fell into a state of abject poverty, so that he designated himself as *παυλὸς*

contains the *Hipparchikus*, the *Hieron*, the *Re eq.*, the *Rep. Lac.*, the *Memorabilia*, the *Symposium*, besides the *Oekonomikus*. It is derived from the same source as **L**, with which it agrees more often than with **G**.

There are other mss in the same Library, but of inferior authority ;—

B 2955, a ms of the xvth century, which contains part of the *Oekonomikus* as far as the words τὸν λοιπὸν i § 23 : the *Hieron*, the *de Laced. rep.*, a part of the *de Athen. rep.* mixed up with the tract *de re ditibus*, a fragment of the *Symposium*, and also of the *de Requestri*, together with some of Lucian's works, the pseudo-Herodotus' life of Homer, Plutarch *de sollertia animalium*, the two first books of Aristotle's *Nicomachean Ethics*, and a part of the *Images* of Philostratus. It is derived from the same source as **G**.

C 1646, containing the *Oekonomikus* only, written at the beginning of the xvth or end of the xvth century.

D 1647, written in the same hand as the preceding and containing the *Oekonomikus* only.

E 425.

Of these **A B C D** were collated by G. Sauppe after J. B. Gail : **E** by Gail only, who professes to give the various readings of all in the first part of the seventh volume of his edition of the entire works of Xenophon.

τὴν τῆς πατρίδος, and went to Crete, the home of so many scholars distinguished for their calligraphy in the reproduction of ancient mss. Here he gained a living by teaching and by copying mss, of which we have several with the inscription Μιχαήλος Ἀποστόλιος Βυζάντιος, μετὰ τὴν ἀλωσιν τῆς πατρίδος, πενίᾳ συζῶν καὶ τήνδε βίβλον μισθοῦ ἐν Κρήτῃ ἐξέγραψε. See A. Firmin-Didot's *Alde Manuce* p. 58, p. 575—7. His collection of *παροιμίαι* was published at Bâle in 1538 but consisted only of extracts from a larger work first published by Heinsius (Leyden 1619) 4to and republished by Pantinus Toletanus, Amsterdam, Elzevir 1653. He is also the joint author of *orationes funebres duae, in quibus de immortalitate animas exponitur*, ed. Fülleborn, Leipzig, 1793. He died A.D. 1480.

Concerning the *ms* called by Gail *Y* see the remarks in my edition of the *Hieron* p. 98 to which the reader is referred also for an account of the various editions of the entire works of Xenophon. (Paris 1797—1815).

[A. Kirchhoff *Praef. ad Xen. de rep. Athen.* Berolini, 1881, suspects that the readings which Gail professes to have taken from this *ms* are merely transcripts, contained in the margin of a copy of H. Stephanus' first edition (1561) in the possession of Gail himself, of corrections in the margin of a copy of the first Juntine edition lent to B. Weiske by its owner, d'Ansse de Villosion, and published by him in the 6th volume of his edition of Xenophon's works (1798—1804) p. 419—p. 422. See his Preface to vol. iv p. viii and cf. Bornemann *Xen. Soer. Apol.* 1824 p. ix.]

Of *ms*s in Italy there is one at Perugia of the xvth century, a specimen of beautiful writing, once the property of the Monastery of St Peter; a second, written in the middle of the xvth century at Cesena; another at Florence, of the xivth century: four in the Biblioteca Marciana at Venice (368, 369, 511, 513); two in the Ambrosian Library at Milan, one written in A.D. 1426, and another also of the xvth century, both brought from Chios in A.D. 1606.

Besides the above-mentioned *ms*s, we have other aids to criticism and a proper construction of the text of the *Oekonomikus* in the readings of Villosion's copy (*Vill.* see above), and those in the handwriting of Petrus Victorius on the margin of the Aldine edition preserved in the Library of Munich (*Vict.*) published by F. Jacobs, as well as those communicated to G. Sauppe from the same source by Chr. Eb. Finckh. John of Stobae (Stobaeus) has in his *Ἀνθολόγιον* the following extracts: iv 2—3, iv 19, v 1—17, vi 4—5, vi 12—16, vii 43. There are also some quotations preserved by Philodemus in his treatise *περὶ κακίων καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αἷ*, edited in Vol. III of the *Herculanensium voluminum quae supersunt* by C. Rossini, Naples 1827, and subsequently by C. Goettling, Jena 1830, together with the *Oekonomikus* of Aristotle and that of an anonymous author; also by J. A. Hartung, 'Abhandlungen über die Haushaltung und über den Hochmuth und Theophrasts Haushaltung und Characterbilder, griechisch u. deutsch, mit kritischen und erklärenden Anmerkungen', Leipzig 1857.

Only the ninth and tenth books of a larger work on the same subject have been recovered and these in a very mutilated state from the destruction of Herculaneum, the subject of the former being a detailed examination from the point of view of an Epicurean philosopher of the *Oekonomik* of Xenophon and that of Theophrastus, commonly ascribed to Aristotle. In several passages it confirms the vulgate readings, on which doubt had been thrown by editors, e.g. in Ch. III § 14 it has the reading *σοφίῃς δὲ σοὶ ἐνὶ καὶ Ἀσπασίαν*, for which some of the mss of Xen. have *σοφίῃς δὲ σε ἐνὶ καὶ Ἀσπασίᾳ*.

The passages quoted by Columella *de Re Rustica* from the translation which Cicero tells us he made in his youth are too freely rendered to throw much light on the text.

The services rendered by Henry Estienne (Stephanus) in the improvement of the Text have been much underrated by scholars.

Breitenbach, in his Preface p. xi, says of him, 'quamquam interdum exhibuit quae ex Parisiensibus libris petita esse possunt, multo frequentius tamen dubitari nequit de suo illum coniecturas dedisse, praesertim cum permultis locis editionum lectiones retinuerit, ubi ex illis codicibus meliora depromi poterant'. But further acquaintance with the Paris mss has led Sauppe and more recent critics to an opposite conclusion, just as in the case of the *Editio princeps* of Plutarch's works by the same great scholar Sintenis acknowledged his error of judgment. (See my *Appendix on the Text* in *Life of Themistokles*, p. 191 f.) Estienne's own conjectural emendations have invariably a π, i. e. πρότερον, prefixed to them.

EDITIONS AND COMMENTARIES

A list of the Editions of the entire works of Xenophon is given in the Critical Appendix at the end of the *Hieron*.

There are separate editions of the *Oekonomik* by :—

Jo. Aug. Bach, Leipzig 1749.

Zeune, Leipzig 1778—1782.

J. G. Schneider, Oxford 1812, Leipzig 1815.

" " 1826

[with the notes of Louis Dindorf].

Guil. Kuster (C. G. Reisig), Lipsiae 1812. 8vo.

E. Kerst, Lipsiae 1840. 8vo.

[containing some conjectural emendations of the veteran scholar Godfrey Hermann].

L. Breitenbach, Gotha 1841 (forming part of the *Bibliotheca Graeca* edited by Jacobs and Rost).

Ch. Graux, Ch. i—xi, with notes in French, Paris 1878.

[Charles Graux was born at Vervins (Aisne) Nov. 23, 1852: died at Paris Jan. 13, 1882. An interesting biographical notice of him is contained in the *American Journal of Philology*, Vol. III No. 9 p. 117 ff.]

Carl Schenkl, Weidmann, Berlin. [In Vol. II of the entire works. Schenkl belongs to the destructive school of criticism, and like Lincke is afflicted with the mania of *athetesis*.]

Karl Lincke, *Xenophon's Dialog $\pi\epsilon\lambda$ olkovoplas in seiner urspr nglichen Gestalt*, Jena 1879.

[The object of this edition is to prove that the book as it came from Xenophon has been worked over by some other hand in a very unskilful manner. In his Text Herr Lincke omits nearly a quarter of the whole, including some sections he treats as clumsy *emblemata*, that are quoted by Cicero in the *Cato Maior*, others that are quoted by Columella from Cicero's translation. His theory is that it was never published by Xenophon himself, but was found among his literary remains by the person into whose hands they came and was given to the public after his death. The arguments which he adduces in support of his theory have been satisfactorily refuted by Mr C. D. Morris in an able paper contributed to the *American Journal of Philology* (vol. I pp. 169—186), edited by Prof. Gildersleeve of the John Hopkins University, a publication which deserves the support and gratitude of all scholars. Herr Lincke has recently published an article 'Zur Xenophonkritik' in the German philological journal *Hermes*, XVII 2.]

The text of the present edition is based on that of Gustaf Sauppe in the stereotype edition published by Bernhard Tauchnitz, Leipzig 1866, which is remarkable for its faithful adherence to the mss: wherever I have deviated from it, my reasons have been stated in the Critical Appendix.

Other writings useful for the interpretation of the Text are by

L. Breitenbach, *Quaestionum de Oecon. particula*, Halle 1837.

C. G. Cobet, *Novae Lectiones* p. 568—p. 601, Leyden 1858.

C. G. Cobet, *Prosopographia Xenophontea*, Leyden 1836.

- C. L. G. Francke, *In Oecon. observationes nonnullae*, Bernburg 1829.
- C. L. G. Francke, *De capite xv Oecon. commentatio*, ibid. 1831.
- C. L. G. Francke, *De loco Oecon.* (4, 5—11) *comm.* ib. 1834.
- Hertlein Fr. Car., *Conjecturen zu griech. Prosaikern*, Wertheim 1861.
- R. B. Hirschig, *Emendationis specimen in Xenophontis Anabasi, Oeconomico et Symposio in Miscellanea Philologica et Paedagogica*, Amsterdam 1850.
- C. J. W. Mosche, *Animadversionum in Oec. specimen*, Frankfurt a. M. 1793.
- G. A. Sauppe, *Appendicula ad Xenophontis editionem stereotypam continens annotationem criticam in scripta minora*, Leipzig 1879.
- G. A. Sauppe, *Lexilogus Xenophonteus*, Leipzig 1868.
- C. A. Steger, *Versuch einige Stellen aus Xen. Oek. zu verbessern*, Wetzlar 1830.
- A. Voigtlaender, *Brevis de locis nonnullis in Xen. Oec. disputatio*, Schneeberg 1827.

TRANSLATIONS

The earliest version in Latin was made by Raphael Mafeus Volaterranus 1506; it appears in the first Bâle edition, 1545. The next was by Ioachim Camerarius, Frankfurt 1578. Then followed those of Strebaeus in H. Stephanus' edition 1561, and of Leunclavius 1569.

There are English versions by

G. Hervet, London 1534, 1557, 1767.

R. Bradley F.R.S. Professor of Botany, Cambridge (1724—1732), London 1727.

[An absurdly loose and unscholarlike paraphrase rather than version of the original, abounding in wanton insertions, omissions and falsifications of the text.]

J. S. Watson, London 1857.

[A more scholarlike piece of work than most of the translations in Bohn's *Classical Library*, always excepting Kennedy's Demosthenes.]

A. D. O. Wedderburn—W. G. Collingwood, London 1876.

[Forming vol. I of the *Bibliotheca Pastorum*, with a preface by J. Ruskin. The translators say they have aimed at a rendering suited rather to the general reader than to the student of Greek.]

In addition to the translation accompanying the Text of the entire works of Xenophon by J. B. Gail, there is a separate translation in French by him, Paris 1795, in a volume containing, besides the *Oekonomikus*, the *Apologia Socratis*, the *de Re equestri* and the *Hipparchikus*.

B. Critical Notes

ABBREVIATIONS

Br = Breitenbach	Re = Reisig
Co = Cobet	Sa = G. Sauppe
Di = Louis Dindorf	Sch = Schenkl
Hdf = Heindorf	Schn = Schneider
Hi = R. B. Hirschig	HSt = Stephanus
Ke = Kerst	Sto = Stobaeus
Me = Mehler	We = Weiske
Ze = Zeune	

CHAPTER I

§ 1. 1. 4. χαλκευτική καὶ ἡ τεκτονική] The best mss have χαλκευτική and A Vict. καὶ τεκτονική: Sauppe therefore omits the article with both words. Br thinks that Xen. wrote first ἡ λατρική καὶ χαλκευτική and added ἡ τεκτονική as an afterthought. The following are some only of the passages which show the irregularity with which the article is expressed and omitted: in Plato Gorg. p. 469 E καὶ τὰ γε Ἀθηναίων νεώρια καὶ τριήρεις καὶ τὰ πλοῖα πάντα [so most mss], Symp. p. 186 E ἡ τε λατρική... ὡσαύτως δὲ καὶ γυμναστική καὶ γεωργία, Phaed. c. 85 p. 85 A ἡ τε ἀγῶν καὶ χελιδῶν καὶ ὁ ἔπος, Cratyl. p. 422 E ταῖς χερσὶ καὶ κεφαλῇ καὶ τῷ ἄλλῳ σώματι, Rep. p. 545 A τὸν φιλόνεικον καὶ διγαρχκὸν αὖ

καὶ δημοκρατικὸν καὶ τὸν τυραννικόν. See Biddell, *Digest of Platonic idioms*, § 287 π p. 211.

§ 2. 1. 9. **δυναμέθαι**] *δυναμέθ' ἄν* Vict. HSt Br Di Schn Schenkl with two mss; vulgo *δυναμέθ' ἄν*, whence Br thinks it probable that the right reading is *δυναμέθα*, and this Sauppe adopts with one ms Ambros. 2. Cf. xix 4 πὼς ἄν—τὰ μὲν...ἐπιταμῆν, τὰ δὲ...οὐκ ἐπίσταμαι;

§ 3. 1. 13. **αὐτῷ; ἢ οὐκ**] Hdf: vulgo *αὐτῷ οὐκ*.

§ 4. 1. 24. **φέρειν ἄν**] so Co Ke Mehler in his edition of the *Symposium* p. 82 for *φέρειν' ἄν*, the reading of the majority of the mss: *φέρει τῶν* Schk with Schn. 'Qui stipendium aut mercedem accipit sive publice sive privatim dicitur constanter ab omnibus μίσθον φέρειν, non φέρεσθαι (cf. Anab. i 3, 21; vii 6, 7); φέρεσθαι μίσθον si diceretur Graece, de eo diceretur qui acceptam mercedem secum auferret'. Cobet, *N. L.* p. 568. See Ellendt *lex. Soph.* ii p. 901 who quotes Soph. Phil. 117, Electr. 957, Antig. 634, Trach. 462. We have the middle in vii 1. 150.

§ 5. 1. 28. **κέκτεται**] so Schn Di Ke Sa for the vulgate *ἐκέκτητο*.

§ 6. 1. 39. post **φέρει** Co 569 quaedam excidisse putat, quibus sequentia responderent. Verius iam alii iudicaverunt, etiam Heindorf. coll. Plat. de Rep. i p. 343 A. *ὅτι* prioris interrogationis causam reddit. (Sauppe.)

§ 7. 1. 48. **νομῶ**] Me Mnem. 2, 77 and Hirschig Misc. Phil. n. ser. 1, 125 suggest *ὀνομάζω*.

§ 8. 1. 51. **κακά**] *κακόν* Co: *οὐ χρήματα ἔτι αὐτῷ* B.

§ 11. 1. 74. **ὁμολογουμένως**] *δι' ἐμολογουμένων* Co Hi in Misc. Ph. n. s. 1, 125, coll. xix 103, Mem. iv 6, 15.

§ 12. 1. 80. **γε πωλεῖν**] *γ' ὥ πωλεῖ* Me. **πρὸς τοῦτο** Co Sauppe, ut postulante sententia; *πρὸς τοῦτον* vulgo.

§ 13. 1. 85. **ἀφ' ὧν**] *λέγων ἀφ' ὧν* Co. 86. Pro **et γούν** Hertleinius vult *εἰ δ' οὐν*. 87. *οὕτω* ante *χρῆτο* praeter necessitatem inseri vult Co in quo consentientem habet Schenkelium. 93. **αὐτόν** delet Cobetus.

§ 15. 1. 112. post h. v. complura excidisse videntur Cobeto.

§ 16. 1. 113. **τὰ μὲν**] *ταῦτα μὲν* Hi Misc. 1, 125, 2, 83.

§ 17. l. 128. *ὅτι δεσπότης οὐκ ἔχουσιν*] so Sa after Schäfer; the mss have *ἐχουσιν*, whence Hdf suggests *τὸ δεσπότης οὐκ ἔχειν*.

§ 20. l. 145. *περιπεπεμμένοι*] so Sa and recent edd. after Weiske for the vulgate *περιπεπλεγμένοι*. 'O talpa caecior Zeuni', exclaims Reisig, 'qui cum uteris codice Guelferbytano, qui suppeditat elegantissimum illud *περιπεπεμμένοι*, nihil vidisti et retinuisti *περιπεπλεγμένοι*'.

§ 22. l. 155. *ἀ—ἀρχει*] *αἰ—ἀρχουσι* Hi Philol. 5, 314.

CHAPTER II

§ 3. l. 20. *μοι τὴν οἰκίαν καὶ τὰ ὄντα*] *μου σὺν τῇ οἰκίᾳ τὰ ὄντα* Coraëus, *μου τὴν οἰκίαν καὶ τὰ ἐνόντα* Me, *μοι τὴν οἰκίαν καὶ τὰ ἐνόντα* Cobetus. 23. *ἑκατονταπλάσιον*] *ἑκατονταπλάσια* Hertlein.

§ 6. l. 32. [*ἀπεφάνετο ὁ Σωκράτης*] iure suspecta: neque enim *ἀποφαίνεσθαι* (*censere, sententiam dicere*) prorsus idem est quod *ἀποκρίνεσθαι*. Talia omissa 4, 11, 12 (*Sauppe*). Di mutare vult in *ἀπεκρίνατο*. 39. *μεγάλα τελεῖν* del. Co p. 572 'quod non significet id quod loci sententia postulet'. 41. *προστατείας*] *προστασίας* Di. 42. *μισθοῖς*, quod ad syntrierarchiae officia referri demonstrat Boeckhius (*pol. Econ.* p. 579), etiam Hermannō *Ant. gr.* 1, 162, 1 suspectum, Cobetus delet, ego seclusi nisi *καὶ* praeponendum esset (*Sauppe*).

§ 9. l. 63. *ὀλίγῳ πρόσθεν*] vulgo *ὀλίγον*, but the mss have *ὀλίγῳ*, which Sa restores to the text, comparing Hell. i 5, 15 *ὀλίγῳ ὕστερον*: on the other hand in Conv. 1, 14 *ὀλίγον ὕστερον* is the reading of the mss.

§ 15. l. 109. *ἂν εἰδότες* Sa Hdf Co.

CHAPTER III

§ 2. l. 15. *σῶ*] Sa retains *σῶα* the reading of the mss: there is no doubt that the true Attic form was always a monosyllable, *σῶς*; not *σῶος*, and this is well attested in verse, where the monosyllabic form is required by the exigencies of the

metre, e.g. in Arist. Lysistr. 488, Soph. Oed. Col. 1210. 20. ἀλλὰ τί οὖν] 'nisi οὖν adesset, pro ἀλλὰ τί scripsissem ἄλλο τι' (Weiske). 21. ὅποι Sa: ὅπου libri. 22. τεταγμένα libri: τεταγμένη Co 'neque enim ἐν χώρᾳ significat id quod locus requirit neque τετάχθαι convenit rei, de qua dicitur. Est cuiusque rei ἡ χώρα τεταγμένη. Satis haec stabiliet vel unus locus ex hoc ipso libro viii 22 (l. 143) ἐν χώρᾳ κεῖται τεταγμένη'.

§ 5. l. 42. αὐτῷ καὶ τῷ οἴκῳ libri; αὐτοῖς τε καὶ τῷ οἴκῳ Co Schk.

§ 7. l. 51. ἐγὼ σε σύνοιδα Sa: ἐγὼ σοι σύνοιδα libri: ἐγὼ σε οἶδα Co. τραγῳδῶν τε καὶ κωμῳδῶν θέαν G. Sauppe Quaest. 4, 12 ubi contra Hermannum Charicl. 1, 321 comoedias primo mane celebratas intellegendam disputare dixit H. Sauppius Act. soc. litt. Lips. phil. 1855, 20. κωμῳδῶν τε καὶ τραγῳδῶν Co.

§ 8. l. 59. δὲ ἱππικῆς libri; ὅφ' ἱππικῆς Co.

§ 10. l. 79. χρήσιμαί so Sa with the mss (except A which has χρήσιμοι), referring to Lobeck Aiac. p. 252, Poppeo and Krüger on Thuc. vii 72, 2 where in all but one inferior ms the reading is χρήσιμαί. Sa says 'variat apud Xenophontem forma, ut aliorum: ἐλευθέριος, ἐρημος; rariora βία, ἐθελουσία, ἐνιαυσία, ἡσυχία, θαυμασία, παγκάλη, προσθετή; dubia ἀργή, ἐξιτήλη'. 83. ἥ οἱ πλείστοι λυμαίνονται] so Sa with the mss except G, which has πλείστα, and this reading Schk adopts, omitting οἱ; ἥ ὡς πλείστα λυμαίνονται HSt Zeune We Schn Di; ἥ ὡς πλείστα λυμαίνονται Reisig; ἥ αἱ πλείστα λυμαίνονται Baeumlein 169.

§ 12. l. 93. πάντως—ἀπαληθεύσαι] ἀπαληθεύσαι v. ἀπαληθεύσον HSt; Hdf and Baeumlein read πάντως δὲ δεῖ ἀπαληθεύσαι. Sa writes: 'Apud Xenophontem, quum infinitivi pro imperativo positi exempla aut dubia sint, ut hoc, aut singularia ut Anab. v 3, 13, nisi quod Platoni tribuitur etiam Xenophonti concedas, scribendum πάντως δεῖ, ἐφ' ἣ'.

§ 15. l. 109. Javaronius on Philodemus in Hercul. Volum. iii proposes to read γυναῖκα κοινῶν, ἀγαθὴν οὖσαν, οἴκου πάνυ ἀντίρροπον ἐπὶ τὸ ἀγαθὸν εἶναι τῷ ἀνδρὶ, which he translates mulierem commune, si bona sit, domus libramentum fore, ut bene sit viro. 115. τούτων πραττομένων οἱ οἴκοι omittit Philo-

demus de vit. et virt. 42, 17, delet Hirschig Philol. 5, 296, Mehler Conv. p. 48. Ordinem autem verborum loci a Philodemi editoribus italicis mutatum tuiti sunt Goettlingius p. 189 et Hartungius p. 24 (*Sauppe*).

§ 16. 1. 116. alterum *σολ* del. Mehler, prius contra Weiskium tuebatur Heindorfius coll. Arist. Eqq. 781, Plat. Tim. 26. Similia eodem casu pronominiis repetito Anab. vi 6, 20, Cyrop. iv 5, 29; vi 4, 7. Dubium infra x 4 (*Sauppe*).

CHAPTER IV

§ 1. 1. 5. *καὶ ἐμοί* καὶ ὧν ἐμοί Heindorfius, *κάμοι* Hirschig. 7. *ἐπιδείκνυε* *ἐπιδείκνυ* Dind. Hirschig.

§ 2. 1. 11. *αἶ γε* γε om. Stob. Floril. LXI 5. *ἐπίρρητοί τε* *ἐπίρρητοι* Stob. Post hanc sententiam quaedam excidisse credunt notante Sauppio. Vide ann. ad vi § 6. 14. *καί—τὰς ψυχὰς ἀναγκάζουσι* Stobaeus.

§ 3. 1. 19. *αἱ βανανσικαὶ καλούμεναι* suspectum Schenkeliō: *τέχναι* add. Hirschig. 20. *ὥστε εἰκότως σοι δοκοῦσι* *κακοὶ ἂν καὶ* Stobaeus.

§ 5. 1. 34. *βασιλέα τῶν Περσῶν* libri, ut antea plurimi. Addito vero genitivo non solet *βασιλεύς* articulo carere, vide ann. Anab. ii 4, 4, Hist. gr. vii 1, 37, ὁ Περσῶν βασιλεύς, Anab. iii 4, 12; Hist. gr. iii 4, 25, i 2, 19: *βασιλεὺς ὁ Περσῶν* Anab. iii 4, 8, Hist. gr. vi 1, 12, Ages. i 6; ὁ τῆς Ἀσίας β. Hist. gr. iii 5, 13 (*Sauppe*). *βασιλέα τὸν Περσῶν* cum Sauppio item Hirschigius, qui flagitari ait hunc verborum sensum *idque Persarum regem*. 40. *δασμούς* add. HSt: om. libri.

§ 6. 1. 45. *φυλακὰς* Schenkelius auctore Cobeto: *φύλακας* Sa vulgo. V. Ind. s. v. 50. Pro *ἀκροπόλεσι* Hirschig legi iubet eod. *ἡ πόλει*; comparato enim loco cum Cyr. viii 6 apparet in ditione τῶν χιλιάρχων esse τὴν χώραν, in ditione τῶν φρουράρχων esse τὰς πόλεις. 51. *καὶ* uncis inclusit Schenkelius auctore

Schneidero. 53. *πέμπτει ἐπισκοπεῖν* *πέμπων ἐπισκοπεῖ* post Schneiderum Cobetus et Hirschig coll. § 8 l. 66: vulgatae lectionis Schenkeliū non paenitet.

§ 7. 1. 56. *δοκίμοις* post Brodaeum Sa; *δοκίμους* codd. 57. *παρέχουσι* *παρέχοντες* sc. *φαίνονται* Hirschig. 58.

τοὺς ἀρχοντας et l. 60 τῶν ἀρχόντων del. Hirschig Co. 60. φρουρούντων] sic dedi pro vulgato φρουράρχων quod delendum putat Co; φρουρῶν Schaefer. 61. τοῦτους] τοὺτους δέ Hirschigius.

§ 8. l. 65. alterum αὐτός addidi cum Camerario et Schaefero; Kerstio contra αὐτός satis iam 'latere videtur in adiecto verbo διελαύνων'. 67. ἐπισκοπεῖται] activam formam ἐπισκοπεῖ restitui iubet Hirschig.

§ 10. l. 89. ἀργόν] οὔσαν addi iubet Hirschig.

§ 11. l. 91. τρέφουσιν] τρέφειν Hirschig.

§ 14. l. 108. κάλλιστα] vulgo κάλλιστοι quod defendit Bachius. 109. verba δένδρεσι—φύει delet Hirschig.

§ 15. l. 113. πολέμῳ] Hirschig mavult ἐν πολέμῳ; idem v. 112 βασιλεὺς sine articulo et πρώτους. 115. δευτέρους Hirschig. 116. λέγοντα del. Co. 117. ἐργαζόμενοι] ἐργασόμενοι frustra Hirschig.

§ 18. l. 129. ἐβλῶσεν] ἐπεβίω, si vita ei longior obtigisset, Cobetus, Hirschig; sed Grashofius hunc ipsum locum testem citat elocutionis in *Oeconomico* a consuetudine Xenophontea recedentis ac paene Lucianee. (Sauppe.) 132. παρὰ μὲν Κύρου vulgo: παρὰ μὲν γὰρ Κύρου Cobetus.

§ 19. l. 139. Verba Ἀριαῖος...τεταγμένος ut adscripta ex Anab. i 9, 31 delent Heindorf, Schaeferus etiam πλὴν Ἀριαίου in suspicionem vocavit. Nitschio (*in commentatione de Xen. hist. graec. compositione* Berolini 1871 p. 22 sq.) sectiones inde a duodevicesima usque ad finem huius capituli omnes ab interpolatore videntur adiectae esse, cui ita adsentitur Schenkelius ut sectionem xviii fere totam, xix totam, denique verba quae initio sectionis xx leguntur, ab interpolatore profecta esse statuat, Xenophontem autem haec fere scripsisse: καὶ μὴν καὶ Κύρος ὁ Δαρείου, ὃς γε εἰ ἐπεβίω ἄριστος ἂν δοκεῖ ἀρχὴν γενέσθαι, λέγεται Δυσάνδρῳ κτλ....Kerstio contra iudice, sicut Ludovico Dindorfio, sana omnia sunt.

§ 21. l. 147. εἴη susp. Schenkelius. πεφυτευμένα] τὰ πεφυτευμένα Sa Schenkl, τὰ tamen uncis incluso. 150. καὶ ταῦτα θαυμάζων incl. Schneiderus. 151. ταῦτα adidit HSt.

§ 23. l. 160. τὸ κάλλος del. Cobetus; post κάλλος, vel

§ 12. 1. 54. **Θαλουρα**] Some mss have *θελουρα* which Cobet *Var. L.* p. 9, *Nov. L.* p. 579, thinks must have arisen from **ΘΕΟΥΥΑ** i.e. *θεός οὐσα*, the reading in Stobaeus. If this

be the correct reading, observe the propriety in the use of *θεραπεύοντας*, which means both 'worshipping' and 'cultivating'.

§ 13. l. 62. ἀποκαλούντων] Heind. suggests *κολουόντων*; Schenkl *ἀποσπτερησάντων*.

§ 18. l. 87. *ὅτι δὲ τῆς γεωργικῆς—προνοῆσαι*] Reisig and Schneider suppose that there is a *lacuna* in the ms after *προνοῆσαι*. Breitenbach suggests *περὶ τούτου οὕτω τι ἔλεξας*; Schenkl *τούτου θαυμάζω σε ἀμνημονῆσαι*. On the other hand, Schaefer Gregor. Cor. p. 1056 observes: 'Fortasse rectius dicas Critobuli orationem a Socrate, cuius pietas vel non absolutam corrigere properaret, interruptam esse. Hoc si placet, locum sic interpunge: *ὅτι δὲ τῆς γεωργικῆς—προνοῆσαι* (καὶ γὰρ χάλαται—ἀπώλεσεν)—'Ακούσας κτλ.

§ 19. l. 99. *ἐξαρεσκομένους τοὺς θεοὺς*] vulgatum *ἐξαρεσκευομένους* corr. Cobetus: *ἐξαρέσκεσθαι* est *ἰδασκεσθαι*; *ἐξαρεσκεύεσθαι* est *φιλοφρονεῖσθαι*.

CHAPTER VI

§ 2. l. 23. *συνομολογούντες* del. Co.

§ 6. l. 33. *ἀφαιμένους*] So Cobet for the mss reading *ύφεμένους* which Sauppe retains. 'Sectiones vi et vii inepto positae esse loco iam Breitenbachius intellexit, qui eas olim in capite iv post sectionem ix collocatas fuisse coniecit atque inde *ἐφαμεν* et *ώμεθα* insertis a librariis huc translatae esse. Mihi in capite v ante sectionem xiii haec videntur excidisse *συμπαροξύνει δὲ τι καὶ ἐς τὸ ἀλκίμους εἶναι ἢ γεωργία ἐξ τῶν ἐρυμάτων... τοῖς ἐργαζομένοις. τεκμήριον δὲ σαφέστατον γένοιτο ἂν τούτου, εἰ πολεμίων—διαφυλάττειν. οὕτω γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας εὖροι ψηφισμένους ἀρήγειν...κωδυνεύοντας*. Quae huc per errorem translata ab interpolatore male sunt reficta' (Schenkl).

§ 10. l. 47. *τοῖς ἐργαζομένοις* cum Cobeto Schenkelius: *τοὺς ἐργαζομένους* Sa cum libris. 48. *εὐδοξοτάτη* Di Sa Schk auctore F. Haase: libri *ἐνδοξοτάτη*.

§ 11. l. 58. *ταὐτ' ἄν* Sa cum Schaefero ad Greg. Cor. p. 1063, ut est vii 58. Cf. xvi 45, Cyr. viii 7, 25. Libri *ταὐτά μοι*.

§ 13. l. 72. ἀγαθούς ante ἀνδριαντοποιούς de meo dedi contra libros: v. n. ad iv 65.

CHAPTER VII

§ 5. l. 36. ὥς del. Cobetus. 37. ἐρῶν Sauppis auctore Cobeto: ἐροῖτο libri.

§ 8. l. 52. ταῦτα ταῦτα Sa post Heindorfium; αὐτὰ ταῦτα libri. 53. ὑποσχομένη] Schenkl writes 'locus sine dubio lacuna corruptus, id quod intellexit Heind., qui scribendum esse coniecit: πολλὰ μὲν εὐχομένη πρὸς τοὺς θεούς, πολλὰ δὲ ὑποσχομένη γενέσθαι. Mihi Xenophon haec videtur scripsisse: πολλὰ μὲν εὐχομένη πρὸς τοὺς θεούς, πολλὰ δ' ὑποσχομένη ἐμοὶ γενήσεσθαι'. Sauppe says 'γενήσεσθαι cum Bischopio Ann. An. 23 scripsissem, si omnis loci ratio certior esset'. G. Hermann reads ὑποσχομένη ἢ μὴν γενέσθαι and this is approved by Heiland. 55. ἀμελήσει] malim ἀμελήσοι.

§ 12. l. 77. οἶκος vulgo: ὁ οἶκος Hirschig.

§ 13. l. 79. ἡνέγκω vulgo: ἐπηνέγκω conl. Cob. var. lect. p. 204.

§ 19. l. 104. τοῦ μὴ Ze Lobeck Heind., τὸ μὴ aut τῷ μὴ libri: illud de consilio, hoc de effectu dici monet Sauppis.

§ 20. l. 111. εἰσφέρωσιν libri: malit εἰσολέουσιν Sauppis utpote non praecedente negatione.

§ 22. l. 126. τὴν—ἔξω omitted in the mss: HSt filled up the gap, adding however unnecessarily ἔργα καὶ ἐπιμελήματα after ἔξω.

§ 29. l. 157. ὅπως ὥς βέλτιστα libri: ὅπως βέλτιστα scribi vult Cob. p. 585 ionica ratione (v. Hell. vi 3, 9). Infinitivi autem cum ὅπως coniuncti exempla vel rara vel incerta, v. Bornemann Cyr. iv 2, 37, Dind. ib. et Hell. vi 2, 32 (Sauppe).

§ 30. l. 159. αὐτὰ] malim αὐτός. 161. τοῦ οἴκου om. libri.

§ 37. l. 198. ἀχαριστότερον libri: ἀχαριτώτερον Cobetus ἀχαρίτα illepidā esse monet Sauppis.

CHAPTER VIII

§ 10. l. 66. *δεόμενον* libri: τὸ δεόμενον Hi Heiland Schk.

§ 11. l. 71. verba εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν corrupta esse censet Schenkelius: idem e coniectura proponit εἰς τι μέγα πλοῖον τῶν Φοινικικῶν.

§ 15. l. 95. πλῶ Cobet Hirschig: πολλῶ vulgo Sa. 99. ἥ prius del. Heindorfius.

§ 17. l. 113. βεβηκυίας vulgo: πεπηγυίας Courier de re eq. 12, 4. 114. εἰ et 115 verba πῶς—εἴη ut additamentum scioli del. Cob., contra quem monst G. A. Sauppe esse

structuram verborum haud raram, ut est Cyr. iv 2, 46.

§ 19. l. 124. φημί pro librorum scriptura φησί habet Sauppis, cum Halensi Iacobsio: eodem notante Hermannus (*Hist. phil. Plat.* p. 650) haec comparata cum Plat. Hipp. mai. 298 x videri dicit ad apophthegma quoddam Socratis pertinere ab adversariis derisum. Idemque in libello acad. Marburg, 1841 p. viii docet, idem hunc locum ostendere quod Mem. iii 8, 6 et Conv. 54 pulchritudinem Socratem Xenophontem vel minimarum in verum concinnitate et convenientia ad quotidianum usum ponere.

§ 20. l. 126. ἀπὸ τούτου vulgo: ἀπὸ ταύτου Hertleinius.

CHAPTER IX

§ 1. l. 2. ἑπακούειν libri: ὑπακούειν post Dind. Sauppis et Schenkelius coll. § 18 l. 107.

§ 2. l. 10. τὴν δύναμιν [δοξε] γε post δύναμιν addit Co coll. ix l. 1. 4 et Aristoph. quinque locis ubi γε legitur. Idem restitui vult etiam x l. 58. 15. ἐνί Sauppis post Dind.: vulgo εἰναι: Heind. ἐνεῖναι e coni.

§ 3. l. 18. στεγῶν] στεγνῶν Pollux i 80 et HSt. 21. ἐπεδελκνυον libri: ἐπεδελκνυ Di. 23. ψυχρὰ] ἔχειν v. εἶναι ante ψυχρὰ illatum non est in libris. Videtur autem

habitationis ornamentum in ipso potissimum frigore aestivo et calore hiberno cerni. Baeuml. 171. (Sauppe.)

§ 4. l. 25. εὐήλιος] εὐείλος Cob. coll. Dawesio *Misc. Crit.* p. 272; sed cf. cyneg. iv 6, v 9 ubi προσήλιος legitur, non πρόσειλος.

§ 5. l. 26. θύρα βαλανωτή] Sauppe Di auctore G. Hermannō nisi quod hic βαλανωτῶ scribit: θύραν βαλανείω codd.

§ 6. l. 33. ἡδη del. Cob. coll. xi § 8.

§ 8. l. 49. διηνέγκομεν] So Breitenbach Sauppe and others with the majority of mss: two mss read διηνέγκαμεν. Veitoh *Gr. Verbs* p. 593 is not quite correct when he says 'a doubt may arise whether Breitenbach has done well in disturbing the received reading διηνέγκαμεν for -ομεν of some mss. No doubt Xen. is not shy of a Poetic form, but in this very treatise he uses διήνεγκαν xx l. 95, so ἤνεγκαν Hell. iv 1, 27 εἰς- ii 1, 5: v 1, 21, ἐπ- vi 5, 36, προς- vii 2, 5; Cyr. vii 1, 1, and Isocrates though using 1 pers. διήνεγκον 18, 18—the only certain instance of 2 Aor. we know in classic prose—seems to do so merely to avoid hiatus -εγκον εἶτι, for before a consonant he has εἰσήνεγκα τῶν 17, 41, and 1 pl. ἤνέγκαμεν 15, 5, δι- 12, 53. 19, 17, διήνεγκαν 8, 25. 10, 4, 22, 55, εἰς- 19, 36, ἐξ- 5, 54, etc.'

§ 10. l. 55. ξενοδοκίας Cobetus qui hanc unice genuinam esse formam ait in omnibus vocabulis ex δέχομαι compositis, in quibus primitiva verbi significatio servata sit capiendi, accipiendi et recipiendi, ut in ἀχυροδόκη in Oecon. xviii 7. In ceteris χ ponitur, ut in ἀποδοχή, διαδοχή, διάδοχος aliisque quae non sunt perinde antiqua: ξενοδοχίας Sa vulgo.

§ 13. l. 75. ἐπιδεικνύοντες libri: ἐπιδεικνύντες Di.

§ 14. l. 81. διαμένη libri: διαμένει Di, διαμενεῖ Sauppe. Vide G. § 217 note 1.

§ 16. l. 102. ὃ τι ἂν βούληται ἐκάστῳ χρῆσθαι] This is Kerst's conjectural emendation of the mss reading ᾧ ἂν βούληται ἕκαστα, which is retained by Sauppe: ὡς ἂν βούληται, ἐκάστῳ HSt. Cf. Anab. iv 8, 11 τοῖς περιττοῖς χρῆσονται ὅτι ἂν βούλωνται; Mem. iv 3, 10 ὥστε χρῆσθαι αὐτοῖς ὅτι ἂν βούλωνται.

§ 18. l. 107. πῶς Di Sa: πῶς libri.

§ 19. l. 114. ῥῶον om. libri: add. HSt.

CHAPTER X

§ 2. l. 14. ἐγγούση] ἀγγούση HSt, quam formam magis atticam esse docet Dind. in St Thes.

§ 3. l. 21. τι delet Cobetus, ex se ortum suspicatur Hertleinius. Usitatus quidem οὐδέν τι. Pronomen ab adiectivo similiter separatum Anab. v 6, 11, Hell. iv 1, 10. Cf. Plat. Soph. 227 b (Sauppe). περιφύην Heindorfius, Madvigius; ἐπειρώμην cum libris Sauppins. Cf. l. 33.

§ 8. l. 50. ἀνεξέλεγκτος] cum Bekkeri Anecd. 400 e Xenophonte allatum sit ἀνέγκλητος, Bornemannus Comm. ii 8, 5 id h. l. a grammatico repertum fuisse suspicatur (Sauppe). 55. δληθινώς, ut ineptissime additum, suspectum Schneidero delet Cobetus.

§ 10. l. 66. προσστᾶσαν Schn Kerst; libri προστᾶσαν. 68. τήν ante σιτοποιόν add. Schneiderus, improbante Sauppio: τὸ σιτοποιόν G unde G. Hermannus τὸ σιτοποιεῖν, Heiland p. 94 τὸ σιτοποιεῖν scribendum coniciebat.

CHAPTER XI

§ 1. l. 4. ὁμῶν] ἡμῶν Heiland NJbb 1844, 97: τὰμφοτέρων ὁμῶν coni. Schenkelius.

§ 4. l. 20. τοῦ ἐπηλύτου et forma et sententia laborat. Requiritur nomen patris veluti Epigenis (Corp. Inscr. i 213), Epilyci (Plut. Pericl. 36), Nicerati quod Cobetus p. 589 postulat coll. Comm. 115, 2. Cum Ischomacho cum alii ditissimum hominem Niciam componunt tum Athenaeus 12, 537 c. Cogitabant Hermannus et Heilandus de equo ab aliquo advena empto. (Sauppe.) πολλοὺς μὲν vult Hirschig: sed particulae in anaphora ad πολλός omissae exempla citat Sauppins Cyr. iv 3, 21, Anab. v 6, 9.

§ 9. l. 53. κατ' ἐμέ] τὸ κατ' ἐμέ Weiske Co al.

§ 11. l. 68. θέμις εἶναι] θέμις οἰεῖ εἶναι frustra HSt obsequente Schenkelio; τοῦ ante θέμις inseruit Mosche Animadv. p. 31. 69. περὶ post χρηματισεως A in mg., om. cet.

§ 13. l. 85. πόλιν ἐπισχύν vitiosum, locum interpolatum, et veterem lacunam male sciolo expletam dicit Cobetus: πόλιν ἐπικοσμεῖν vel κοσμεῖν Hertlein coll. 9, 10. Hinc iam liquet cur inter dubia et suspecta verba retulerit Sauppium.

§ 15. l. 94. ἄμεινον] ἀμείνονι Heindorf, quem vide ad Plat. Phaedr. p. 227 A.

§ 16. l. 97. νεοποιούντες] νεῖδν ποιούντες Cobetus, cui videtur peperisse vitium scriptura vetus ΝΕΙΩΠΟΙΟΥΝΤΕΣ, in qua tenuem lineolam scribae non satis animadverterint. 98. προσκομίζοντες] συγκομίζοντες, ut verbum usitatus in tali re, requirit Cobetus: εἰσκομίζοντες coni. Schenkelius.

§ 17. l. 104. ὄχετό] ὄχθου Courier (*de re equestri* vi 5 p. 68). 105. ποιούντα] ποιῶν Hirschig contra codd.

§ 18. l. 108. ἀπὸ χώρου] ἀπὸ τοῦ χώρου Schenkelius cum duobus codd. K L. Cf. ad v 45. 109. post οἰκαδε excidisse ἐλθὼν opinatur Schenkelius.

§ 19. l. 114. συνεσκευασμένως plerique libri: συνεσκευασμένοι; aptis Schenkl cum G Ald. Stephan. π Schneider al.

§ 20. 122. λεγόμενον vulgo; καταλεγόμενον, quod unum pro ἀριθμούμενον dici potest, Cob. p. 590, Mehler Conviv. p. 105.

§ 22. l. 131. διὰ τέλους μελετῶν Cobetus, cui reliqua tam male mulcata videntur esse ut de vera lectione restituenda desperandum sit. (*Sauppe*.) 133. verba οὐ δοκῶ σοι μελετᾶν uncis inclusit Schenkelius post Schneiderum.

§ 24. l. 144. excidisse quaedam ab initio huius sectionis iam inde a Weiskio vv. dd. senserunt. Non esse hoc unum Oeconomici asyndeton etiam Sauppium intellexit.

CHAPTER XII

§ 1. l. 4. πρὶν λυθῇ] πρὶν ἂν λυθῇ Di Hertlein.

§ 2. l. 6. τὸ—κεκλήσθαι secludit Cobetus. 7. ὄντων τῶν δομένων Cobetus; sed cf. Mem. iii 9, 11 οἷς ὑπάρχει τι ἐπιδεόμενον μελέας et vide Lexicon s. v. δέομαι et εἶναι.

§ 4. l. 21. ἐπιμελόμενος] libri ἐπιμελούμενος, quam formam nunc minus probatam retinendam censuit Sauppium.

§ 10. 1. 52. τὸ ἐπιμελῆ ποιῆσαι] aut τὸ ἐπιμελῆ εἶναι Heindorfius scribendum censet aut haec verba expungi.

§ 11. 1. 58. ἐπιμελίσθαι omnium librorum tuentur Sauppius et Breitenbachius: vulgo ἐπιμελεῖς. 59. πράτταν] πράττεσθαι Di.

§ 12. 1. 62. ἐπιμελίσθαι Di Cob. pro vulgato ἐπιμελεῖς εἶσεσθαι, quod δυνατός εἰμι, οὐδὲ τ' εἰμί simm. futurum respuant et praesens postulent vel aoristum. ἐπιμελεῖσθαι Sauppius. 64. ὁ καθεύδων em. Cobetus: vulgo καθεύδων.

§ 14. 1. 74. παρῇ Schneiderus: libri παρείη.

CHAPTER XIII

§ 1. 1. 1. ὅταν δὲ Castal. Sauppius; ὅταν libri.

§ 2. 1. 8. ἀνευ τούτων del. Cobetus.

§ 10. 1. 53. ταῦτά τε οὖν—διδάσκω, Weiskius: ταῦτά τε οὖν διδάσκων libri; τε uncis secl. Hertleinius Sauppius; ταῦτά τε Baeumlein (ZAW 1842, 171).

§ 12. 1. 67. εἰδῶ] ἴδω post Dindorfium Schenkelius.

CHAPTER XIV

§ 2. 1. 5. τοῦ γε Hdf Co Sa Schk: τοῦ τε libri, quod si retinueris, duas res diversas esse oportebit τό τε ἀπέχεσθαι τῶν δεσποσύνων καὶ τὸ μὴ κλέπτειν. 9. τὸ—γεωργεῖν] τοῦ—γεωργεῖν frustra malebat Schneiderus.

§ 3. 1. 13. ὑπακούοντας] ἐπακούοντας; Cobetus, contra quem Buechsenschuetz hos locos contulit, Cyr. viii 1, 18, Hell. v 1, 30.

§ 4. 1. 18. ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ ex Heindorfi em. Di Sa: vulgo ἐπὶ δικαιοσύνη τῆς τοιαύτης διδασκαλίας.

§ 6. 1. 24. προσφέρων uncis secl. Sauppius cum Dindorfio et Heindorfio; προσφερόμενος, eo servato, damnant Hermannus al.

§ 7. 1. 32. ἐπιμένουσι vulgo: ἐμμένουσι requirunt Cobetus et Mehlerus.

§ 8. 1. 35. χρήσεως libri: χειρίσεως Koraës; κτήσεως Reisig.

§ 9. 1. 39. ὡς περ] ὅσα περ Vict. Hertlein coll. Cyr. 1 5, 12
 νυκτὶ μὲν ὅσα περ οἱ ἄλλοι ἡμέρᾳ δύναισθ' ἂν χρῆσθαι.

CHAPTER XV

§ 1. 1. 3. τὸ ἐπιμελεῖσθαι post Heindorfium Schenkelius contra libros, qui habent ἐπιμελεῖσθαι. 4. κτήσῃ sine ulla controversia corruptum dicit Cobetus: sententiam enim postulare *impertiveris* aut huiusmodi quid, et ridicule quod quis alteri dederit, id illi κτήσασθαι dici: sed quid tandem in ΚΤΗΣΗ lateat adhuc frustra se quaerere; ἐμποίησῃs R. Schneider; ἐνεργάσῃ Hertlein. Nescio an κτήσῃται αὐτός scribendum pro κτήσῃ αὐτῷ. 7. ἤδηται, primus Hermannus ad Draconem p. xxvii pro eo quod in libris est ἤδη τε: idem ἐπειδὴν δὲ τούτοις πᾶσι scribi vult.

§ 2. 1. 17. εἰ μὴ τις—ποιεῖν ut putidissimum emblemata delet Cobetus.

§ 3. Vulgatum sectionum 3—9 ordinem contra Ernestium, Schneiderum, Reisigium, apud quos hic ordo est: 1. 2. 5. 6. 7. 8. 9. 3. 4 tuitus est C. L. G. Frankius in libello de cap. xv Oec. Xen. Bernb. 1831 edito, ante eum Moschius, post Bornemannus Miscell. Cr. 2, 1, 140 sqq. al. (Saurpe.)

§ 4. 1. 31. verba γενναῖα—ἀνθρώπους ab interpolatore adiecta esse statuit Schenkelius; in sectionem duodecimam post παρέχεσθαι transferri voluit Schneiderus.

§ 5. 1. 35. ἡ εἰπας δεῖν Frankius: verba autem haec usque ad δίκαιον ut spuria seclisit Schenkelius.

§ 10. 1. 59. οὐχ οὕτω] οὕτω Cob.

§ 13. 1. 74. εὐπετές emendatio est Wytenbachii (Plutarch. de ser. num. vind. p. 45). Libri εὐπερετές.

CHAPTER XVI

§ 6. 1. 30. τὸ τῶν ἀλίων vulgo: τοὺς ἀλίεας Vict. Vill. Cob.

§ 12. 1. 58. κινδυνεύει] κινδυνεύει δρα Schn. Cob. 60.
 χείσθαι] σχεῖσθαι O D: σχᾶσθαι Hdf.

§ 13. 1. 65. τοῦτό σ' ἐτι γινώσκειν, Sauppian Schenkeliu
auctore Hauptio Philol. i 650; τοῦτό σε Di; τοῦτό σε, ξφη,
Voigtlaenderu: τοῦτο ἐστι libri. 67. πρὸς τὸν ἥλιον libri;
πρὸς τοῦ ἡλίου Schn Di Cob.

CHAPTER XVII

- § 4. 1. 25. ἀλλ' ὁ θεός] libri καὶ ὁ θεός.
§ 6. 1. 34. τοῦ σπόρου vulgo: σπόρου Di.

CHAPTER XVIII

- § 1. 1. 7. τέμνει] τεμεῖς Co.
§ 5. 1. 34. ἐπαλωσταῖς Schenkeliu cum Lobeckio Phry-
nich. 254; ἐπαλωσταῖς librorum tuetur Sauppian. 37. τὸν
δῖνον] em. cl. Ruhnkeni pro vulgato τὸ δεινόν.
§ 8. 1. 55. καθήρης Hdf Schn Co: καθάρης Sa cum libris.
58. στενώτατον Sa Schenk; στενότατον HSt Di.
§ 9. 1. 66. ἐλελήθει] Corrige ἐλελήθη, quod habet Sa.
67. ἐνωῶ, εἰ ἄρα Cobetus: ἐνωῶ ἄρα, εἰ Sa vulgo.
§ 10. 1. 75. verba ἄγε δὴ—ἐμάντων ἐπιστάμενοσ ab inter-
polatore Schenkeliu opinatur esse profecta.

CHAPTER XIX

- § 1. 1. 5. οὐκέτι ἐπίσταμαι Hertleinius.
§ 2. 1. 8. βόθυνον ὀρύττειν τῷ φυτῷ] βόθυνον om. in libris
de meo addidi: βόθρον R. Schneider Quaest. p. 25. 9. τῷ
φυτῷ cum Reisigio Schenkeliu; τὸ φυτόν Sa cum libris. 10.
ἐμβαλλεῖν Sa cum Dindorfio: ἐμβαλεῖν libri.
§ 4. 1. 21. ποδιαίου Sa cum tribus codd.; διποδιαίου
vulgo.
§ 7. 1. 41. ὀπηνίκα δεῖ τιθεῖναι ἐν ἑκατέρῃ τὰ φυτὰ
Schenkeliu: ὀπότερα δεῖ τιθεῖναι ἐν ἑκ. τὰ φ. Breitenbachius:
ὀπηνίκα δεῖ τ. ἑκάτερα τὰ φ. Sa vulgo.
§ 8. 1. 45. ὑποβαλὼν] ἐπιβαλὼν scribendum putant
Schenkeliu et mox, 1. 50 ἐπιβλητέα.
§ 10. 1. 60. κατὰ post βλαστῶν Schneideru addidit.

§ 11. 1. 62. κατὰ ταῦτά] κατὰ del. Schneiderus al. 71. [ἵγγουν χανότητα τῆς γῆς] om. Sa, uncis secl. Schenkelius.

§ 13. 1. 84. ὁρᾷς μὲν γὰρ δὴ Sauppius duce H. Stephano: ὁρᾷς μὲν γὰρ δὲ libri. De δὲ et δὴ saepissime confusis vide Martinum Schanz disserentem in *Rheinisches Museum* xxxvi 2.

§ 16. 1. 110. περὶ αὐλητῶν ἂν δυναίμην Schenkelius duce Dindorfio: περὶ αὐλητῶν δὴ δυναίμην ἂν Heindorfius, quod ἂν non repetito tuetur Sauppius: μὴν δυναίμην ἂν πείσαι σε Baeumleinus *ZAW* 1842, p. 172.

· § 18. 1. 123. αὐτὴν cum L Sa Schk; αὐτὴν cett. codd.

§ 19. 1. 129. δεικνύουσα] δεικνύσα Di.

CHAPTER XX

· § 2. 1. 8. δὴ σοί] δὴ σοί γε **ACDL**.

§ 3. 1. 13. ὁ σπορεύς] susp. Schenkelius, ipse ὁμαλῶς τις coniecit.

· § 4. 1. 19. ἀνὴρ Di Sa Schk: ἀνὴρ libri.

§ 5. 1. 27. οἱ δοκοῦντες] ol incl. Dind. Kerst. Schenkelius, cui post πρᾶττουσι excidisse videntur haec fere τῇ γὰρ ἐπιμελεῖα διαφέρουσι.

§ 9. 1. 43. ἴωσί που, πάνυ scripsi e conl.: libri ἴωσιν, οὐ πάνυ: ἴωσι, πάνυ Sauppius duce HSt.

§ 10. 1. 51. ὁ ἀνωθεν θεός Bornemann ad Conv. vi 7; ὁ ἀνω θεός Sauppius cum libris; ἀνωθεν ὁ θεός Schneiderus; θεός ἀνωθεν Iacobsius add. Anim. in Athen. p. 349.

§ 12. 1. 58. ὀπόσα] ὀπόσης em. HSt. 63. καὶ ἵγροίς τε] καὶ deleri vult Schneidero iubente Iacobsius; uncis secluserunt Sauppius et Schenkelius.

§ 13. 1. 65. ἀγνώς εἴη] ἀγνοοίη frustra Cobetus: vide not. exeg.

§ 14. 1. 74. post τέχνας lacunam significavit Schenkelius, cui videtur excidisse tale quid (ὥς περ τοῖς τὰς ἄλλας τέχνας) μὴ ἐπιτιθεύουσι. 76. verba γῆν δὲ—ποιεῖ secluidebat

Heindorfius, qui lacunam notavit post ἐπίστανται ratus verba ὅπως ἀποβήσεται vel similia excidisse. 77. εὖ ποιεῖ in

ἀντενποιεῖ mutandum censet Cobetus coll. v § 12 l. 56.

§ 15. l. 77. ἀλλ' ἢ ἐν γεωργίᾳ ἀργία] Iacobsii coniecturam, quam probant Cobetus, Kerstius, Mehlerus, Sauppius, Schenkelius in textum admisi: libri ἢ ἐν γεωργίᾳ praeter duos qui exhibent ἀλλ' ἢ γεωργίᾳ quod recepit Sa, allatis ex Xen. aliis exemplis rei pro eiusdem defectu positae: δύναμις An. i 6, 7, φυλακή v 8, 1.

§ 16. l. 86. verba καὶ μειόνων add. Hertleinius Coni. i 11, coll. Cyr. viii 1, 4.

§ 18. l. 97. ἐφ' ὅπερ] ἐφ' ὅπερ HSt Schenkl. βαδίζων, ut inficetum interpretamentum, expungit Cobetus; Buech-sensenhuetzcius opposito ἀναπαυόμενος tuetur.

§ 20. l. 104. τὸ δὲ δὴ καλῶς καὶ τὸ κακῶς ἐργάζεσθαι ἢ ἐπιμελεῖσθαι mutato paululum ordine ipse de meo dedi: libri τὸ δὲ δὴ καὶ τὸ καλῶς ἐργάζεσθαι ἢ κακῶς ἐπιμελεῖσθαι: Sauppius Schneiderum secutus καὶ τὸ delet ante καλῶς. 107. οἶον ante ὅταν addidit post Zeunium Schenkelius. 109. οὕτως libri: τοῦτο Schenkelius auctore Schneidero.

§ 21. l. 110. συντρίβοντα] ἐπιτρίβοντα Cobetus.

§ 22. l. 117. συντεταμένως HSt: συντεταγμένοις libri. ἀνυτικωτάτην Cobetus.

§ 28. l. 158. ὅποι post Dindorfium Sauppius: ὅπου Schenkelius cum libris.

§ 29. l. 167. οἰκοδομῶσι Voigtlaender; οἰκοδομοῦσι libri. νομίζειν secluasit duce Bremio Sauppius. 170. ἀφ' ὧν HSt; ὑφ' vel ἐφ' ὧν libri.

CHAPTER XXI

§ 3. l. 13. ἡμερινούς HSt Sauppius Schenkelius: ἡμερησίους Cobetus: ἡμερίους libri.

§ 4. l. 24. οὐδ' ἐθελοντας interpretamentum Cobetus statuit esse praecedentium οὐκ ἀξιούοντας.

§ 5. l. 31. ἔχουσιν: frustra παρέχουσιν Cobetus, 34. ποτεῖν delet Cobetus.

§ 7. l. 40. οὔτοι HSt: οὔτω libri. 42. τῶν στρατιωτῶν susp. Schenkelio. 47. διὰ παντὸς κινδύνου del. Cobetus.

§ 8. l. 49. ταῦτά HSt; ταῦτα libri. 50. εἰκότως] εἰκότως ἀν Cobetus. 52. ἀνὴρ cum libris Sauppius: ἀνὴρ

Schenkelius post Mehlerum; ἂν εἴη Cobetus, 'quae potuisse scribi quis neget' (*Saupp*ius).

§ 10. 1. 65. κρατίστη οὐσα ἐκάστῳ suspecta tamen in textum admisit Saupp*ius*: κρατιστοῦσαι Vict. et libri Parisini ex quibus **A**, addito in margine dubitationis signo, unde κρατιστεῦσαι Heindorf*ius*; ἐκάστῳ in παρ' αὐτῷ mutavit censor ed. Schn. Lipsiensis: κράτος δοῦσα Seum*ius*.

§ 12. 1. 76. σαφῶς δὲ δίδεται habet Saupp*ius* Stephani et Leunclavi coniecturam, idem Aemili Porti emendationem cetera praestare statuit τὸ γὰρ ἐθελοντῶν ἄρχειν σαφῶς οἱ θεοὶ τοῖς ἀληθῶς σωφρ. τετελεσμένοις, τὸ δὲ ἀκόντων κτλ.; τὸ ἐθελόντων ἄρχειν σοφῶς. πείθονται δὲ κτλ. con*i*. Baeumlein*ius* 173.



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[*Multa sunt apud Xenophonem nomina in -τήρ, quibus dialectus Ionica et vetus Attica plurimis utebantur. Postea apud solos Iones retenta sunt, quum in Attica nomina in -τήρ instrumentorum sunt, non personarum. Αὐλητής Atticum est, αὐλητήρ Ionicum. In legibus Solonis κλητήρες nominabantur, sed reliqua omnia, ut κρατήρ, ζωστήρ, κλυστήρ, σφικτήρ, ἀρυστήρ, ἀντλητήρ, multaque his similia nomina sunt instrumentorum. Xenophon autem Ionicam consuetudinem consecutus et alia alibi et in Cyropaedia haec posuit: ἀποδεκτήρ, γνωστήρ, δοτήρ, ἐπιτακτήρ, θεραπευτήρ, ὁπτήρ et φραστήρ. Cobet Mnemosyne N. S. iii 219—220.]*

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A
COMPLETE LEXICAL INDEX
TO THE
OECONOMICUS OF XENOPHON

The references are by *Chapter* and *Line* (except where the *Sections* are expressly quoted). Where the reference is to a note in the Critical Appendix, *cr.* follows the number.

)(means 'as opposed to' or 'as distinguished from'.

The numbers affixed to words (as by G. Sauppe in his *Lexilogus Xenophonticus*) denote respectively:—

- ¹ words not found in Xen. but ascribed to him by ancient writers or else found in some mss
- ² doubtful and suspected words
- ³ words that occur only once in Xen.
- ⁴ words found only once in Xen., and seldom, if ever, in other writers
- ⁵ ionic words
- ⁶ doric and laconian words
- ⁷ poetical words
- ⁸ unclassical words

A

'Αγαθός, ἡ, ὄν 'good' (perhaps from the same root as ἀγαμαι, and so 'worthy of admiration'), 'excellent'. I. of persons: 1. 'noble', hence 'brave': iv 113 d. πολέμῳ γενέσθαι [cf. Hell. i 7, 30, Ven. xiii 18, d. eis πόλεμον Anab. i 9, 14, ii 5, 19, iii 2, 11, iv 1, 26], v 73. 2. 'excellent in its kind', good in reference to ability or office: xxi 72 ἀγαθὴ φύσις, vi 70 d. τέκτων, 71 d. ζωγράφος, 71 d. χαλκεύς, ii 19 d. ὠνητής, xi 32 d. ἡμέρα, xiii 61, xx 72 τοὺς κακοὺς τε καγαθοὺς ἐξετάζειν, vi 82 προσηρητημένον τῷ καλῷ τὸ d., i.e. the word 'ἀγαθός', xxi 29 ol d. ἄρχοντες, 37. II. of things: 1. 'good in relation to something else', 'serviceable': x 72 ἀγαθὸν γυμνάσιον, xvi 35 d. γῆ) (κακή, 39, 66 d. νεός, xii 114 d. ἔσπρος, iii 73. 2. of outward circumstances: ἀγαθόν (ἐστί), 'tis a good thing to do so and so', viii 116, ix 16, 18. 3. ἀγαθόν, τό, 'a blessing', 'benefit': vii 150 πλείον φέρεσθαι τοῦ

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156. de iis qui sermoni-
bus alios quasi ducunt xix
103 ἄγων με δι' ὧν ἐπίστα-

μαι. *moderari, gubernare*,
'to control', 'regulate':

xvii 25 ὁ θεὸς οὐ τεταγμένως
τὸ ἔτος ἄγει. ἄγε δὴ=

εἰεν, 'well then' xviii 75
dub. MED. ἄγεσθαι, *se-*

cum, ad usum suum, vehere,
'to take with one': viii 81

φορτίων ὅσα ναύκληρος ἄγε-
ται

ἀγλευκής¹, ἑς, *acerbus*, 'sour',
'unpleasant', a Sicilian

word: viii 26 ἀγλευκέστατον
ὄραν (where see n.)

ἀγνοεῖν, *ignorare*, 'not to
know': xix 14. with pro-

leptic acc. xix 92 τὸ δοτρα-
κον ἀγνοεῖς... πῶς ἂν κατα-

θείης; c. partic. xx 15
ἀγνοήσας τὴν γῆν φέρουσαν

ἀμπέλους. seq. ὅτι xx 16.
seq. ὡς xx 18

ἀγνοῶμαι, ον, *sensu carens*,

imprudens, 'dull', 'unfeel-
ing', 'injudicious': xxi 16

ἀγνῶς, ὤτος, ὁ, ἡ, *inscius*, 'not
knowing', 'ignorant': xx 65

ἀγορά, ἄς, ἡ, 'market-place':
vii 6, πρὶν ἡ δ. λυθῇ xii 4

ἀγριος, α, ορ, *agrestis*, 'wild':
γῇ ἡ τὰ ἀγρία καλὰ φύουσα

δύναται καὶ τὰ ἡμερα καλὰ
ἐκφέρειν xvi 22

ἀγρός, οὔ, ὁ, *praedium*, 'a
farm': ἀνὴρ οὐ λαμβάνει σί-

τον ἐκ τοῦ ἀγροῦ.)(πό-
λις, *rus*, 'the country': κατ'

ἀγρόν, *ruri* v 46, xii 81,
eis ἀγρόν xi 93, 96, ἐκ τοῦ

ἀγροῦ xx 20. οἱ ἀγροί,
praedia, 'lands': xii 12 ἐν

τοῖς ἀ.

ἀγχοῦσα²: v.s. ἐγχοῦσα

ἀγωνίζεσθαι, 'to plead a cause
before a judicial tribunal':

xi 155 πῶς ἀγωνίστη; *quo-*
modo causam tuam agis

coram uxore accusatus?
ἀδελφός, οὔ, ὁ (α copul., *adelphos*, 'a
brother': iv 131 τῷ ἀ. μα-

χούμενος

ἄδης, ον, ὁ: ἐν Ἀιδου, *apud in-*
feros xxi 79

ἀδικεῖν, *iniuste agere*, 'to do
wrong': xiv 33, 38, 39.

c. acc. pers. xi 132 οὐδένα
ἀδικῶ εἶδ' ἐν ποίῳ πολλούς,

34, xiv 29

ἀδικος, ον, *iniustus*, 'wrong-
doing': ix 75, xiv 23

ἀδικως, *iniuria, immerito*,
'wrongly', 'undeservedly':

xi 145 εἰ τις ἀδίκῳ ἔχει, 147
ἀδολεσχέιν³, *garrere*, 'to prat-

tle without end': xi 15 (said
of Socrates). Cf. Plat. So-

phistes c. 23, p. 225 E

ἀδοξείσθαι, *male audire, con-*
temni, 'to be held in no
esteem': iv 12

ἀδρός³, *d, or, maturus, adultus*, 'ripe', 'fine', 'well-grown': ἀδρός χοίρους ἐκτρέφειν XVII 77

ἀδυναμία, *as, ή, inopia*, 'want of means': XX 121

ἀδύνατος, *or, qui non potest*.

1. of persons: 'unable to do anything': I 160, XII 62. c. pass. inf. XII 66 ἀδύνατοι διδασθῆναι, 80 *d. παιδεύεσθαι*. 2. of things: 'impossible', 'that cannot be done'. *d. infin. act.*: V 87 τὰ πλείστα ἔστιν ἀδύνατα προνοῆσαι

ἀεὶ, *semper*, 'always': IX 43, X 64, XXI 79 τὸν ἀεὶ χρόνον.

'from time to time': VIII 46 ἀεὶ οἱ ὀπισθεὶ ἐπέρχονται, XVIII 35 ὑποβάλλοντες τὰ ἀτριπτα ἀεὶ, XIX 181 transposed: τρυγᾶν τὸ ὄργων ἀεὶ δερμετριῦν⁴: XI 16 (said of Socrates)

ἀζήμιος, *or, impunitus*, 'with impunity': XII 107

ἀθήρ³, *eros, d, 'awn'*, 'beard of an ear of corn' (from same root as Lat. *ad-or, ad-oreus*): XVIII 11

ἀθροίζεν, *in unum conferre*, 'to collect': IX 34. PASS. XX 50 κόπρον ἐπιμελοῦνται ὅπως ἀθροίζηται

ἀθυμεῖν, *aegre ferre*, 'to be out of heart': VIII 8 μηδὲν ἀθυμήσης ὅτι, 135 οὐδὲ τοῦτο δεῖ ἀθυμήσαι ὥς

ἀθυμία, *as, ή, abiectio animi*, 'discouragement': XI 18 ἥ ἄν ἐν πολλῇ ἀθυμίᾳ, XIII 61 ἀθυμία ἐγγίγνεται τοῖς ἀγαθοῖς

ἀθύμως, *gravatim*, 'without heart or spirit' (προθύμως: XXI 34

αἰκίζεσθαι, *foede perdere*, 'to

mar', 'maltreat': I 170 αἱ δὲ τοιαῦται δέσποναι (pravae cupiditates) αἰκίζόμεναι τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἴκους ὀκτοτε λήγουσιν

αἰσθάνεσθαι, *sensibus percipere*, 'to notice by the senses': IV 159 αἰσθόμενος τῆς ὁμῆς. *c. acc. et partic.*: intellegere, 'to notice', 'observe': I 117 ὁπότε αἰσθανώμεθα αὐτοὺς ταῦτα μὴ θέλοντας ποιεῖν, II 38 τὴν πόλιν αἰσθάνομαι—προσάπτουσιν, XIV 33 οὗς ἂν αἰσθάνωμαι ἀδικεῖν πειρωμένους

αἰσχιον (αἰσχροῦς) (κάλλιον: VII 165, XV 77

αἰσχροκέρδεια, *as, ή, turpis lucri cupiditas*, 'base covetousness': XIV 23

αἰσχρός, *d, or, turpis*, 'base', 'disgraceful': XXI 28 ἥν τι τῶν αἰσχροῶν συμβαίνει, 31 αἰσχρόν τι ποιεῖν, XIV 44 αἰσχροῶν κερδῶν ἀπέχεσθαι, XV 75 οὐ σοὶ αἰσχρόν τὰ ῥάδια διδάσκειν ἔστιν, ἀλλ' ἐμοὶ αἰσχιον μὴ ἐπίστασθαι αἰσχύνεσθαι, *pudore affici*, 'to be ashamed': IV 27 ἄρα μὴ αἰσχυρθώμεν τὸν Περσῶν βασιλέα μιμήσασθαι: XXI 27, 31

αἰτεῖν, *petere, orare*, 'to ask for': VIII 6 τῶν εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ

αἰτία, *ή, culpa*, 'blame': τὴν αἰτίαν ἔχειν, *crimen habere, reprehendi*, 'to bear the blame': δικαιῶς ἂν τὴν αἰτίαν ἔχοι III 90, 98, XI 146

αἰτιάζεσθαι τινά τινος, 'to accuse one of, blame for a thing': III 85

αἷτιος, *a, or, auctor*, 'being the cause', 'responsible

- for', c. gen. rei: viii 14, xii 110 χάριν τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ. τὸ αἷτιον, causa, 'the cause': iii 20, 46, viii 143, vi 54 τὰ αἷτια
- ἀκολουθεῖν, sequi, 'to follow':**
c. dat. xi 20 ἔπ' πολλοὺς ἀκολουθοῦντας θεατάς. ἀκολουθητέον², sequendū est so. ducem xxi 46
- ἀκόλουθος, on, c. gen. 'consequent upon':** iii 11 τὸ τοῦτου ἀκόλουθον, quod ex hoc sequitur, xi 72 ἀκόλουθα ὀλλήλων (Madv. Gr. Synt. § 37, Rem. 1)
- ἀκονᾶν, acuerē, 'to sharpen', met. incitare, 'to provoke':** xxi 15 ἀκονᾶν τὰς ψυχὰς ἐπὶ τὸ ἐθελοντὰς ποιεῖν
- ἀκοντίζειν, iaculāri, 'to throw a javelin':** xxi 43
- ἀκόσμητος³, on, inornatus, 'unfurnished with':** xi 54 χρήμασιν ἄ
- ἀκούειν, audire, 'to hear':** xiii 23, xv 61 τὰ μὲν ἰδὼν, τὰ δὲ ἀκούσας, 73, xx 20 ἔστιν ἀκούσαι, xx 134, xxi 71.
1. c. gen. pers. et acc. rei: x 6 ἄ μου ἀκούσασα ἐπέθετο, xx 67 οὐτο ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχει, vi 58 ἐκάτερα ἀκούειν σου. c. gen. rei: xix 11 οὐδ' ἂν ἀκούσῃς λόγον διαθέντος. c. gen. pers.: xi 22 λόγον ἐχόντων τιμῶν περὶ αὐτοῦ ἤκουον. 2. c. acc. rei: vii 36 ὅπως ὡς ἐλάχιστα ἀκούσοιτο, iii 101 ἐλάχιστα ἀκηκούαν, ix 106, xi 3, ii 3 τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι (where ὑπὸ σοῦ goes with λεγόμενα, not, as L.-S. take it, with ἀκηκοέναι). 3. c. gen. obj., 'to hear of': xi 70 τῆς χρηματίσεως...ἀκούειν, where see note. also c. acc. xv 26 τὴν φιλανθρωπίαν ταύτης τῆς τέχνης ἀκούσῃ. 4. c. acc. partic., to denote the state of the person, 'to hear that': vi 88 τὸν Ἰσχυόμαχον ἤκουον πρὸς πάντων καλὸν καγαθὸν ἐπονομαζόμενον. 5. c. infin.: xx 152 ὅπου ἂν ἀκούσωσι πλείστον εἶναι, 160. 6. seq. ὅτι: xi 26, xv 45 ταῦτα ἀκούσας, ὅτι δεῖ ἐπίστασθαι γράμματα ἡκηκόη ἂν
- ἀκρατής, és, impotens, intemperans, 'intemperate in the use of':** τοῦς οἴνου ἄ. xii 57, 61)(ἐγκρατής
- ἀκριβεία, τῆς κατασκευῆς exacta rerum collocandarum diligentia** viii 107
- ἀκριβής, és, accuratus, 'precise':** viii 69 ἀκριβεστάτην σκευῶν τάξιν
- ἀκριβοῦν ὡς, accurate tenere quomodo, 'to know exactly how':** xx 49
- ἀκριβῶς, diligenter, 'to a nicety':** ii 22 ἄ. οἶδα, viii 58, xvi 74, λόγῳ ἀκριβέστατα διεξιόντες xvi 4
- ἀκρόδρυον³, τό, PL. xix 77 eukās φυτεύειν καὶ τὰλλα ἀκρόδρυα (arbores fructiferas, 'fruit-trees')**
- ἀκρόπολις, εως, ἡ, arx, 'the citadel':** ii 45 φυλακὰς ἐν ταῖς ἄ. τρέφει
- ἀκροτομεῖν³, culpos in summa parte prope aristas praecidere)(** παρὰ γῆν τέμνειν xviii 12
- ἄκων, ουσα, on, inivitus, 'constrained':** ἀκόντων τυραννεῖν)(ἐθελόντων ἀρχεῖν xxi 77

ἀλεινός, ἡ, ὄν, *calidus*, 'warm' (ψυχρός: ix 22. Cf. Mem. iii 8, 9

ἀλειφειν, *linere*, 'to anoint', 'plaster': PASS. x 35 μίλτω ἀλειφόμενος

ἀλεξητήρ⁷, ἦρος, ὁ, *defensor*: ταῖς πατρίσιν ἀλεξητῆρες *qui quocumque modo iuvant patriam* iv 21. See n. to xiii 57

ἀλήθεια, as, ἡ, *veritas, verum*, 'truth': xx 67. 'reality':

x 15 ἐρυθρότερα τῆς ἀ. i.e. *quam revera erat* [cf. Mem. ii 1, 22 ὀρθοτέραν τῆς φύσεως, i.e. *quam natura erat*], x 76 τῇ ἀληθείᾳ, *vere*, 'in reality'

ἀληθεύειν, *verum loqui*, 'to speak the truth': xx 71 δ δύναται σαφηνίζει καὶ ἀληθεύει

ἀληθής, ἐς, *verus*, 'true': xi 160 τὸ ψεύδος ἀληθὲς ποιεῖν, 156 ἀληθῆ λέγειν, xvi 20 ἀληθέστερα περὶ τῆς γῆς γρῶναι

ἀληθινός, ἡ, ὄν, 'genuine' (κίβδηλος: x 25. ἀληθινός, *vere*, 'truly', 'really': xxi 76 τοῖς ἀ. σωφροσύνη τετελεσμένοις, x 55 ἀ. κατωπτύθησαν, i.e. *ut sunt natura*

ἀλιεύς⁸, ἔως, ὁ (ἄλις), *piscator, nauta*, 'a fisherman', 'seaman': xvi 30

ἀλίσκεσθαι, *fraudis convinci*: x 51. *deprehendi*, 'to be caught', 'detected': c. partic. xviii 21 ἀλίσκη ἐπ' αὐτοφώρῳ εἰδώς, xiv 20 ἦν τις ἀλφ ποιῶν

ἄλκιμος⁷, ἡ, ὄν, *fortis*, 'strong in battle': vi 45. iv 117 οἱ ἄλκιμοι, 'the military class' [from the root *alk-* seen in Lat. *ulc-isci*, which is connected with *ark*.]

ἄλλᾳ, in quick answers and objections: ii 2, xi 126, xvi 54, xvii 67. with im-

peratives *agedum* xi 135; ἄλλὰ γάρ i 113, viii 13, xi 64, xii 1; ἀλλ' ἢ, *nisi*,

'except' ii 91; ἄλλὰ καὶ v 77, xi 46; ἄλλὰ καὶ—δέ xi 126; ἄλλὰ μέντοι—γε, at vero xv 1; ἄλλὰ—μὲν

δὲ xi 13; ἄλλὰ μὴν, *porro*, *quidem* viii 134, xv 66; ἄλλὰ νῆ Δία xi 9; ἄλλὰ τί οὖν

αἰτιον—ἢ iii 20; ἄλλὰ—τοι, 'but surely' iv 151, vii 88, xii 10, 29, xx 147, xxi 7

ἄλλήλων, *inter se*, 'of one another': vii 105 κῆται μετ'

ἄλλήλων, 153 δέονται ἀ., xi 72, x 62, viii 49 ἄνθρωποι ἀλλήλοις, viii 29 ἐπικωλύ-

σασιν ἀλλήλους, xi 146 κατηγοροῦμεν πρὸς ἀλλήλους

ἄλλος, ἡ, ο, *alius*, as Adj.: xx 90 ἄλλος ἀνὴρ, 147 ἀ. χῶρον, 168 ἀ. οἰκίας. as

Pron.: xviii 64 κἂν ἄλλον δύναμο διδάσκειν, ix 52 εἰ τι ἀ. τοιοῦτον, xiii 4 τί ἄλλο,

xviii 31, i 119 ἄλλο τι ἢ, xii 21 τί ἄλλο ἢ; 71 ἄλλον τινος, xiii 69, οὐδὲν ἄλλο ἢ

viii 142, 146, xii 84. ἄλλα, *alia* vii 91; τὰ ἄλλα, *cetera* 44, xii 119, xix 77. omitted iii 20

ἄλλοσε, *alio*, 'elsewhither', 'to some one else': ii 103

ἄλλότριος, α, ον, *alienus*, 'belonging to another': xvii 11 ἀ. γῆς τοῦτο ἐστὶ γρῶναι

ἄλλως, *aliter*, 'otherwise': xvi 70 ἄλλως πως, 'in some other way'. ἄλλως τε καὶ, 'both otherwise and so', i.e. 'especially', 'above

all': x 79, xv 77

ἄλμη⁸, ἡ, *salugo*, 'saltiness':

xx 62. [Cf. Psalm cvi 34
ἐθετο γῆν καρποφόρον εἰς
ἀλμην]

ἀλμῳδης, es, *salsus*, 'salt',
'saltish': xx 60 γῆ δλμω-
δεστέρα πρὸς φυτεῖαν, i.e.

'too salt for planting in'
δλοῶν, *triturare*, 'to thresh':
xviii 16, 24, 26

ἀλόγιστος, on, *rationis expers*,
'irrational': xx 83

ἀλοητός, ὁ, *tritura*: xviii 33
ubi ἀλοατός restitui vult
Lobeck ad Phrynich. p. 204

ἀλυπος, on, *non molestus*, 'not
troublesome': viii 49 ἀλυ-
ποι ἀλλήλοις, viii 11 ἀλυ-
ποτέρα, 'less annoying'

ἀλυσιτελής, ἐς, *inutilis, noxius*,
'unprofitable', 'injurious':
xiv 22 ἀλυσιτελή ποιῆσαι

τοῖς ἀδικοῖς τὴν ἀσχοκέρ-
δειαν

ἀλυσιτελῶς, cum *damno*, 'un-
profitably': xiv 22

ἀλως, ἄλω, ἡ, *area*, 'a thresh-
ing-floor': xviii 44, 50, 56,
61

ἄμα, *simul*, 'at the same time':
xi 108, ἄμα πάντες, *omnino*
omnes xvii 19, ἄμα—καί—
καί, et—et xx 139, ἄμα τε
καί v 4. c. participio:
xvi 33 παρτρέχοντες ἄμα
τοὺς ἀγρούς

ἀμαξα, ης, ἡ, *plaustrum*, 'a
heavy wagon': viii 27, 30,
31 (ubi de impedimentis
dicitur)

ἀμαρτάνειν, *peccare, errare*,
'to blunder', 'go wrong':
viii 104 τοὺς μὴ ἀμαρτά-
νοντας (in navi), xiv 27
ζημίαι τοῖς ἀμαρτάνουσι

ἀμείνων, on, *melior*, 'better':
vii 233 οἴκου φύλαξ δ., xiii
65 οὐκ ἀξίω τοὺς δ. τοῖς κα-
κίοσι τῶν ἱσων τυγχάνειν.

ἀμεινον, neut. as adverb,
melius, 'better': xi 94

ἀμέλεια, as, ἡ, *incuria, neg-
legentia*, 'want of care',
'indifference': i 140, iv 74
δι' ἀμέλειαν, xx 120

ἀμελεῖν, c. gen., *neglegere*: vii
55 οὐκ ἀμελήσει τῶν διδασκο-
μένων, 167, ix 112 ἃ τῶν
ἐαυτῆς, 115. absol., *non*
curare quod debeas, 'to
neglect one's duty': ταμῖα
ἀμελοῦσα ix 66, xii 92, 102,
112, xiii 70, κυνῖδια ὅταν μὲν
πείθεται—ὅταν δὲ ἀμελῇ
xiii 43. 2. *neglegere*,
impunitum relinquere, 'to
overlook': οὐκ ἀμελῶ ἀλλ'
ἐπιπλήττω xiii 70. PASS.
οὐδ' ἐκέῖνά μοι ἀμελεῖται
(*negleguntur*) xii 10

ἀμελής, ἐς, *neglegens*, 'heed-
less') (ἐπιμελής xii 97.
ἀμελῶς ἔχειν i.q. ἀμελεῖν,
'to be indifferent': ἀμελῶς
ἔχοντα πρὸς τὸ μηχανᾶσθαι
χρήματα ii 47

ἀμηχανία, ἡ, *summa omnium*
rerum inopia, 'want of
means': ἀμηχανίαις συνέ-
χονται i 151, ἐξ ἀμηχανίας
(*ex consili inopia*, 'after
helplessness') εὐπορίαν εὐ-
ρούσα ix 5

ἀμουσος, on, *inelegans*, 'illite-
rate', 'unrefined') (μουσικός
xii 100

ἀμπελος, on, ἡ, *vitis*, 'a vine':
xix 73, 121, xx 15, 22,
107

ἀμφί (an instance of Xeno-
phon's fondness for Ionic
forms and words, since περὶ
alone is found in good Attic
prose), *prope*, 'about', 'at':
iv 52 τοὺς ἀμφὶ τὴν οἰκῆσιν,
ix 35 οἷς ἀμφὶ θυσίας (in
sacrificiis) χρώμεθα, 42 ὄργα-

- να ἄ. μάκτραι, vii 41 τὰ ἄ. γαστέρα, ix 42 τὰ ἄ. λουτρόν. viii 122 τὰ ἀμφὶ τραπέζας, quae pertinent ad mensas, xviii 76 τὰ ἀμφὶ (τὸν) σπόρον, ratio sementis faciendae, xix 4, xii 116 δεινὸς ἀμφ' ἵππους. ἀμφὶ τι ἔχειν=περὶ τι εἶναι, 'to be occupied with a thing', τοὺς ἀμφὶ γῆν ἔχοντας, i.e. γεωργοῦντας vi 34
- ἀμφιεννύναι**, *circumdare*, 'to put round or on': pf. part. pass.: ἡμφισμένη, *amicta*, 'dressed' x 78
- ἀμφοτέρως**, α,ον, *uterque*, 'each of two', 'both of two' (ἐκάτερος, *uter*, 'each one of two': xx 91 ἀμφοτέροι, vii 152 τὴν φύσιν ἀμφοτέρων, xi 4 ἄ. ὕμῶν, vii 143 ἀμφοτέρους δεῖ διδόναι καὶ λαμβάνειν, 148 εἰς τὸ μέσον ἀμφοτέροις κατέθηκε
- ἄν** (postpositive), with secondary tenses of indicative in apodosis ii 106, xi 19. with participle in apodosis ii 109. with infinitive ii 125, iii 118, vi 29, xv 10, xvi 71, xviii 15. with οἶμαι δοκῶ anticipated hyperbatically and separated from the infinitive ii 6, 29, iv 129, vi 58, xv 52, xix 45, 62. detached from the verb and repeated in a long apodosis ii 102, xv 60, xvi 15, xvii 97, xix 11, 108. with τῶς ii 95. with πάνυ vi 66. with τίς xvii 97. not repeated in second clause xxi 50. with relative and temporal words followed by the subjunctive, making them indefinite i 156, ii 44, iii 18, xi 148, xxi 39, 45, 48, 52. ἄν γε vii 7 ἄν=ἐάν, prepositive x 51. ἄν τε—ἄν τε, *sive—sive* xxi 54
- ἀναβαίνειν**, *ascendere*, 'to mount': ἀναβάς ἐπὶ τὸν ἵππον xi 101, ἀμπελος ἀναβαίνουσα ('climbing') ἐπὶ τὰ δένδρα, i.e. ἀναδενδράς xix 121
- ἀνάγεσθαι**, *solvere*, *provehī e portu in mare*, 'to put to sea': viii 75
- ἀναγιγνώσκειν**, *legere*, 'to read', 'recite': xv 44
- ἀναγκάζειν**, *cogere*, 'to force', 'compel': pass. x 80 ἄν-αγκαζομένην ὑπηρετεῖν
- ἀναγκαῖος**, α, ον, *necessarius*, 'compulsory': ταῖς ἐν πολέμῳ ἀναγκαῖαις ἱπποσίαις xi 103, ἥν μὴδὲν ἀναγκαῖον (nihil negoti) ᾗ 92. τὰ ἀναγκαῖα, *vitalis necessitates in victu et cultu*, 'bare necessities', 'needs', such as food, sleep, etc. iii 45, xx 6, τὰ ἐμοὶ ἄ. πράγματα, *in vita quotidiana necessario obeunda* ii 98
- ἀνάγκη**, ης, ἡ, 'necessity': ἄ (ἐστὶ) ο. inf., 'it is necessary that': ii 33, viii 33, x 51. seq. ὅπως: iv 106 ἄ. ὅπως ἔσονται
- ἀναγρῆναι**, *hiscere*, 'to mutter': ii 75 οὐδ' ἀναγρῆναι (ne γὰρ quidem mutire) μοι ἔξουσιαν ἐποίησας
- ἀναίρειν**, *removere*, *tollere*, 'to remove', 'take away': pass. xviii 54 ἄ ἐκποδῶν ἀναίρειται
- ἀνακύντειν**, *caput extollere*, fig. *animum recuperare et erigere*, 'to breathe again': xi 26, [Of. Josephus de bello Iudaico vi 2, ὃ ἀνακύψαν

res ἐκ τοῦ δέους, cum ad se redissent ex metu]

ἀναλίσκειν, εἰς τι, 'to spend money upon a thing': III 41

ἀναλμος², ον: τὰ ἀναλμα, quibus nulla salsugo inest XI 63

ἀναμένειν, c. acc. pers., expectare, opperiri, 'to await', 'wait for': VII 8, VIII 148, XII 9

ἀναμνήσκουσαι, 'to recall to mind': XVI 7 ἀνεμνήσθη (memini) τὸ τῶν ἀλιέων

ἀναμφιλόγως, haud dubie, 'unquestionably': IV 64. sine controversia, 'without dispute': VI 15 ubi in seqq. est συνομολογοῦντας διεξιέναι

ἀναπελθεῖν, aliis persuadere ut credant: XIX 105, 111, 118

ἀνέπεισάς με γεωργεῖν, III 53

ἀναπεταννύναι: IX 24 ἀναπέπταται (ἡ οικία), aperta est, i.e. aditum habet, 'lies open'. Jelf Gr. Gr. § 399

Obs. 2: 'A completed action implies and is the foundation of the permanent state which naturally follows such completion: hence we often translate a Perfect by a Present'

ἀναπίπτειν, a nautical word, remo adducto se supinare, 'to throw oneself back in rowing' (προνεύειν VIII 51

ἀνασειέν³, excutere, 'to shake out': X 74 ἰμάτια καὶ στρώματα ἀνασειεῖσαι

ἀναστρέφουσαι:—1. inverti, 'to be turned up by digging': XVI 62 τὴν πόαν ἀναστρέφομένην. 2. versari, 'to be engaged in': V 58 οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι

ἀνδρείκελον, τό (χρῶμα), color qui vivi hominis similitudinem gerit, purpurissum, 'a flesh-coloured pigment': X 36, 41

ἀνδρείος, α, ον, virilis, 'belonging to a man': IX 39 ὑποδήματα ἀνδρεία

ἀνδριαντοποιός, οὔ, ὁ, statuarius, 'a sculptor': VI 72

ἀνδρῖζειν, c. acc., fortem redere, 'to make a man of': V 20

ἀνδρικός, ἡ, ὄν, virilis, 'masculine', 'manly': X 3 ἀνδρική διάνοια. ἀνδρικῶς, viriliter, 'like a man': V 59 ἃ παιδευόμενοι

ἀνδρωνίτις, ἰδος, ἡ, ea aedium pars quam occupant viri, 'the men's apartments in a house': IX 27

ἀνεμος, ου, ὁ, ventus, 'wind': XVII 7 στὰς ἐνθα πνέει ἃ

ἀνεξελέγκτως³, ita ut convinci non possit, 'so as not to be found out': X 50

ἀνεπιστήμοσύνη, ης, ἡ, inscitia, 'want of knowledge': XX 9, 111 αἱ Μαν ἀνεπιστήμοσύναι

ἀνεπιστήμων, ον, indoctus, 'ignorant': c. gen. III 92, VII 221, 223

ἀνευ, sine, absque, 'without': XII 27 τί ἐπιτρέπου ἃ τοῦτων ὄφελος; c. inf. nisi: XI 38 ἃ τοῦ γιγνώσκειν ἃ δεῖ ποιεῖν, 58 οὐ δύνανται ζῆν ἃ τοῦ ἄλλων δεῖσθαι

ἀνέχεσθαι τινα, tolerare aliquem, 'to put up with': II 34 οὐκ ἂν σε ἀνασχέσθαι

ἀνήκεστος, ον, 'incurable': II 50 ἃ κακόν. 'incorrigible': XIV 35 ἃ πλεονέκται

ἀνῆρ, ἀνδρός, ὁ, vir:—1. 'a man', emphatically: XI 29,

xxi 51 μέγας δ. 2.)('a woman': ix 64 ἐγκρατεστάτη ἀνδρῶν συνοσίας. 3. 'a man', 'a husband')(his wife: vii 89, 126, 135, 140, 165. 4. joined with a title or profession: xvi 46 φιλοσόφου ἀνδρός. 5. 'a man', 'any man': i 40 οἶκος ἀνδρός, xi 15 ὦν δ. δς ἀδολεσχεῖν δοκῶ. 6. ἀνὴρ (ὁ ἀνὴρ), used for αὐτός, ἐκείνος: xx 19, 22, 24 ἀνθοπλίζειν, 'to arm against': pass. viii 76 ναὺς ἀνθρώπων πλίσται πρὸς τὰ πολέμια πλοῖα ἀνθρώπιτος, η, ον, *humanus*, 'suited to man': xxi 74 τὸ ἐβελόντων ἀρχειν οὐκ ἀνθρώπινον ἀγαθὸν ἀλλὰ θεῖον, non ab hominibus proficiscitur sed a dis hominum virtuti conceditur (Sturz) ἀνθρωπος, ον, ὁ, *homo*, 'man'. 1. as an individual: xvi 21 γέιτονος δ., xvii 60 δ. τῷ ἰσχυροτέρῳ, xx 68 παντὶ δ. 2. generically: ἀνθρώποι, *homines*, 'mankind', 'the world': vi 20, xiii 21, 26, 27, 44, 54, xvi 79, xviii 71, xx 95, πάντες δ. xvii 13, 6 πάντες οἱ πρόσθεν δ., 8, 17. οἱ ἀνθρώποι)(τὰ κτήνη vii 107, 108, xiii 39, xv 33.)(τὰ ζῷα xx 92, 161.)(οἱ θεοὶ ii 34, x 48, xi 37, xv 29 ἀνίαν, *molestiam exhibere*, 'to trouble', 'vex': iii 16 πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δ' ἀνιωντας τοὺς οἰκέτας ἀνιδρωτὶ, *sine sudore, lente*, 'without toil', 'lazily': xxi 20 ἀνίστασθαι, *surgere e lecto*,

'to rise from bed': iii 52, xi 88 δ. ἐξ εὐνῆς ἀνόητος, ον, *ineptus, absurdus*, 'silly': τὸ πάντων ἀνοητότατον ἐγκλημα xi 16 ἀνταγωνίζεσθαι, *componi*, 'to be pitted against': x 77 ἀντὶ, c. gen., 'in the place of': x 39, 80, xii 21, 26 ἀντιδοσις³, εως, ἡ: vii 20. Cf. ii 39 ἀντιζητεῖν⁴, *vicissim s. et ipsum quaerere*: viii 144 ἀντιλέγειν, *contra dicere*, 'to gainsay', 'contradict': c. dat. ii 59 οὐκ ἔχω τοῦτοις δ. ἀντίος, ἰα, ἰον, *adversus*, 'opposite', 'facing': xviii 8. ἀντίον, e regione, *adversus*, 'right against': xviii 10 δ. ἀχύρων θερμίζει ἀντιποιεῖν τινα ἀγαθὰ: v 56 ἀντιπροσαμαῖσθαι⁵, *novam terram aggerere, accumulare*: xvii 101 ἀντιπροσαμῆσαι⁶ μενοὶ τὴν γῆν ἀντίρροπος⁷, ον, c. dat. (Madv. § 37): iii 110. [Cf. Hell. v 1, 36] ἀντιτιμᾶν, *vicissim ornare praemio*: pass. ix 68 ἀντιτιμῆσεται, 'she shall be repaid with some token of honour' ἀντιχαρίζεσθαι τί τινι, *vicissim gratificari*, 'to give gladly in turn': v 40 ἀντλεῖν⁸ eis τὸν τετηρημένον πίθον, *haurire in dolium perforatum* vii 216 ἀντωναῖσθαι⁹, 'to buy instead': xx 147 ἄλλον (χώρον) ἀντωναίτο ἀντωφελείν, 'to benefit in turn': v 30 ὠφελοῦμενοι ἀντωφελοῦσι τὸν χώρον, *agro, ex quo fructum ceperant, vicissim prouult*

ἀνύτειν, *perficere opus quodcumque*, 'to finish', 'complete', 'effect': c. acc. **xxi** 18 τὸν αὐτὸν ἀνύτουσι πλοῦν. abs. **xxi** 101 διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πράττοντες κτλ., **xviii** 37, **xxi** 57 οἱ ἀνύτοντες (*qui faciunt ad*) ἐπὶ τάγαθά. ἀνύτειν τι παρὰ τινος, *efficere, impetrare*, 'to get', 'procure': **xiii** 49 (ubi ἀνύτοις postulat Cobetus) **ἀνυτικός**, ἡ, ὄν, *efficax*, 'effective': **xx** 117 ἀνυτικῶς τὴν χρημάτων, *rationem quaestum plurimum consequendi* **ἄνω**, 'above ground')(κατὰ τῆς γῆς: **xix** 58 ἄνω βλαστάνει τὰ φυτά, 93. c. art.: **xix** 89 τῶν φυτῶν τὸ ἄνω, i. e. *summas partes* **ἄνωθεν**, *desuper*, ὁ ἄνωθεν θεός = ὁ ἄνω θεός **ἄνωθεν** **xx** 51 **ἀνωφελής**, ἑς, *inutilis*, 'useless': **i** 119. 2. *perniciosus*, 'harmful', 'improper': **i** 142, **xiii** 69 **ἀξιάκουστος**, ὄν, *auditu dignus*, 'worth hearing': **viii** 23 **ἀξιοεργός**³, ὄν, *laborando idoneus* **vii** 183, ubi ἀξιοεργοί scripsit G. Sauppe **ἀξιοθέατος**, ὄν, *spectatu dignus*, 'well worth seeing': **iii** 32, **viii** 22, 48 **ἄξιος**, ἰα, ἰω, *dignus*, 'worthy': **ἀ**. καταγέλωτος **xiii** 24, 29, **ἔδοξέ μοι ἄξιον ἐπισκέψεως** **ii** 120, πολλοῦ ἄξιος **xv** 10, **xx** 132, **ἀ**. ἐπαινον **xi** 3, **xiii** 30, **πολλαπλασίου** **ἀ**. **xx** 130, τὰ πλείονος ἄξια **vii** 88, διπλασίου ἄξιος 222, τὰ πλείοντος ἄξια **ix** 17, τὰ ἐλαχίστου ἄξια **vii** 97, 99, **xiii** 67, **ἀ**.

πανός (*quovis pretio dignus*) **vii** 225, ἄξια τῆς τροφῆς ἐργάζεσθαι **xv** 58. abs. 'worthy', 'meritorious': **ix** 93. 'meet', 'due': **δικην** **ἀ**. **xii** 111; c. inf. ἄξιους βιοτεύειν **xxi** 78 **ἀξιοῦν**, 'to think worthy, fit': c. acc. pers. et inf. **xiii** 65. οὐκ ἀξιοῦντας, *nolentes*, 'resolving not', 'refusing': **xxi** 24. **pass.** 'to be thought worthy': **vi** 77 τί... τοῦτ' ἀξιοῖντο καλεῖσθαι **ἀξιοφίλητος**⁴, ὄν, *amore dignus*, 'worth loving': **x** 18, 32 **ἄξιως** λόγου, i. q. *ἀξιολόγως*, *laudabiliter, egregie, probabiliter*: **i** 68, **iii** 117 **ἀπάγειν**, *abducere*, 'to lead away': **xi** 107 ὁ παῖς τὸν ἱππον οὐκαὶ ἀπάγει **ἀπαληθεύειν**⁵, *not ἀπαληθεύεσθαι, verum proferre*, 'to speak the whole truth': **iii** 95 **ἀπαλός**, ἡ, ὄν, *tener, recens*, 'tender', 'fresh': **xix** 124 **ὅταν ἐτι ἀπαλοὶ οἱ βότρυες** ὥς **ἀπαντᾶν**, *in via incidere in aliquem*, 'to encounter any person or thing': **xi** 19 **ἀπαντήσας** τῷ Νικίω ἱππῳ **ἅπας**, *semel*, 'once for all': **x** 7, **xxi** 71 **ἀπαριθμεῖν**, *diligenter annumerare*, 'to count over', 'take an inventory of': **ix** 58 **ἀπαρχαί**³ (*ἀπαρχή*), *primitias frugum*, 'first-fruits': **v** 47 **ἅπας**, *ἅπαντα, ἅπαν* (*ἅμα, πᾶς*). **pl.** *omnes simul, cuncti*, 'all together': **xx** 35 τὸδε γέγνωσκουσιν ἅπαντες, 39 **ἀ**. ἰσα-σιν, **v** 82 **ἀ**ι ἄλλαι τέχναι **ἀ**ι, **iv** 109 τοῖς ἄλλοις **ἅπας**

καλοῖς, viii 137 μυριοπλάσια
 ἡμῶν ἀπαντα ἔχει ἡ πόλις
 ἀπάτη, ης, ἡ, *fraus*, 'deceit':
 xx 70 ἐπὶ ἀπάτη, 'with
 a view to deceive', x 49
 ἀπάται, 'modes of deceiv-
 ing'

ἀπατηλός, ἡ, ὅν, *fallax*, i 140
 ἀπειθεῖν, *non parere*, 'to be
 disobedient')(*πειθεσθαι*:

xiii 33 ὅταν δ. ἐπιχειρώσι,
 37 τῷ ὅταν ἀπειθῶσι πράγ-
 ματα ἔχουν (τοὺς πῶλους)

ἀπειλεῖν, *minari*, 'to threaten':
 viii 102 ἀπειλεῖ θεός καὶ
 κολάζει τοὺς βλάκας

ἀπειναί, *abesse*, 'to be away':
 viii 90 καὶ ἀπὸν ἄν εἰποι,
 xii 20 ὅταν ἐγὼ ἀπὼ

ἀπειπεῖν, with or without par-
 ticipio, *re desperata desi-*
nere, 'to give over': viii
 146

ἀπεργάζεσθαι, with object
 and predicate accusative,
efficere, 'to make so and so':
 xiv 26. PASS. ἀπειργασ-

μένος, 'perfect': xi 14

ἀπερύκειν⁵⁷ τι ἀπό τινος, *arcere*
aliquid ab aliquo, 'to keep
 a thing off from': v 33

ἀπέρχεσθαι, *abire*, 'to go
 away': xii 3 οὐκ ἂν ἀπέλ-
 θοιμι πρὶν, *non prius abibo*
quam

ἀπέχεσθαι, *abstinere, continere*
se: c. gen. 'to abstain from':
 v 3, xi 104, xiv 6, xvi 29

ἀπύναί, *abire, discedere*: v 32,
 xii 2, xx 91, 134 ἐπιστάμενος
 ἀπει

ἀπλῶς, *simpliciter*: xii 90.
 'in good faith')(ἐπὶ ἀπάτη
 xx 70

ἀπὸ, of Place, 'away from': xii 75
 ἀπὸ τῶν ἐρωμένων κωλύεσθαι,
 denoting the 'means', 'in-
 strumentality', by which a

thing is done: δτ' ὀλίγων
 ii 72, ἀπὸ τῶν αὐτῶν ἔργων
 ii 117, χρημάτων ἀπὸ γεωρ-
 γίας xx 118, ἀπὸ τῆς παρού-
 σης δυνάμει (pro ea quidem
 copia quae adsit) ix 93, ἀπὸ
 πολλοῦ ἀργυρίου οἰκοδομεῖν
 iii 6, ἀπὸ τῆς γεωργίας ἔχειν
 ὧν δέονται vi 55, ἀφ' ἧς τὰ
 ἐπιτήδεια πορίζονται 39, ὠφε-
 λούμενοι ἀπὸ τῆς γεωργίας
 v 29, ἀφ' ὧν θρέψονται 62,
 ἀφ' ὧν ὠφελείσθαι xx 170,
 ἀφ' ἱππικῆς εἰς ἀπορίας ἐλη-
 λυθότας iii 60, ἀπὸ τούτου,
 'because of this' viii 126

ἀποβαλλάν, *amittere*, 'to for-
 feit': xii 6 φυλάττει μὴ
 ἀποβάλλῃ τὴν ἐπωνυμίαν.
vili pretio vendere, praeicere,
 'to sell too cheap': xx 159

ἀποβλέπειν εἰς τινα, *intueri*
aliquem: iv 157. d. εἰς or
 πρὸς τινα, *expectare ab ali-*
quo, 'to look wistfully to
 some one for some object':
 xvii 10. absol. ii 57 ὡς
 παρὰ σοῦ ὠφελησήμενοι ἀπο-
 βλέπουσι

ἀποδεικνύναι—ἐπιδεικνύναι iii
 6[quilocus ostendere potest,
 perexiguum saepe discrimen
 esse. Nullum esse conten-
 dit Kerst p. 69. V. Kuehner
 Comm. ii 1, 21, G. Sauppe],
 iv 1, v 49. *ostendere, mon-*
strare x 19. *argumentis*
demonstrare iii 4, 6. c. inf.
legibus constituere, 'to or-
 dain a thing to be': vii
 163. *praestare*, 'to pro-
 duce': v 48, vii 39, xv 8

ἀποδεκτέον⁵⁸ (ἀποδέχεσθαι, 'to
 receive from another'), *re-*
cipere oportet: vii 190 τὰ
 εἰσφερόμενα δ.

ἀποδιδόναι, *dare cui par est*
dari, 'to give in the proper

- quarter', 'to pay what is due': δασμόν iv 92, χάριν xii 109. ἀποδίδωσθαι, *vendere*, 'to sell': οἷνες ἀν ἀποδιδώνται τὰς οἰκίας xx 166, εἰ μὴ ἀποδίδοιτο i 70, ἀπεδίδοτο xx 144, 146
- ἀποδιδράσκειν, *aufugere*, 'to run off', 'abscond': iii 30
- ἀποδοκιμάζω, *repudiare, nolle*, 'to reject as unfit': xix 79
- ἀποθαρρεῖν⁸: xvi 28. [The ἀπό has the same meaning which it has in ἀποκαράδοκτα Rom. viii 19, ep. Phil. i 20, ἀποθνήσκω, ἀποτρέχειν (Ar. Nub. 1005), ἀποχωλεῖν, viz. a strengthening of the verbal conception]
- ἀποθαυμάζω, *demirari*, 'to marvel much': ii 119
- ἀποθνήσκειν, *mori*, 'to die': iv 138 ἀποθανόντι συναπέθανον, xxi 80 φοβούμενος μὴ δις ἀποθάνῃ (de Tantalō)
- ἀποικεῖν², *procul abesse*, 'to live far off': iv 53 (ubi opp. τοὺς ἀμφὶ τὴν αὐτοῦ οἰκίαν)
- ἀποικίζειν³, *coloniā deducere*: vii 183 (ubi de duce apium dicitur)
- ἀποκρίνεσθαι, *respondere*, 'to reply': xix 99 ἀποκρίνομαι σοι ἅπερ σὺ γινώσκεις, vii 61, 209 ἀπεκρίνατο, iv 163 ἀποκρίνασθαι. c. acc. cogn. xix 20 τόδε ἀποκρίναί μοι, x 1 ἀποκρίνασθαι αὐτῷ ταῦτα
- ἀποκρισις, *ews, ἡ, responsum*, 'a reply': xii 113 καλῶς δοκεῖ εἶχειν ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις
- ἀποκρύπτειν, 'to conceal': c. acc. x 20, xv 64. c. dupl. acc. *celare aliquem aliquid*, 'to keep a thing back from another': xv 69
- ἀποκωλύειν, *impedire*, 'to hinder': v 61 ἦν μὴ θεὸς ἀποκωλύῃ, 62 τῶν α. sc. γεωργεῖν (ubi καλυόντων habet Stobaeus)
- ἀπολαμβάνειν, 'to take back': ix 60
- ἀπολαύειν, *frui*, 'to have the enjoyment, benefit of': xii 86 οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν
- ἀπολείπειν, *omittere*, 'to pass over': xv 12. *subsistere in disputando*, 'to leave off speaking': vi 6 ἐνθεν λέγων ἀπέλιπες. with inf. of intent, 'to leave', 'forsake': i 161 ἀπολείπουσιν τοὺς κακῶς γηράσκειν. PASS. ἀπολείπεσθαι, 'to stay behind': vii 208 ἀπολείπτέον⁸ εἶναι, sibi remanendum esse
- ἀπολλύναι, *persumdare*, 'to destroy utterly': v 93 πρόβατα νόσος ἀπόλεσεν, viii 104 ἐὰν μόνον μὴ ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπῶν
- ἀπολογεῖσθαι: xi 140, 145 ἀπολογοῦμεθα ὑπὲρ του, 'we speak in behalf of some one'. seq. ὅτι, 'to allege in defence that': xi 130
- ἀπολογίζεσθαι, *rationes reddere*: ix 45 τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα, 'the estimates for a year'
- ἀπομετρεῖν, *dimetiri*, 'to measure out': x 69 παραστήναι ἀπομετρούσῃ τῇ ταμίᾳ
- ἀποπαύειν (τοὺς δούλους) τῆς χρήσεως, 'to dismiss them from service': xiv 35
- ἀποπειράσθαι εἰ, 'to try whether': iii 50. *specimen, periculum facere*: xix 83 ἀποπειρᾶ μου τοῦτο

ἀπορεῖν, *nescire quid sit faciundum*, 'to be puzzled': viii 140. c. inf. 'to be at a loss how to': viii 68 d. χρῆσθαι. *destitui rebus ad vitam necessariis*, 'to be in want': iii 38

ἀπορία, as, ἡ, *inopia*: ii 51, iii 60, vii 66 οὐκ ἀπορία ἦν ἀπορος, ον, *inops*, 'poor', 'needy' (πλούσιος ii 118. ἀπόρους εἶναι) (εὐπορεῖν xx 11. ADV. ἀπόρως βιοτεύειν: xv 24

ἀποσβεννύσθαι, *extingui, obsolescere*, 'to be put out', 'fall into disuse': v 83

ἀποστατεῖν, *desiderari*, 'to be missing': viii 99

ἀποστλεγγίζεσθαι³, *strigili uti*: xi 110 ἀπεστλεγγισάμην

ἀποτελεσμένος (*ἀποτελεῖν*), *omnibus numeris absolutus*, 'perfect': xiii 13, xiv 3

ἀποτίνειν, *solvere, mulctam dare*: xi 151 ὅτι χρή παθεῖν ἢ ἀποτίσαι (*solennis formula*)

ἀποτρέπεσθαι, *a proposito desistere*, 'to desist from': xv 73 ἀποτρέπεσθαι τοῦ ἐρωτήματος, *quaestionem positam non persequi*

ἀποτρέχειν, *currentem abire*, 'to go away at a running pace': xi 109 τὰ μὲν βάδην, τὰ δὲ ἀποδραμῶν οἴκαδε

ἀποφαίνειν *eis τὸ κοινόν*, *in medium proferre*: vii 78. with participle, *argumentis demonstrare*, 'to shew', 'prove': ix 105

ἀποφαίνεσθαι τὴν γνώμην, *sententiam suam ostendere vel pronuntiare*, 'to set forth one's own views': xvii 40. Abs. 'to declare one's opinion': ii 32, xvi 84, 88

ἀποφεύγειν μοι, *elabi mihi*, 'to run away from me': ii 97

ἀποχωλεῖν (*χολός*), *claudum reddere*, 'to make quite lame': xi 106

ἀπτεσθαι, *corpore attingere*, 'to be in contact with': x 38, 40 d. μίλτου

ἀπωθεῖσθαι, *abicere, non admitttere, repudiare*, 'to reject', 'put out of consideration': i 95 τὸ ἀργύριον οὕτω πόρρω ἀπωθείσθω ὥστε μὴδὲ χρήματα εἶναι

ἀρα, *illative, rebus ita comparatis, igitur*, 'so then': i 102, vi 10, xi 26, xviii 1. with past tenses to express surprise i 144, also with present xi 26. μὲν δὲ ἀρα, *igitur, ut video* xviii 63. οὐκ ἀρα with imperfect vi 83. ἀρα, 'namely' vii 80, viii 95, xii 114.

τί οὖν—ἀρα *et* vi 10. ἐὰν ἀρα, *si forte* v 56, xvi 17. *et* ἀρα xviii 67.

ἀρα, *num*: vii 64, xix 100. ἀρά γε i 3, vii 204, xvii 54. ἀρα μὴ, *num vero*, where there is plainly a negative meaning iv 27. ἀρ' οὖν xix 107

ἀργία, ἡ, *desidia*, 'laziness': i 139, xvi 17, xx 77 dub.

ἀργός, όν, *otiosus, segnis*, 'idle', 'lazy': vii 174 οὐκ ἐὰν ἀργοὺς τὰς μελλίτας εἶναι, xi 106 ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργόν εἶναι, 110. De opibus, 'yielding no return', 'unemployed': vii 174. *iners, incultus*, 'unproductive', 'untilled': ἀργός χώρα iv 72, 89, xx 122, 147, διὰ τῆς ἀργοῦ (γῆς) xix 47, 49. ADV. ἀργότερον xv 41, ἀργότατα 122

ἀργύριον, τό, *argentum*, 'silver', 'money': π 77, x 23 ἄ. κίβδηλον, xix 107 ἄ. καλόν, x 123 πολλοῦ ἄ. γίγνεσθαι, 145 εἰ πολὺ ἀργύριον εὐρίσκει. ἀργύρια, 'pieces of silver': xix 110 τὰ καλὰ καὶ τὰ κίβδηλα ἄ. ἀρεσκόντως³, c. dat., 'agreeably': xi 112 ἄ. μοι ἀρετῇ, ἧς, ἧ, 'superiority', 'excellence': x 9 ἄ. γυναικός, vii 236 ἀρετὰς ἀρήγειν⁷, *iniuriam propulsare*: absol. vi 35, vii 140, οἱ ἀρήξοντες iv 114. c. dat., *opem ferre*, 'to aid', 'succour': ἄ. τῇ χώρῃ iv 44, 83, vi 32, v 24 ἄ. τῇ πόλει, iv 123 ἄ. τοῖς κατασκευασμένοις ἀριθμός, οὗ, ὁ, *numerus*, 'number': iv 55 τὸν ἄ. τὸν τεταγμένον ἐκπλεων ἔχοντες, vii 80 ἀριθμῷ πλεῖω, 'numerically more' ἀρίστα, *optime*: v 55, x 36, 73, xxi 42, 43 ἀρίστῶν, *prandere*, 'to take the morning meal': xi 110 ἀρίστος, ἦ, ον, *optimus*, *maxime idoneus*, 'best', 'fittest': vi 49 πολὺτας ἀρίστους, xii 39 εὐνοίας ὄργανον ἀρίστον, xxi 44 ἵππον ἄ., x 47 ἀρίστον *els γεωργίαν* (de fimo). c. inf. iv 122 ἄ. κατασκευάζειν τὴν χώραν. ἀριστόν (ἔστι), 'it is best': c. inf. vi 52 ἀρκεῖν, *valere*, *satis esse*: ix 82 οὐκ ἀρκεῖ ἦν νόμους καλοὺς γράψωνται. c. participio: ἀρκέσειν ἐπιμελόμενος xii 20. c. inf. ἀρκέσει ἀκούειν μετὰ ταῦτα, 'I shall be content to hear' xi 70. ἀρκοῦντα (*satis largum*) σίτον xvii 35, τὰ ἐμοὶ ἄ. ii 27, ἀρκοῦντα ἔχοντες

τῇ ἐαυτῶν κατασκευῇ 55, τὰ ἐαυτοῖς ἀρκοῦντα xi 59. ἀρκοῦντως (*satis*) ἀκηκοέναι π 2 ἀρκτέον³ (ἀρχεσθαι), *incipiens est*: xvi 59 ἄ. τοῦ ἔργου ἀροῦν, *arare*, 'to plough': iv 114 πολλὰ ἀροῦν, *multum agri colere*, xvi 52 ἀρπάζειν, abs., 'to steal', 'to be a robber': x 82 κλέπτων ἡ ἀρπάξων ἀρρην, ὁ, ἡ (later Att. for ἀρσιν), *masculus*, 'male': vii 102 θῆλυ καὶ ἀρρην (ζεύγος), 146 τὸ ἔθνος τὸ θῆλυ ἡ τὸ ἄ. ἀρρωστος, ω, *infirmitas*, 'weak', 'feeble': iv 17 αἱ ψυχὰς ἀρρωστώτεραι γίγνονται ἀρτι, *iam nunc*, 'just now': xix 102 ἀρτίως³, *modo*, *paulo ante*: ii 74 ἄρτος, ου, ὁ, *panis ex tritico factus*, 'a loaf of wheaten bread': viii 55 ἀρχαῖος, α, ον, *prior*, 'prime', 'original': x 130 χώρους ἀξίους πολλαπλασίου τῆς ἀρχαίας τιμῆς ἀρχειν, *praeesse*, 'to govern': xiv 1, xv 6. c. gen. xxi 75 ἐθελόντων ἄ., xiii 15 ἀρχειν τῶν ἐργαζομένων. *de cupiditatibus*: i 135, 156, 172. οἱ ἀρχοντες, 'officers': iv 41, 47, 58, 68, 75, 79, 84, 87, x 34, xxi 29, ἐναντιοῦσθαι τῷ ἀρχοντι 26, 39, 40 ἀρχεσθαι, *incipere*, 'to begin': xviii 44. c. inf. vii 58, xvi 40, 52. c. participio. ix 34, xi 42, ἀπὸ τῆς αὔριον ἡμέρας ἀρξάμενος 31, ἀφ' ὧν περ ἤρξω, unde *incepisti* 66, xvii 31, ἀρχεσθαι πρῶτον ix 34. c. gen. vi 8

ἀρχεσθαι παντός ἔργου, **XI**
 33 ἀρετῆς ἄ.
 ἀρχή, ἡς, ἡ, *initium*: ἐξ ἀρχῆς
VI 62. *imperium reguli*:
IV 62. τὴν ἀρχήν, in ne-
 gative clause, *omnino, plane*,
 'at all': **II** 81, **VIII** 12
 ἀρχικός, ἡ, ὄν, *ad regendum*
aptus, 'fit to govern': **XV** 38,
XXI 10. c. gen. **XIII** 21,
 25 ἀρχικὸς ἀνθρώπων
 ἀσaktos⁴, ὄν (σάπτω), *non*
compressus, 'not rammed
 down': **XIX** 68
 ἀσθενής, ἐς: ἀσθενὴς γῆ, 'a
 poor soil': **XVII** 55, 63, 75,
 79, *sut* ἄ. 76
 ἀσκέειν, *exercere*, 'to practise':
 c. acc. obj. **XI** 76 ἀσκούν-
 τι τὰ τοῦ πολέμου, 83.
 2. abs. 'to train': **XI** 60
 ἐκπονοῦντα καὶ ἀσκούντα
 ἀσκήμα, ἄτος, τό, *exercitium*,
 'an exercise': **XI** 116 τοῖς εἰς
 τὸν πόλεμον ἄ.
 ἀσκήσις, εὖς, ἡ, *exercitatio*,
 'training': **V** 5 σωματῶν
 ἀσκήσις
 ἀσπάξασθαι, *colere, amare*, 'to
 cling fondly to': **X** 27 ἄ. ἐκ
 τῆς ψυχῆς
 ἀστός, οὗ, ὁ, *civis*: **VI** 89
 ἀστὺ, εὖς, τό, *urbs*, 'city': **XI**
 108 ἀπὸ χώρου εἰς ἀστὺ, i.e.
 Athenas, **V** 22 ἐν τῷ χώρῳ
 καὶ ἐν τῷ ἀστέι
 ἀσυνεσία³, ἀς, ἡ, *inscitia*: **VIII**
 116
 ἀσυσκεύαστος⁴, ὄν, *inconditus*,
 'not arranged': **VIII** 85
 ἀσφάλεια, ἀς, ἡ, *securitas*: **V** 34
 ἀσφαλῆς, ἐς: ἀσφαλέστερόν
 ἐστὶ c. inf., 'it is safer':
V 64
 ἀσχολία, ἀς, ἡ, *negotium*,
 'want of leisure': c. inf.
 ἀσχολίαν παρέχειν (*impe-*
dimento esse, 'to hinder')

φίλων τε καὶ πόλεως συνεπι-
 μελεῖσθαι **VI** 43, ἀσχολίας
 ἔχουσι (*impediuntur*) φίλων
 καὶ πόλεως συνεπιμελεῖσθαι
IV 18
 ἀτακτεῖν, *munus suum non recte*
obire, 'to be disorderly': **V**
 73. 'to act against the
 law of nature' **VII** 167
 ἀτακτος, ὄν, 'undisciplined':
 δ. στρατία, *exercitus inordi-*
natus, 'an army not in battle
 order' **VIII** 24
 ἀταξία, ἀς, ἡ, *inconditus rerum*
ordo, 'disorderliness': **VIII**
 53
 ἀτάρ, *at* **XVII** 112, ἀτὰρ οὖν
XVIII 1, ἀτὰρ—γε **XXI** 1
 ἀτερπής³, ἐς, *iniucundus*, 'un-
 pleasing': **VIII** 21
 ἀτριπτος³, ὄν, 'untrodden':
XVIII 36 τὰ ἀτριπτα
 αἶ, *vicissim*, 'in turn': **I** 162,
IV 89, **VII** 141. *etiam*,
similiter, 'also', 'in like
 manner': **III** 28. in ques-
 tions: **XII** 66
 ἀνάλνεσθαι⁷, *exarescere*: **XVI**
 75, 83, **XIX** 71
 αὔλειν, *tibia canere*, 'to play
 on the flute': **I** 68, **II** 85,
XVIII 68, **XIX** 111
 αὔλητής, οὗ, ὁ, *tibicen*, 'a flute-
 player': **XIX** 110
 αὔλος, οὗ, ὁ, *tibia*: **I** 67, **II** 87
 αὔξειν, *augere*, 'to aggrandise':
 α. τὸν οἶκον **I** 25, 117, **II** 6,
IV 58 ταῖς τιμαῖς αὔξει, **VI**
 20 οἶκους αὔξειν, **I** 38
 τοὺς ἐχθροὺς αὔξων (*hos-*
tium commoda promovens).
 PASS. αὔξεσθαι, *augeri*: **III**
 115 αὔξεσθαι οἱ οἶκοι
 αὔξησις, εὖς, ἡ, *incrementum*,
 'increase', 'growth': **V** 4
 οἶκου αὔξησις
 αὔρα, ἀς, ἡ, *aura*, 'a breeze':
XX 99 αὔρας θηρεύων μαλακάς

αὔριον, *cras*, 'to-morrow': xi 31 τῆς α. ἡμέρας

αὐτίκα, *illico, statim*, 'on the spot', 'straightway': xv 51 εἰ μοι δόξειε α. μάλα γεωργεῖν, i.e. non edocto. *exempli causa*: xix 121

αὐτόματος, ἡ, ον, 'of oneself': xx 48 κόπρος αὐτομάτη γίγνεται

αὐτομολεῖν, *transfugere*, 'to desert': iv 132 αὐτομολῆσαι πρὸς βασιλέα

αὐτός, intensive pronoun, *ipse*: i 143, iv 8, vi 86, vii 29, viii 66, 94, 130, ix 13, 53, xii 19, 64, 100, xiii 71, xv 55, xx 70 αὐτὸς αὐτὸν πεῖθει, 157, xix 120, 123, xx 56. *solus*, 'alone': vii 26, xvii 115. used to distinguish a person from his surroundings or adjuncts, *ipse*, i.e. *dominus*, *domus possessor*, 'the head of a household')(*oikos* iii 42, ix 80, or of a school i 1; a king iv 107. αὐτῆς added *ex abundanti* i 9, αὐτοῖς v 19, αὐτό xix 53.

ὁ αὐτός, *idem* xvii 2, xviii 62, xxi 17. c. dat. i 31, vii 52, xvi 37, xviii 3, xix 63, 74, xxi 49. τὸ αὐτὸ τοῦτο xix 59, τῷ αὐτῷ τούτῳ τρόπῳ xiii 42, xv 2; οἱ αὐτοὶ οὗτοι, *hi iidem* xxi 26, 30

αὐτουργός, οὗ, ὁ, *agricola qui sine servis opus facit*, 'one who tills his land himself' without slaves: v 18 τοὺς αὐτουργοὺς)(τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας

αὐτόφωρος, ον (φῶρ): ἐπ' αὐτοφώρῳ ἀλλοκεσθαι, 'to be caught in the act': xviii 21

αὐχμός³, οὗ, ὁ, *siccitas*, 'drought': v 89

ἀφαιρεῖν χωρὶς, i.e. διαχωρίζειν, 'to separate': ix 45. *excludere*, 'to exclude': δ. τοὺς κηφῆνας ἐκ τῶν σμηνῶν xvii 108. MED. ἀφαιρεῖσθαι, *corrumpere*, 'to spoil', 'do away with': v 91

ἀφανής, ἐς, 'invisible': i 136 ἀφανίζαν, *intervertere*, 'to make away with': xiv 7 δ. τοὺς καρπούς

ἀφθονία, ας, ἡ, *copia*, 'abundance': ii 54, xii 35 δ. τῶν ἀγαθῶν

ἀφθονος, ον, *copiosus*, 'plentiful': v 5 παρέχουσα ἀφθονώτατα τὰγαθά, 44 πυρὶ ἀφθόνῳ

ἀφθόνως, *large*, 'ungrudgingly': iii 38 δ. πάντα ἔχειν, vi 56 δ. ἔχειν ὧν δεόνται, xx 5 δ. ζῆν, v 43 τίς ξένους ἀφθονώτερον δέχεται;

ἀφιέναι, *abire permittere eum, cuius opera non amplius egemus re confecta*: iii 2 οὐκέτι σε ἀφήσω πρὶν ἂν ἀποδείξῃς. ἀφιέναι τινα c. inf., *facultatem concedere, sinere*, 'to let', 'permit': xvii 10 ὅποτε θεὸς βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν. MED. ἀφίστασθαι, c. gen., 'to give up': vi 33, 85 (cf. my n. to Hier. l. 586, Cobet Nov. Lect. p. 642)

ἀφορμή, ἧς, ἡ, 'means to begin upon', 'start', 'resources': i 116

ἀφορός⁵, ον, *sterilis*: xx 15 ἐν ἀφόρῳ sc. γῆ

Ἀφροδίσιος, ἰα, ον, *venereus*: xii 70 τῶν ἀφροδισίων δυσέρωτες

ἀφυλαξία, ας, ἡ, 'want of proper protection': iv 86

ἀφύευντος³, *ov*, *non consitus*, 'not planted': *xx* 122

ἄχαρις, ἀχαρι, 'unpleasant': ἀχαριστότερον ἐπιμέλημα, *minus grata curatio vii* 198

ἀχθεσθαι, *molestie ferre, gravari*, 'to be vexed': *ix* 95 οὐκ ἂν ἀχθοίτο δικαίως εἰ, *viii* 7 ἰδὼν αὐτὴν ἀχθεσθέισαν

ἀχρηστος, *ov*, *inutilis*, 'useless', 'unserviceable': *i* 69 ἄ. λίθοι, *iii* 7 οἰκίας ἀχρηστούς οἰκοδομοῦντας, *xvii* 104 οἱ κηφῆρες ἄ. ὄντες, *viii* 26 ἀχρηστότατον

ἀχυροδόκη⁴, ἡ, *locus ubi palea residet*, 'a place to receive chaff': *xviii* 53

ἀχυρον, *ov*, τό, *palea, acus*, 'the husk of grain after threshing': *xviii* 45, 54, 61. 'the grain before winnowing': *xviii* 57, 62. *culmus*, 'the whole stalk': *xviii* 11 ἀντὶον ἀχύρων καὶ ἀθέρων θερίζειν, 14, 57

B

Βάδην, *pedetentim, lento gradu*, 'at a slow pace')(δρόμῳ *xi* 109

βαδίζαν, *lente incedere*, 'to go at a walking pace')(τρέχειν: *viii* 29, *xvi* 32. *iter facere*, 'to go': *iii* 53, *xx* 97. *de nautis*: *xvi* 32

βάθος, *eos*, τό, *altitudo*, 'depth': *xix* 8 ὅπόσον β. βόθυνον ὀρύττειν, 21 τό β. ἐλάττονα ποταλίου

βαθύς, εἶα, ὅ, *altus*, 'deep')(βραχύς: *xix* 16 βαθύτερον τριπόδου, 26, 35, 84. 2. *potens, dives*, 'opulent', 'rich': *xi* 63 βαθεῖς ἀνδρας

βαίνειν, 'to step': *viii* 113 βεβηκυίας τῆς οἰκίας ἐν δαπέδῳ βαλανωτός¹, ἡ, ὅν, 'fastened with a βάλανος, *pessulus*', 'bolt-pin': *ix* 26 βαλανωτῇ θύρῃ

βανανσικός, ἡ, ὅν: *iv* 11 αἱ β. τέχναι, *artes illiberales et sellulariae*, *vi* 26

βάρβαρος)('Ελλην: *xii* 113 βάρος, *eos*, τό, *onus*, 'load': *xvii* 61 β. πλεῖον ἐπιτιθέναι

βασανίζεσθαι, *convinci*: *x* 54 ὑπὸ δακρύων βασανίζονται, 'are convicted' (of being painted) 'by tears' (washing off the cosmetic)

βασίλεια, *as*, ἡ, *regnum*, 'a kingdom': *iv* 131 περὶ τῆς β. μαχοῦμενος

βασιλεύς, ἑως, ὁ, *rex Persarum*: *iv* 17, 96, 133. *iv* 27 scribendum βασιλέα τὸν Περσῶν putat Sauppium pro τὸν Περσῶν β.

βασιλικός, ἡ, ὅν, *regno administrando aptus*, 'fit to be a king': *xiii* 28. *regem decens*, 'kingly', 'princely': *xxi* 67 ἡθος βασιλικόν. οἱ βασιλικοὶ νόμοι, *leges Persicae*: *xiv* 25, 28

βασιλίσσα², *ης*, ἡ, the late form for βασίλισ or βασίλεια, *regina*, 'a queen': *ix* 92. [See Ellendt on Arrian *ii* 128]

βελτιών (ἐστι) *sine vi comparativa*, ut in illo Hesiodi opp. 748 μῆδ' ἐπ' ἀκνήτωσι καθελίζειν, οὐ γὰρ ἄμεινον, παῖδα δουδεκαταῖον, *proprie* 'non melius est quam si non facias', h. e. *non conduciit*. Buttin. Ind. ad Plat. Men. p. 207: *xvii* 19, *xx* 35, *xxi* 32

βέλτιστος, ἡ, ὅν, ὀρθήτως,

- 'best': VII 49, 70, 76.
ἐπι βέλτιστα, *quam optime*,
 'in the best possible man-
 ner': VII 74, 90, ὡς β. 95,
 157
- βελτίων**, *onus, melior*, 'better'
)(*χείρων* I 167, VII 82,
 148, XI 100, XIII 58, 59.
βέλτιον)(*χείρων* x 66, XIII 58.
ἐπὶ τὸ βέλτιον *λέναι*, 'to
 improve': xx 126 *ἡλικίαι* cf
ἐπὶ τὸ β. ἐπιιδόσασιν, xx 30
- βίος**, *ou, ó, vita*, 'life': xi 36
διαπερᾶν τὸν β. 2. *victus*,
 'livelihood': v 52, vi 23, VII
 236. *τὸν β. ποιεῖσθαι*, 'to
 make one's living' IV 53
- βιοτεία**, *ἡ, vitae genus*, 'a
 mode of life': vi 49
- βιοτεῖν**, *vivere*, 'to live': I
 169, ix 76, x 84, xxi 78.
victum sibi quaerere, 'to get
 a living': vi 9, xv 24, xx 82
- βιοῦν**, *vivere*, 'to live': *εἰ*
ἐβίωσεν, si diutius superstes
fuisse IV 129 dub. cr.
- βλαβερός**, *α, όν, noxius*,
 'hurtful')(*ἀγαθός*: vi 59
- βλάβη**, *ἡ, ἡ, damnum*, 'da-
 mage', 'hurt': III 40 *ἀνα-*
λίσκουσιν eis á βλάβην
φέρει αὐτῷ, ix 104)(*δνησις*
- βλακικός**³, *ἡ, όν, stolidus, so-*
cors, 'like a βλάξ', 'stupid':
 VIII 108
- βλάξ**, *βλακός, ό, ἡ, stupidus*,
 'a dolt', 'sluggard': VIII
 103 *θεός κολάζει τοὺς βλά-*
κας i.e. *pigros, neglegentes*
- βλάπτειν**, *laedere, punire*, 'to
 harm', 'punish')(*τιμῆσαι*
 xxi 60, τὰ βλάπτοντα)(*τὰ*
ὠφέλιμα I 47, 63
- βλαστάνειν**, *germinare*, 'to
 sprout', 'shoot': xix 10
ὅπως κείμενον τὸ φυτόν μά-
λιστ' ἂν βλαστάνοι, 49,
 58, 61
- βλαστός**, *ό, germen*, 'a sprout',
 'shoot': xix 46, 60
- βλέπειν**, *de rebus inanimatis*,
spectare, 'to face', 'turn
 to': xix 53 *πρὸς τὸν οὐρανόν*
βλέπον
- βοηθεῖν**, *iuvare, defendere*, 'to
 support': xxi 2 *τῇ ὑποθέσει*
δλον τὸν λόγον βοηθοῦντα
παρέσχῃσαι, *disputationem*
tuam ita instituiti ut, quod
antea posuisti, maxime con-
firmaretur
- βόθρος**, *ό, fovea, scrobs, puteus*,
 'a hole', 'pit dug in the
 ground': xix 36, 41, 85
- βόθυνος**², *ου, ό, i.q. βόθρος* xix
 8, 14
- βότρυς**, *vos, ό, uva, racemus*,
 'a bunch of grapes': xix
 124 *οἱ βότρυες*, 129 *τοὺς*
βότρυς
- βούλεισθαι**, 'to have in
 thought', 'to will, wish':
 α. inf. III 69, xi 149, xii 2,
 33, XIII 55, xv 1, 62, xvi 46.
 with interrogative subjunc-
 tive: xvi 40 *πῶθεν βούλει*
ἄρξωμαι; 'where would you
 have me begin from?'
- βουλευέσθαι**, *inter se consul-*
tare, 'to confer': xi 147.
 α. *περὶ*: VII 73 *βουλευσά-*
μεθα περὶ τέκνων ὅπως παι-
δεύσομεν. secum *delibe-*
rare, 'to take counsel with
oneself: VII 68 *βουλευό-*
μενος ὑπὲρ ἐμοῦ
- βουλῇ**, *ἡ, ἡ, 'the Council of*
500 at Athens': ix 91
- βοῦς**, *boos, ό, ἡ, bos*, 'an ox':
 PL. I 100 *τοὺς βοῦς*, 101
τῶν βοῶν, 'cattle', 'kine',
 v 104, x 47 *οἱ θεοὶ ἐποίησαν*
βοῦσι βοῦς ἡδιστον, xviii
 28 *ubi inter ὑποζύγια re-*
feruntur
- βραχύς**, *εία, ό, brevis*, 'short'

(μακρός: xviii 13 ἦν βρα-
χὺς ὁ κάλαμος ἦ. *brevis*,
'shallow') (βαθὺς: xix 26
βρέφος, *eos*, τό, *infans*, 'a
newborn babe': vii 135 τὰ
νεογνὰ βρέφη
βρέχειν, *pluvia irrigare*, plu-
ere, 'to rain', 'send rain':
xvii 10 ὅποτε (ὁ θεὸς) βρέ-
ξας τὴν γῆν ἀφήσει αὐτοὺς
σπεῖρειν
βυθός, οὐ, ὁ, *ima pars, fundus*
fossae: xix 69 μέχρι βυθοῦ
βωμός, οὐ, ὁ (βαίνω), *ara*, 'an
altar raised on a base': v 9
δοῖς κοσμοῦσι βωμοὺς.

Γ

Γαμεῖν, *uxorem ducere*, 'to
take to wife': iii 100 ἐγγη-
μας αὐτὴν παῖδα νέαν
γαμετή, ἡς, ἡ, *uxoria*, 'a wedded
wife': iii 80 γυναῖξ ταῖς
γαμεταῖς
γάμμα ὑπτιον: xix 55 ubi
Schol. Cod. Guelf. Γάμμα
ὑπτιον, ὅλον τοῦτο τὸ ση-
μεῖον L
γάρ, in elliptical sentences,
where 'I believe it', 'no
wonder', 'yes indeed', or
the like is implied: ii 70,
ii 66, xii 39, xvi 60, xviii
46, 49, xix 28. in abrupt
questions: xi 47, xvii 41,
xix 6. in replies =
'yes': ii 26, 70, xi 159, xii
39, xvi 51, xvii 18, xviii 46,
xix 28. epexegetic,
prefacing a statement which
has been pointed at by a
preceding demonstrative
pronoun: iv 38, xi 37,
xiii 56, xvi 5. to intro-
duce a mere explanation:
vi 33 τεκμήριον δέ—γάρ.

γάρ δὲ: xi 47, 152, xii 50,
xvi 64, xix 102. γάρ οὖν,
to confirm the statement of
a previous speaker: xvii 3,
xix 3. γάρ τοι: vii 12,
100, xii 25, xx 140
γαστήρ, *ēros*, ἡ, *venter*, 'the
belly': vii 41 τὰ ἀμφὶ γα-
στέρα πεπαιδευμένη, ix 63
ἐγκρατεστάτη γαστρος,
xiii 48 τῇ γ. προσχαρίζμε-
νος
γέ emphasises words without
intensifying their meaning:
iv 128, x 3, xiv 5, xviii
63, xxi 41. καὶ...γε...γε:
i 102. γε δὲ: v 105,
xiii 19. γε—μέντοι: xvii
4, 68, xx 116. δέ γε:
i 47, xvii 47, 52 (see under
δέ). δὲ—γε: xiii 24,
xvii 12. ἐπεὶ—γε: vii 41.
ὥσπερ γε: xv 57
γέτων, ὁ, ἡ, *vicinus*, 'neigh-
bouring': xvi 20 γ. ἀθρόω-
πον, xvi 19 γ. τόπου
γελᾶν, *ridere*, 'to laugh': ii
16, xvii 67 γελάσας εἶπε.
c. ἐπὶ et dat. ii 64 ἐγγέλα-
σας ἐπ' ἐμοί, vii 16
γελοιός, α, ον, *ridiculus*, 'laugh-
able', 'an object of laughter':
iii 58, vii 214 γελοῖα ἂν ἡ
ἐμὴ εἰσφορὰ φαίνεται, iii
56 γελοϊότερος
γέμειν, *refertum esse*, 'to be
laden': viii 80 γέμει φορτίων
(of a ship)
γενναῖος, α, ον, *generosus*,
'high-born', 'high-minded',
implies always nobility
of character, as well as
birth: xv 31, xviii 73 de
agricultura quia facile dis-
citur et utilis est, xv 70 τὰ
ἥθη γενναϊοτάτους, de iis
qui libenter alios docent, qui
nil celant. of animals.

'of a good stock', 'well-bred': xv 31 γενναῖα καλοῦμεν τῶν ζῶων ὅποσα καλὰ καὶ ὠφέλιμα ὄντα πρᾶξα ἔστι πρὸς τοὺς ἀνθρώπους

γένος, eos, τό, genus, 'race', 'stock': vii 105 ζῶων γένῃ

γεραίρειν, honore afficere, 'to honour': iv 72 (τούτους) ἔδραις ἐντίμοις γεραίρει

γεροφόροι, acutati Persarum, 'Persian targeteers': iv 42

γεωργεῖν, rei rusticae operam dare, 'to be a γεωργός': iii 45 γεωργεῖν φάσκοντες, xiv 9 διὰ τῆς τούτου ἐπιμελείας γ., xv 51 οὐδέν τι μᾶλλον ἐπίσταμαι ὅπως δεῖ γ., v 69 τὸν μέλλοντα εὖ γεωργήσῃν, xvi 6, 42 ἐπισταμένῳ ὡς δεῖ γ., xv 52 εἰ μοι δόξειε γ., xix 113 γεωργεῖν ἐπιστήμων, xviii 70 ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους, xx 81 ὁ μὴ γ. ἐθέλω, vi 55 τῶν οὕτω γεωργούντων ὥστε ἀπὸ τῆς γεωργίας ἀφθόνης ἔχειν ὧν δέονται, v 20 τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας) (τοὺς αὐτοῦργούς, xx 117 τοῖς συντεταμένως γεωργοῦσιν. colere, 'to till', 'cultivate': iii 36 παραπλησίους γεωργίας γεωργοῦντες

γεωργία, as, ἡ, agricultura, 'agriculture', 'farming': iv 30 ἐν τοῖς καλλίστοις τε καὶ ἀναγκασιότατοις ἐπιμελήμασιν γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην εἶναι ἡγέτο βασιλεὺς ὁ Περσῶν, v 25 τὸν ἵππον ἱκανωτάτῃ ἢ γ. συντρέφειν, 37 δραμεῖν καὶ βαλεῖν καὶ πηδηῖσαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται; 79 τῶν ἄλλων τεχνῶν μήτηρ καὶ τροφός, vi 38 ἀνδρὶ καλῷ

τε κάγαθῷ ἐργασίᾳ καὶ ἐπιστήμῃ κρατίστῃ, 40 μαθεῖν ῥάστη καὶ ἡδίστῃ ἐργάζεσθαι, 42 τὰ σώματα καλλιστά τε καὶ εὐρωστότατα παρέχεται, 43 ταῖς ψυχαῖς ἀσχολίαν ἥκιστα παρέχει, v 66 συμπαίδευσίς εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἢ γ., vi 46 συμπαροῦνεί εἰς τὸ ἀκίμους εἶναι ἢ γ., xv 22 ἢ γ. ποιεῖ τοὺς ἐπισταμένους αὐτὴν πλουσίους τοὺς δὲ μὴ ἐπισταμένους ἀπόρως βιοτεύειν, vi 50 πολίτας παρέχεται εὐνουστάτους τῷ κοινῷ, xv 70 γεννασιότατους, 27—30 ὠφέλιμωτάτῃ—ἡδίστῃ—καλλίστῃ—προσφιλεστάτῃ θεοῖς τε καὶ ἀνθρώποις—ῥάστη μαθεῖν, xv 59 ἢ γ. οὐ δύσκολός ἐστι μαθεῖν, xix 117 ἢ γ. οὕτω φιλάνθρωπός ἐστι καὶ πρᾶξις τέχνη ὥστε καὶ ὁρῶντας καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν, xv 49 δεῖ ἐπιστασθαι γεωργίαν τὸν μέλλοντα ὁρθῶς ἐπιμελεῖσθαι αὐτῆς, xx 2 τὰ περὶ τὴν γ. ῥάδιᾳ ἐστι μαθεῖν, 47 κόπρος ἀριστὸν ἐστίν εἰς γ., 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γ. καὶ μὴ, iii 39 ἀφθόνης πάντα ἔχοντας ἀπὸ τῆς γ., v 28 ὠφελοῦμενοι οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς γ. ἀνταφελούσι τὸν χῶρον, iii 37 ἀπολωλέναι ὑπὸ τῆς γ., v 80 εὐ φερομένης τῆς γ. ἔρρωνται καὶ αἱ ἄλλαι τέχναι, 2 τῆς γ. οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι, xv 56 τὰ ἔργα τῆς γεωργίας, 21 ἡ τέχνη τῆς γ., xvi 3 ποικιλώτατον τῆς γεωργίας, 25 οἱ μὴ πάνυ ἔμπειροι γ., 37 τοῖς ἐμπείροις γ., xx 118 ἀνυτικὴν χρημάτων ἀπὸ γεωργίας, v 13 ἡ προβατευτικὴ τέχνη συνήπτται

τῇ γ., 58 τῶν ἐν τῇ γ. ἔργων, 96 οἱ ἐν τῇ γ. ἀναστρεφόμενοι, xk 77 ἡ ἐν γεωργίᾳ ἀργία, xxi 69 ἔστι τοῦτο μέγιστον ἐν γ. PL. 'farms': III 36 παραπλησίους γεωργίας γεωργοῦντες. [Cf. Plat. legg. VII c. 13 p. 806 E γεωργίαι ἐκδεδομέναι δούλοις, ISOCR. Areop. c. 32 p. 146 B τοῖς μὲν γεωργίας ἐπὶ μετρίαις μισθώσασι παραδιδόντες]

γεωργικός, ἡ, ὅν, ad agriculturam pertinens, 'of' or 'for tillage', 'agricultural': v 101 αἱ γ. πράξεις, IV 97 τῶν γ. ἔργων, 166, v 65 σὺν τοῖς γ. ὀργάνοις, xVIII 73 ταύτη γενναιοτάτῃ ἡ γεωργικὴ τέχνη ὅτι ῥᾶστί ἐστι μαθεῖν, xix 1 ἔστι τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία, xxi 3 ὑπέθου τὴν γ. τέχνην πασῶν εἶναι εὐμαθεστάτην. **γεωργική**, ἡ (sc. τέχνη), ars agri culti colendi, 'farming', 'agriculture': v 87 τῆς γεωργικῆς τὰ πλείστα ἔστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι, xxi 9

γεωργός, οὗ, ὁ, agricola, 'a husbandman', 'small landowner': VIII 53, v 75 παρακελεύεσθαι δεῖ τοῖς ἐργάταις τὸν γ., VI 31 διακαθίσας τοὺς γεωργούς καὶ τοὺς τεχνίτας χωρὶς, xv 64 οἱ μὲν ἄλλοι τεχνίται—τῶν δὲ γεωργῶν, xix 100 ὁ δεινὸς λεγόμενος γεωργός, III 76 γεωργοὺς ἐκ παιδίων ὠνούμενον κατασκευάζειν i.e. ad agriculturam instituire, xv 66 τῶν γεωργῶν ὁ κάλλιστα φυτεύων μάλιστα ἂν ἦδοιτο εἰ τις αὐτὸν θεωρεῖτο

γῆ, γῆς, ἡ, terra, 'land' (sea: v 84 καὶ κατὰ γῆν καὶ κατὰ

θάλατταν. regio, 'a land', 'country': xk 35 διὰ τῆς πολεμίας (sc. γῆς) πορευομένους. 'the earth or ground as tilled', 'land', 'soil': I 54 οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα, 77, IV 103 ὅσα ἡ γῆ φύειν ἐθέλει, 110, v 7 ἀφ' ὧν ζῶσιν, ταῦτα ἡ γῆ φέρει, 27 θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει τι ἡ γῆ, 36 παρορμᾷ εἰς τὸ ἀρῆγειν σὺν ὄπλοις ἡ γῆ, xix 68 πηλὸς ἂν γίγνεται ἡ ἀσακτος γῆ, xvi 76 ὅππῃ τοι ἂν ὑπὸ τοῦ ἡλλου, xvi 9 ὁ τι δύναται ἡ γῆ φέρειν, 12, xk 65, xvi 16 ὁ τι ἡ γ. ἡδεταί φύουσα καὶ τρέφουσα, xk 56 οἷς ἡ γ. ἡδεταί, 57 ποῖα γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται; 58 ὅποσα θεραπείας δεῖται ἡ γ., xvi 18 ἦν μὴ ἔχη (ἡ γῆ) τὴν ἐαυτῆς δύναμιν ἐπιδεικνύουσα, 21 χερσεύουσα ὅμως ἐπιδεικνύσι τὴν αὐτῆς φύσιν, 22 ἡ τὰ ἀγρία καλὰ φύουσα δύναται καὶ τὰ ἡμέρα καλὰ ἐκφέρειν, 56 σκληρὰ ἡ γῆ ἔσται κινεῖν τῷ ζεύγει, xvii 53 γῆ λεπτοτέρα—παχυτέρα—ἀσθενεστέρα—ισχυροτέρα, 64, 78, xix 69 ξηρὰ μέχρι βυθοῦ, 80 ξηροτέρα καὶ ὑγροτέρα, 64 ἡ ἀσθενὴς γ., 75, 70 ἐν ᾧ πολλὴν ἔχει τροφήν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, xk 53 ἡ γῆ ὕλην παντοίαν παρέχει, 56 οἷς ἡ γῆ ἡδεταί, 58 ὅποσα θεραπείας δεῖται ἡ γῆ ὑγροτέρα οἷσα ἡ ἀλμυροτέρα, 72 ἡ γῆ τοὺς κακοὺς τε καγαθοὺς ἐξετάζει, 77 γῆ εὐπάσχουσα εὐποιεῖ, 54 καθαίρειν δεῖ τὴν γῆν, xvii 73 ἦν ἔφς τὴν γῆν ἐκτρέφειν τὸ σπέρμα, 99 ἐπικουφίσαντες τὴν γῆν, 101 ἀντιπροσαμησάμενοι, xix 63 ἐκαμήσαντο αὐ

τὴν γῆν, **xx** 15 τὴν γ. φέρουσαν ἀμπέλους, **xvi** 52 ἀρούνην γῆν, **i** 54 γῆν ἐργάζεσθαι, **xvi** 47, **iv** 69 παρέχεσθαι ἐνεργον οὖσαν τὴν γ., **77**, **vi** 34 τοὺς ἀμφὶ γῆν ἔχοντας, **xvi** 60 εἰκὸς μάλιστα χεῖσθαι τὴν γ. τῆνικαῦτα (sc. ἐάρος) κινουμένην, **73** μεταβάλλειν τὴν γ., **81** δίχα ποιῆν τὴν γῆν καὶ τὴν ἱλὴν, **82** τὴν γῆν στρέφειν ὡς ἡ ὠμὴ αὐτῆς σπῆται, **85** ἀποφαίνεσθαι περὶ τῆς γῆς ὅποια ἀγαθὴ ἐστὶ καὶ ὅποια κακὴ, **6** τὴν φύσιν τῆς γῆς, **24** φύσιν γῆς, **39** τῆς ἀγαθῆς γῆς, **xvii** 10 ὁπότε βρέξας τὴν γ. (ὁ θεός), **xv** 7 τὰ ἐκ τῆς γ. ὥραια, **xix** 45 τῆς γῆς τῆς εἰργασμένης, **48**, **57** κατὰ τῆς γῆς, **58**, **47** διὰ τῆς μαλακῆς (sc. γῆς), **47** διὰ τῆς ἀργού, **49**, **xx** 68 γῆς πείραν λαμβάνειν, **18** τῇ γῇ κόπρον μινύναι ἀγαθὸν ἐστὶ, **xvii** 69 ἐμβαλὼν τὸ σπέρμα τῇ γῇ, **72** σίτος τῇ γῇ, **79** τῇ ἀσθενεστέρα γῇ μείον δεῖ τὸ σπέρμα ἐμβαλεῖν, **xviii** 18 τὸ ἐν τῇ γῇ λειφθὲν συνωφελεῖν ἂν τὴν γῆν ἡγοῦμαι, **xvi** 34 τοὺς καρποὺς ἐν τῇ γῇ, **62** κόπρον τῇ γ. παρέχειν, **xix** 7 ἐν ὅποια τῇ γῇ δεῖ φυτεύειν, **37** ἐν τῇ ξηρᾷ, ἐν τῇ ὑγρᾷ, **54** ὑπὸ τῇ ὑποβεβλημένῃ γῇ
γῆρας, γῆρας, τό, *senectus*, 'old age': **i** 161
γηράσκειν, *senescere*, 'to grow old': **i** 161 ἀπολείπονσι τοὺς κακῶς γ.
γηροβοσκός, ὄν, *senectutis alior*, 'nourishing in old age': **vii** 76 γηροβοσκῶν ὅτι βελτιστῶν τυγχάνειν, **107** γηροβοσκούς κεκτήσθαι ἑαυτοῖς

γίνεσθαι, 'to come into being':—**I.** 1. of persons, *nasci*, 'to be born': **vii** 72, **181** τοῦ γιγνομένου τόκου ἐπιμελείται, **34** ἐτη οὐκω πεντεκαίδεκα γεγονυῖα.
 2. of things, *origi*, *effici*, 'to be produced'; of events, *fieri*, 'to be done', 'to take place': **iii** 15 εἰς τούτων γιγνομένων, **vi** 29, **xi** 99, **xvii** 92, **xx** 48.
II. 1. with Predicate Noun, *fieri*, 'to become': **i** 143 καταφανεῖς γίγνονται ὅτι, **iv** 17, **ii** 127 δεινὸν χρηματιστὴν γενέσθαι, **iii** 67 ὅπως ποιητῆς γένῃ, **70**, **vi** 68, **vii** 153, **183**, **223**, **231**, **viii** 32, **x** 78, **xi** 27, **xii** 37, **89**, **104**, **xv** 5, **xvii** 72, **xviii** 14, **64**, **xx** 52.
 2. with Adv. **ii** 121 πάνν οικίεις γιγνόμενα, **iii** 115 εἰς τούτων γιγνομένων. with Gen. denoting the class to which a man belongs, *esse ex numero*: **iii** 64 τῶν κερδαινόντων γίγνομαι. with Gen. of price: **xx** 123 πολλοῦ ἀργυρίου γίγνεσθαι, *magno emi*. [Cf. Arist. Eq. 662 αἱ τριχίδες εἰ γενοῖαθ' ἑκατὸν τοῦδ' οὐλοῦ.]
praestare se ipsum, 'to manifest oneself': **iv** 113 τοὺς πολέμῳ ἀγαθοὺς γεγονότας, **119** εὐδοκίμωτάτος βασιλεὺς γεγέννηται, **129**, **vi** 54, **234**, **x** 26. c. dat. **vii** 195, **221**, **xii** 37. c. infin. et dat. **xvii** 18 γίγνεται (ἡμῶν) ὁμοιοῦν, *accidit ut consentiamus*
γινώσκειν:—**I.** 1. *perspicere*, 'to perceive': in past tenses, *posse*, 'to know': **xix** 30 ὑγροτέραν καὶ ξηροτέραν γῆν γινώσκεις ὁρῶν; **91** τί

αὐτῶν οὐ γινώσκεις; III 51
σαυτοῦ ἀποπειρᾶσθαι εἰ γνώ-
σῃ, XVI 11 ἀλλοτρίας γῆς
τοῦτο γνῶναι, 14, 19 ἐστὶ
παρὰ γέγονος τόπου ἀληθέ-
στερα περὶ αὐτῆς (τῆς γῆς)
γνῶναι, 65, XX 34. 2.

seq. claus. rel. II 52 γιγνώ-
σκεις ὡς εἰσὶν οἱ ἐπαρκέ-
σειαν ἄν, XIII 7 γνῶναι δ τι
ποιητέον, XX 34. with

partic. XII 76 οὐς ἂν τοιοῦτους
γνῶ ὄντας. II. *statuere*,

sentire, 'to judge', 'think':

IX 109 οὐκ ὁρθῶς γιγνώ-
σκοιμι εἰ οἰοίμην, XVII 5 τι

περὶ τινος, 7 ἥς πείραν
λαβόντες ἐγνώκασι κρατί-

στην εἶναι, 12, II 24 οὕτως
ἐγνώκως, XIX 63 γ. τὰ αὐτά

τινι περὶ τινος, in eadem
cum aliquo *sententia esse*

de aliqua re, 74. with

δεῖν understood (?): XVII 5.
PASS. V 90 τὰ καλῶς ἐγνώ-

σμένα, bene cogitata

γλυκαίνεσθαι², *dulcem reddi*,

'to be sweetened': XIX 126

ὅταν καιρὸς ᾗ ὑπὸ τοῦ ἡλίου
γλυκαίνεσθαι τὰς σταφυ-

λάς

γλώττα, ης, ἡ, *lingua*, 'a

tongue', 'speech': XIII 40

τὰ κυνῖδια τῶν ἀνθρώπων καὶ

τῇ γνῶμῃ καὶ τῇ γλώττῃ

ὑποδεέστερα ὄντα

γνώμη:—1. *facultas cognos-*

cendi, *mens*, 'the mind',
'understanding': XIII 40 τὰ

κυνῖδια τῶν ἀνθρώπων καὶ τῇ

γνώμῃ καὶ τῇ γλώττῃ ὑπο-

δεέστερα, XX 30 οὐ γνώμη
διαφέροντες ἀλλήλων ἀλλ' ἐπι-

XVII 50 ὅπως δύνηται ἡ χεὶρ

ὑπηρετεῖν τῇ γνώμῃ, XXI 50,

IX 29 ἀνευ τῆς ἡμετέρας γνώ-

μης. 8. *sententia*, 'judg-

ment', 'opinion': XVII 40

τὴν γ. ἀποφαινόμενος

γούν (γε, οὖν), *certe quidem*,

saltem, 'at any rate': I 10,

30, VI 14, VII 107, X 80.

in quoting an example, *verbi*

causa, 'at all events': XIII

85, XIX 83

γράμμα, ατος, τό, *littera*, 'a

written character': VIII 92

Σωκράτους ὁπόσα γ. PL.

elementa, 'the alphabet':

VIII 91, XV 42, 47 γράμ-

ματα ἐπίστασθαι

γράφειν, *scribere*, 'to write':

XV 44 τὰ ὑπαγορευόμενα γ.

PASS. 44 τὰ γεγραμμένα

ἀναγινώσκειν. MED.

γράφεσθαι, *perscribere*, 'to

note down': IX 58 γραψάμε-

νοι ἕκαστα. γ. νόμον, *iud-*

bere legem, statuere: XIV 22

ἐγραφον αὐτά (sc. τοῖς νό-

μοις). MED. *scribi iu-*

bere: IX 83 ἢ νόμους καλοὺς

γράφονται. PASS. *sta-*

tui, 'to be ordained': XIV

19 γέγραπται (sc. ἐν τοῖς

νόμοις) *ζημοῦσθαι* ἢ τις

ἀλφ

γραφῇ, ης, ἡ, *pictura*, 'paint-

ing': X 10 εἰκδσας γραφῇ

καλῇ γυναῖκα

γυμνάζειν, *exercere*, 'to exer-

cise': V 18. PASS. 'to

take exercise': X 74

γυμνασιάρχια, ἡ, *praefectura*

gymnasiorum, 'office of

gymnasiarch: II 40

γυμνάσιον, ου, τό, *ratio corpo-*

ris exercendi, 'a bodily ex-

ercise': X 72 ἀγαθὸν γ.

γυμνικός, ἡ, ὄν: VII 59 γ. ἡ

ἱππικὸν ἀγῶνα, *ludum in quo*

nudi certabant, 'a gymnastic contest'

γυναικεῖος, α, ον, *muliebris*, 'belonging to women': **ix** 89 ὑποδήματα γυναικεῖα
γυναικωνίτις, ἰδος, ἡ, 'the women's apartments in a house': **ix** 26, 38

γυνή, γυναικός, ἡ, *femina*, 'a woman') ('man': **ix** 100 κόσμον γυναικός, **vi** 88 ἀνδρῶν καὶ γυναικῶν, **iii** 80 γυναιεῖ ταῖς γαμεταῖς. *uxor*, 'a wife', 'spouse': **vii** 51 οὐκοῦν ἡ γ. σοι συνέθηκε; **84**, **ix** 1, 107, x 83 ἡ γ. μου, **vii** 149 εἶθ' ὁ ἀνὴρ εἶθ' ἡ γ., **ix** 88 νομοφύλαξ τῶν ἐν τῇ οἰκίᾳ, **vii** 30 πότερα ἐπαίδευσας τὴν γ.; **160** ὁ νόμος συζευγνύς ἀνδρα καὶ γυναῖκα, **iii** 85 τοῦτον πότερα χρὴ τὸν ἀνδρα αἰτιάσθαι ἢ τὴν γυναῖκα; **89**, **90**, 109 νομίμω γυναῖκα ἀγαθὴν κοινωνὸν οἴκου οὖσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν, **114** δαπανᾶται διὰ τῶν τῆς γ. ταμειυμάτων τὰ πλείστα, **vii** 125 τὴν φύσιν τὴν τῆς γυναικός παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἔνδον ἔργα, **130**, **ix** 36 κόσμον γυναικός, x 3 ἀνδρική ἢ διάνοια τῆς γ., 9 ἀρετὴ γ., **xi** 2 τῶν τῆς γ. ἔργων, **154** ἐκρίθην ὑπὸ τῆς γ., **iii** 96 ἔστιν ὅτ' ἄλλω τῶν σπουδαίων πλεῖω ἐπιτρέπεις ἢ τῇ γυναικί; **98** ἔστιν ὅτ' ἐλάττωα διαλέγει ἢ τῇ γ.; **v** 49 τίς (τέχνη) γυναικὶ ἡδίων τῆς γεωργίας; **vii** 43 μέγιστον παίδευμα καὶ ἀνδρὶ καὶ γ., **134** τῇ γ. ἐνέφυσε τὴν τῶν τέκνων τροφήν, **137** τὸ φυλάττει τὰ εἰσενεχθέντα τῇ γ. προσέταξε, **140** πλεῖον μέρος τοῦ φόβου ἐδάσατο τῇ

γυναικί ἢ τῷ ἀνδρὶ, **164** τῇ γ. κάλλιον ἔνδον μένειν, **ix** 79, **iii** 105 οἷς λέγεις ἀγαθὰ εἶναι γυναῖκας. **δ** γύναι, *ma femme*: **vii** 64, 88, 156, 220, **viii** 8, 135, x 17, 44

Δ

Δαίεσθαι⁵⁷, *tribuere*, 'to apportion': **vii** 135, 139 ἐδάσατο πλεῖον μέρος τῇ γυναικὶ **δάκνειν**, *mordere*, 'to vex': **xii** 93 ὅποια δέχεται αὐτοῦς. *PASS.* **viii** 5 δαχθεῖσαν οἶδα αὐτήν

δάκρυον, ου, τό, *lacrima*, 'a tear': x 54 ὑπὸ δακρύων βασανίζονται

δαπανᾶν εἰς τι, *sumptus facere in aliquid*, 'to spend upon any thing': **iii** 45 εἰς τἀναγκαῖα δαπανᾶν. 'to expend', 'use up': **vii** 190 ἂ μὲν ἂν αὐτῶν (*sc.* τῶν εἰσφερομένων) δὴ δαπανᾶν, σοὶ διαμεμητέον. *PASS.* **vii** 193, **iii** 113 δαπανᾶται...

τὰ πλείστα, **ix** 45 τὰ κατὰ μῆνα δαπανώμενα, 'the monthly expenditure'

δαπάνη, ης, ἡ, *pecunia in sumptus*, 'money for spending': **vii** 193 φυλακτέον ὅπως μὴ ἡ εἰς ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται, **xx** 112 τὸ τὰς δαπάνας ('expenses') (τὰς προσόδους *Ag.* **viii** 8) χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελείσθαι λυσιστελοῦντως πρὸς τὴν δαπάνην ('cost', 'outlay'), ταῦτα ἀντὶ τῆς περικοπῆς ἐνδεῖαν παρέχεται

δαπανηρός, ὁ, ὄν, *sumptuosus*, 'expensive': **i** 155 φιλοτιμίαι δαπανηραί

δάπεδον⁶, ου, τό, *solum*, 'the ground': viii 114 τῆς οἰκίας ἐν δαπέδῳ βεβηκυίας

δασμός⁵⁷, οὗ, ὁ (δαίεσθαι), 'tribute': iv 92 τοὺς δ. ἀποδιδόναι, 40 ἐξ ἐθνῶν δασμοὺς λαμβάνει, 81 ἐκ τούτων δασμοὺς ἐκλέγουσιν

δέ, position of in fifth place: i 12. in apodosis after οὗτος: iv 75, ix 56. δέ γε, 'aye but', when assent is expressed but some new consideration or some demur or reservation is intended (Cobet N. L. p. 485, Porson ad Eur. Orest. v. 1234): i 47, xvii 47, 52, xx 169. δὲ δέ: i 27, vi 75, vii 77, xi 60, xii 41, xiii 12, xvii 83. δὲ—τοί: vii 219, viii 47. V.s. μέν

δεῖ, *oportet*, *deceat*, 'one must', 'one ought': c. acc. pers. et inf. i 1, xvi 80, vii 141 δεήσει, 185, 230, xii 25, xvii 107, xxi 12 ὅταν δέη περᾶν, 34 ποιεῖν ὅταν δέησῃ. c. dat. pers. et inf.: viii 56 (cf. Xen. Anab. iii 4, 35, Mem. iii 3, 10, Soph. Oed. C. 721, Eur. Hipp. 942, Plato Rep. x p. 608 c, Phileb. p. 38 v, Dem. de fals. leg. 885). 2. absol. where accusative may be supplied: ix 113, xvii 61, viii 32, xi 90, 129, xviii 62, xx 87. II. c. gen. rei, *opus est*, 'there is need of': v 77, vii 115, viii 55. c. gen. rei et dat. pers.: vii 110, xxi 71 παιδείας δεῖν φημι τῷ ταῦτα μέλλοντι δυνήσεσθαι. τὸ δέον λαμβάνειν, i. q. *opus est sumpto*: viii 111. ellipsis of in clause after οὐκ τε δοκεῖν vi 25, after

γινώσκειν xvii 5. δέον, οντος, τό, *officium*, 'duty': xii 65 τὰ δέοντα ποιεῖν

δεικνύναι, *monstrare*, 'to point out': ii 108, ix 26, 53, 57, xix 129, xx 70. seq. ὅτι: xii 85

δεῖν, in *vincula conicere*, 'to put in bonds': Pass. iii 29 δεδεμένους (λελυμένους, xiv 20 δεδέσθαι, *vincium tenere* [cf. Kühner. ad Mem. i 2, 49])

δεινός, ἡ, ὄν, neut. *periculosus*, 'dangerous': iv 136 ἐν τοῖς δεινοῖς, in *periculis*. *peritus*, 'able', 'clever': ii 127 δεινὸς χρηματιστής, xix 100 δ. γεωργός, xii 116 τῶν δ. ἀμφ' ἱπποῦς δοκούντων εἶναι, ii 108 δεινότερους ἐμοῦ περὶ μουσικῆν, 115, 117

δεινός, ὁ, v.s. δῖνος
δειπνέειν, *cenare*, 'to dine': iv 165 est Cyri dictum se μηπώποτε δειπνήσας πρὶν ἰδρῶσαι

δειπνίζειν, *cena excipere*, 'to entertain at dinner': ii 37

δεῖσθαι:—1. absol. *egere*, *indigere*, 'to be in need': iii 14, xviii 32 ὅπως κόψουσι τὸ δεόμενον, *quod indiget tritura*. c. gen. rei: iii 19 ὅτων ἀν δέωνται, vi 56, vii 110, 118, viii 66 δεόμενον θεραπείας, ix 19 ὅσα φάους δεομένα ἐσσι, vii 118 ἀ τῶν στεγνῶν ἐργα δεομένα ἐσσι, 153, viii 10, 67, ix 94 λοιδορεῖν καὶ κολλάζειν τὸν τούτων δεόμενον, xi 53, xii 8, 13, xiii 43 λαμβάνει τι ὧν δέεται, xvi 15, xvii 49, 95, xx 153 ὅταν δεηθῶσιν ἀργυρίου. with τι, ὃ τι, οὐδέν, etc., quantitative accusatives omitting the gen.: v 77 ἦν τι δεώμεθα.

xi 108, xi 58 ὁπόσα θερα-
πείας δέεται ἡ γῆ. c. inf.
xi 89 δεόμενος ἰδεῖν, xii
59 τὰ πράττειν δεόμενα.
2. rogare, petere, 'to ask',
'beg of a person': c. gen.
pers. et inf. ix 6 ἐδεῖτό
μου διατᾶσαι

δέκα, decem, 'ten': xx 89 ἀνὴρ
εἰς παρὰ τοὺς δέκα

δεκάκλινος, ον: viii 83 δ.
στῆγη, conclave quod decem
lectos capit

δένδρον, ου, τό (τὸ ἀπὸ βίξης
μονοστέλεχος, πολύκλαδον,
ὀξύτῳ, οὐκ εὐαπόλυτον, ὅλον
ἐλαία, συκῇ, ἀμπελος Theophr.
hist. plant. i 3, 1), ἄρθον, 'a
tree': xix 122. δένδρα,

'fruit-trees': xvi 13, iv 70
χώραν πλήρη δένδρων, 147
δ. δι' ἑσὺ πεφυτευμένα, xix
2 ἡ τῶν δένδρων φυτεία, iv
109 παράδεισος κατεσκευασ-
μένη δένδρεσι

δεξιόσθαι, 'to greet with the
right hand', 'welcome': iv
169

δέσποινα, ης, ἡ, domina, 'mis-
tress': i 141 ἀπατηλαὶ δ.,
169, ii 7

δεσπότης, ον, herilis, 'be-
longing to the master': xiv
6 τῶν δεσποσύνων ἀπέχε-
σθαι, ix 98 τοῖς οἰκέταις μέ-
εστι τῶν δ. χρημάτων

δεσπότης, ου, δ, dominus,
'master', 'lord', 'proprie-
tor': ix 101, xxi 58, xii 103,
119 δεσπότης ὁφθαλμός,
105 πονηροῦ δεσπότης οἰκέ-
ταις, i 153 δοῦλοι χαλεπῶν
δεσποτίων (sc. voluptatum),
129

δεσποτικός, ἡ, ὅν, qui heri
officio fungi potest, 'fit to be
the master': xiii 27

δεσποτικῶς, ut heram decet,

'as becomes a mistress') (c.
δουλικῶς: x 65

δεύαν, madefacere, 'to mix a
dry mass with liquid': x 73
δεύσαι καὶ μάξαι

δέχεσθαι, accipere, 'to take':
vii 177 dux apum δέχεται
καὶ σώζει quae foras im-
portata fuerint ab apibus.
'to welcome', 'receive hos-
pitably': ii 36, v 41 τίς ἦδιον

τὸν ἐπιμελόμενον δέχεται;
δῆ, 'in fact', strengthening
superlatives: iv 118, xxi 73.

pronominal words, 'just',
'exactly': xx 105 τοῦτο δῆ,
xvi 40 οὗτο δῆ, 47. with

other particles: xv 19 ἐν-
ταῦθα δῆ, tum vero, iv 51
ἐνθα δῆ, x 11 ἐντεῦθεν δῆ,
xx 1, ix 33 οὕτω δῆ, xi 26,
42. with interrogatives:

ii 31 πῶς δῆ; ix 8 καὶ πῶς
δῆ; vii 96 καὶ τί δῆ; ix 1,
xiii 20, i 134 καὶ τίνας δῆ;
δῆ ἄρα: xviii 63. δῆ ἦδη:

ix 33, where δῆ belongs to
the preceding word οὕτω
and ἦδη to the whole clause,
v. Klotz ad Devar. p. 420.
δῆ γε (rare): xvii 12.
δήπου, utique, scilicet, opi-
nor, 'surely': ii 92, xv 15,
31, xvii 85, 91. V.s. δέ,
καὶ, μέν, οὐ

[δηλαῖν², in fraudem illicere,
decipere, x 23 dub.]

δήλον (ἐστίν) ὅτι (δηλονότι),
scilicet, 'manifestly', 'clear-
ly', used parenthetically:
vii 110, xii 26, xvii 14,
xviii 34, 36, 53, xix 48

δηλοῦν, narrare, explicare, 'to
explain, point out': xi 135
δήλωσον εἰ μελετᾷς τοιαῦτα
ἐρμηνεύειν, xii 96 δήλωσον
περὶ τοῦ παιδεύεσθαι

δήτα, 'certainly': xi 22 καὶ δῆτα

διά, c. gen. *per*, 'through':
 xx 156 διὰ τῆς θαλάσσης,
 xxi 4 διὰ πυρός. διὰ τέ-
 λους, 'throughout': xvi 74,
 xx 91 δι' ὅλης τῆς ἡμέ-
 ρας. 'by means of': v
 18, viii 73, xiii 62 δι' αὐτῶν,
sua ipsorum opera, xxi 68.
 of intervals of space or
 time: iv 147 δι' ἰσού, *ae-*
quali spatio, ix 56 διὰ χρό-
 νου, *raro*. cum accus.
propter, 'because of': i 88,
 118, 128 δι' αὐτὸ τοῦτο, 161
 ἀδυνάτους ἐργάεσθαι διὰ τὸ
 γῆρας, iii 15 δ. ταῦτα, x 34,
 vi 48 δ. ταῦτα—ὅτι, vii 152,
 205, 235, xiv 37 πλέον ἔχειν
 διὰ τὴν δικαιοσύνην, xvi 17
 δι' ἀργίαν, xx 137, 148,
 viii 47 διὰ τί ἄλλο; vii
 235

διαγιγνώσκων, *discernere*, *di-*
iudicare, 'to know one from
 another': xvi 25

διαδιδόναι, *distribuire*, 'to dis-
 tribute': xiii 67 διαδεδώ-
 κotas τοῖς πλείστοις ἀξίοις
 τὰ κράτιστα

διαδοκιμάζειν⁴, *explorando di-*
gnosceret, 'to distinguish by
 testing': xix 109 δ. τὰ καλὰ
 καὶ τὰ κίβδηλα ἀργύρια

διαθεῖν, *percussere*, met. 'to
 be current', 'to spread':
 xx 12 τοῦ λόγου οὕτω δια-
 θέοντος

διαίρειν, *distinguere loco*, *seor-*
sim constituere: ix 36 κόσ-
 μον γυναικὸς τὸν εἰς ἐορτὰς
 διηροῦμεν. PASS. viii
 112 διηρημένων ἐκάστοις
 θεκῶν. *distinguere mente*,
 'to determine', 'decide': vii
 145 οὐκ ἂν ἔχοις διελεῖν
 πότερα κτλ.

δίαίτα, ης, ἡ, *cultus victusque*,
 'mode of life': vii 108 ἡ

δίαίτα τοῖς ἀνθρώποις οὐχ
 ὥσπερ τοῖς κτήνεσιν ἐστὶν ἐν
 ὑπαίθρῳ, ii 54 κατακλύσειαν
 ἂν ἀφθονία τὴν ἐμὴν δ.

διαιτητήριον⁴, ου, τό, 'dwell-
 ing-room': ix 20

διακαθίζειν⁸, 'to make to sit
 apart': vi 30 διακαθίσας
 τοὺς γεωργούς καὶ τοὺς τεχνί-
 τας χωρὶς

διακονία³, as, ἡ, *ministerium*,
munus cibi ministrandi, 'at-
 tendance': vii 224

διακονικός³, ἡ, ὄν, *ad minis-*
trandum idoneus, 'good at
 service': vii 225

διάκονος, ου, ἡ, *ancilla*, 'a wait-
 ing-maid', cf. Arist. Eccl.
 1116, Dem. c. Timocr. § 197
 διάκονον, εἰ τις ἐχρήτο,
 ταύτην ἐνεχυράζειν, viii 63,
 x 77.. ὁ, *de proreta*
gubernatoris ministro: viii
 88

διακόσιοι, αι, α, *ducenti*, 'two
 hundred': xx 94 παρὰ στά-
 δια δ. διαφέρει τοῖς ἑκατὸν
 σταδίοις

διακούειν, *ad finem usque au-*
dire, 'to hear out, to the
 end': xi 7

διακρίνειν, *separare*, 'to sort':
 ix 33 κατὰ φυλὰς διεκρίνο-
 μεν τὰ ἐπιπλά

διακωλύειν τινα ἀπό τινος, *pro-*
hibere, *avocare aliquem a re*
bona: i 145

διαλέγειν, *secernere res con-*
fusas, 'to pick out': viii
 56. MED. *disserere*, 'to
 converse': i 2, 123, iii 98,
 vi 16, vii 18, 238 διαλεχθῆς.
 viii 149

διαλλάττειν, *amicitiam recon-*
ciliare, 'to reconcile one to
 another': xi 143

διαμάχεσθαι, *contendere*, 'to
 struggle': i 184

διαμένειν, *durare*, 'to last', 'to be permanent': ix 81

διαμετρεῖν, *dimetiri*: iv 156

διανέμειν, *partiri*, 'to apportion': vii 179 δ. τὸ δίκαιον ἐκάστῳ

διανεμητέον⁴ σοι, *distribui sum tui cuique necesse est a te*, 'you must distribute': vii 191

διάνοια, *as, ἡ, animus, sensus*, 'mind', 'sentiment': x 3 ἀνδρικήν ἐπιδεικνύεις τὴν δ. τῆς γυναικός

διανομή³, *ης, ἡ, distributio*: vii 212

διαπερᾶν, *traducere*, 'to pass through': xi 36 δ. τὸν βίον

διαπονείσθαι, *summo studio elaborare*, 'to take great pains about': vii 171 δ. ἔργα

διαπράττεσθαι, *peragere*, 'to execute': vii 158 δ. τὰ προσήκοντα, xxi 53 διαπράξασθαι μεγάλα

διαρπάζειν, *diripere*, 'to rob': xvii 102 ὅλη διαρπάξουσα τοῦ σίτου τὴν τροφήν, 104

διασημαίνειν, *indicare*: xii 56

διατάσσειν, *disponere*, 'to arrange': ix 7 διατάξαι, 8, iv 79, 153, 156. PASS.

iii 24 ἐν χώρᾳ, ἐνθα προσήκει, ἕκαστα διατέτακται

διατελεῖν, *perstare*, 'to continue': xi 131 μελετῶν δ., xi 9 ἀποιὼν διατελῶ

διατίθεσθαι οὕτω πρὸς τινα, *ita affici, eo animo esse erga aliquem*: vii 206, xxi 40

διατρίβειν χρόνον, *terere tempus*, 'to spend time': xxi 79 τὸν δὲ χρόνον διατρίβειν. 2. abs. *commorari*, 'to pass away time': iv 104, 107, vii 11 πού διατρίβεις; 25 οὐδαμῶς ἐνδον διατρίβω

διαφέρειν, *huc illuc reponere, disponere*: ix 49 εἰς τὰς χώρας τὰς προσηκούσας ἕκαστα (τὰ ἐπιπλά) διηνέγκομεν. *differre, discrepare*, 'to be different from': xx

30 οὐ γνώμῃ διαφέροντες ἀλλήλων ἀλλ' ἐπιμελείᾳ, 89, 90, xxi 11, 22, xx 26, 101 ἐν τοῖς ἔργοις διαφέρουσιν εἰς τὸ ἀνύτειν, 95 τοῖς ἐκατὸν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει. IMPERS. *interest, refert*, 'it makes a difference': xx 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν, 93. *praestare*, 'to excel': c. gen. xiv 42

διαφέρεσθαι, *dissentire*, 'to be at variance': xvii 22 ἐν τῷδε διαφέρονται περὶ τοῦ σκόρου

διαφερόντως, *diverse, 'differently'*: xx 27 δ. πράττουσι, *diversam fortunam experiuntur*. See however note ad l.

διαφθείρειν, *persumdare*, 'to ruin': PASS. xx 12 διέφθαρται ὁ οἶκος

διαφυλάττειν, *diligenter custodire*, 'to guard carefully': vi 33 τὰ τέλχη δ.

διαχειρίζειν, *in manibus habere*, 'to have in hand', 'manage': PASS. xiv 26 δικαίους περὶ τὰ διαχειριζόμενα

διαχωρῶναι⁸, *seorsim collocare, suo loco reponere*, 'to separate', 'sort': viii 72, ix 43

διδάκτος, *ἡ, ὅν, qui doceri potest*, 'that can be taught': xii 50 τοῦτο...οὐ διδάκτον φμην εἶναι, i.e. *sub doctrinam cadere*

διδασκαλία, *as, ἡ, disciplina*, 'teaching', 'instruction': xix 101 ἀρα ἡ ἐρώτησις δι-

δασκαλία ἐστίν; xiv 13
 ὑπακούοντας τῆς δ. ταύτης
 διδάσκαλος, ου, ὁ, *magister*,
 'teacher': xii 102 τοῦ δ.
 πονηρῶς τι ὑποδεικνύοντος
 διδάσκειν, 'to teach': vii 48,
 ix 3, xiv 11, xv 20, 36, 62,
 xvii 29, xix 120. c. dupl.
 acc. vii 58, xii 24, xv 56,
 xviii 69, xix 115, xx 119.
 c. acc. pers. et inf. ix 68, x
 84, xii 33, 49, xiii 53, xix
 123, 130. seq. ὅτι: ix 81.
 seq. ὥς: ix 95, xi 142, xiii
 71, xviii 65. seq. el:
 xviii 66. de deo per na-
 turam docente: xvii 18, v
 55, xviii 65, xix 120, 127.
 xviii 2 διδάσκέ με ἐς τοῦτο,
 iv 8. xiii 27 διδάσκειν
 (*docendo efficere*) τινας δε-
 σποτικούς
 διδάσκεσθαι, *doceri*, 'to be
 taught': vii 55 οὐκ ἀμελή-
 σει τῶν διδασκομένων.
 c. acc. iii 89 διδασκομένη
 ὑπὸ τοῦ ἀνδρὸς τὰγαθά, xv 59
 τὸν διδασκόμενον (τὴν
 γεωργίαν), xii 67 ταύτην τὴν
 ἐπιμέλειαν διδάχθῆναι.
 c. inf. xii 70 διδάχθῆναι
 ...ἐπιμελεῖσθαι
 δίδοναι, *tribuere*: iv 41, 112,
 vii 40, 66, 143, viii 7 δοῦ-
 ναι, ix 59, xii 35, xxi 77.
concedere, 'to grant', 'al-
 low': ix 101, xi 41, 128
 λόγον δ. καὶ λαμβάνειν.
 PASS. *διδοται, tribuitur*, xxi
 76
 διελημμένως⁴ (διαλαμβάνειν),
diserte, 'distinctly': xi 150
 διεκπεραίνειν⁵, *absolvere*, ora-
 tione *persequi*, 'to go
 through': vi 7
 διελάνειν, 'to ride through':
 iv 65

διεξίναί, *disserere, explicare*,
 'to go through a subject in
 detail': vi 13, 17, xv 75
 διεξίθι, xvi 4
 διέρχεσθαι, *perlustrare*, 'to
 go over', 'survey': ix 32.
percensere, 'to recount in
 full': vi 11 ὅσα ὁμολογοῦντες
 διεληλύθαμεν. διελθεῖν,
rationes computare, 'to go
 through accounts': vi 15
 διεσκεμμένως⁸ (διασκοπεῖν),
considerate, 'prudently': vii
 101
 διευκρινημένος (διευκρινεῖν, *bene
 disponere*), 'carefully ar-
 ranged': viii 41, 56
 διηγέσθαι, 'to narrate': c. dat.
 pers. iv 144, vi 62, vii 58,
 xi 35. c. acc. rei: v 1,
 vii 59, 60, xi 6. c. rel.
 cl. vii 58. c. acc. rei et
 dat. pers. x 5, xi 10
 διημερεύειν, *diem exigere*, 'to
 pass the day': xi 111
 δίκαιος, α, ου, *iustus*: ix 75,
 xiv 30, 31, 37, xv 38,
 xiv 26 δ. περὶ τι, 'just in
 any matter', vii 179 τὸ δι-
 καιον (μέρος), 'his proper
 share', vii 91 ἐκ τοῦ δι-
 καίου, *iure*, 'according to
 right'. δικαίως, *merito*,
 'deservedly': ii 112, iii 90,
 iv 120, 169, ix 96, xi 13,
 xxi 48
 δικαιοσύνη, ης, ἡ, 'justice': v
 55, ix 74, xiv 10, 16
 δίκη, ης, ἡ: xii 111 δίκη'ν ἐπι-
 τίθεσθαι, *poenam irrogare*, vii
 168 δ. δίδοναι, *poenas dare*
 δῖνος, ου, ὁ, *area*, 'a threshing-
 floor', so called from its
 circular form, coni. Ruhn-
 keni xviii 37
 διοικεῖν, *administrare*, 'to man-
 age': xi 61 δ. οἶκον, viii 19
 τὰ ὄντα, ii 91 τὰ ἐαυτοῦ.

vii 20 δ. τὰ ἐν τῇ οἰκίᾳ, 32
δ. τὰ προσήκοντα αὐτῇ

διορᾶν, *perspicere*, 'to see clearly': vi 8

διότι = *quia*, 'because':
viii 50, xi 18

διπλάσιον, *la*, *ion*, *duplus*,
'twice as much': vii 222

διπλασίον ἀξία *duplo plu-*
ris, xi 117 πλείον ἢ ἐν δι-

πλασίῳ χρόνῳ

διπόδης⁴, *es*, *bipedalis*, 'two
feet in measure': xix 19.

xix 21 διποδίου² olim
legebatur ubi nunc ποδίου

δὲ, *dis*, 'twice': xviii 62 δὲ
ταῦτά λικμᾶν, xxi 80 δὲ

ἀποθανεῖν

δίχα, *seorsim*, 'separately':
ix 45 δίχα καταθεῖναι, xvi

79 δίχα ποιεῖν τὴν γῆν κα
τὴν ὕλην, *separare terram a*

frutetis

δοκεῖν, *videri*, 'to appear',
'seem': c. dat. ii 14, 39, 62,

82, iii 78, iv 169, v 50, vi
25, 41, 45, 63, vii 101, 217,

ix 1, x 13, 71, xi 12, xii 69,
xvii 2, 18, 19, 97, 110, xxi

74 [εἶναι δοκεῖ not δοκεῖ
εἶναι is the usual order].

without εἶναι x 52. δο-
κεῖν)(φαίνεσθαι: x 62

(Thuc. i 122). δοκῶ κα-
ταμεμαθηκέναι, *videor mihi*,

puto me, *animadvertisse*,
'methinks I have observed':

vi 7, 83, viii 70, 149, xi
37, 105, xv 35, xix 97,

xv 41 δοκοῦμεν ἀργότερον
ἐπιδεδραμηκέναι. δοκῶ

μοι: ii 2, 4, 6, 12, xvi
44. μοι δοκῶ: vi 53, 58.

putari, *existimari*, 'to be
thought so and so': i 40,

125, ii 82, iv 23, vi 19,
viii 22, x 31, xi 15, 17.

impers. δοκεῖ μοι, (a) *puto*,

sentio, 'it seems to me',
'I think': i 6, 105, xii 119.

ἐμοίγε δοκεῖ, *mea quidem sen-*
tentia: ii 10, 82, vi 25, vii

17, xvii 2, 27. (b) *placet*
s. *libet mihi*, 'it seems good

to me', 'it is my pleasure':
xv 51, vi 32, 85, ix 10, 89,

xv 52

δοκιμάζειν, *explorare*: iv 65.
δ. εἰ, 'to examine whe-

ther': ix 90. *disputando*
efficere, 'to make out, prove':

vi 37. MED. δοκιμ-
ζεσθαι, *explorare*, *eligere*,

'to prove for oneself,
choose': viii 61. PASS.

vii 74 τὰ δεδοκιμασμένα
καλὰ εἶναι

δόκιμος, *ov*, *probat*, *eximius*,
'assayed', 'tested', hence

'approved', 'excellent': iv
56

δόξα, *ης*, *ῆ*, *existimatio*, 'repu-
tation': ii 28 τὴν σὴν δόξαν

(*opinionem de te*)

δουλικῶς³, *more servorum*, i.e.
segniter, 'like a slave': x 64

δούλος, *ov*, *δ*, *servus*, 'a slave'
) (ἐλεύθερος: v 16, 77, xiii

46. *met. amor et volup-*
tatibus parens, 'a slave to

some passion or pleasure':
i 152, 162

δραμεῖν: v. s. *τρέχειν*

δύναμις, *ews*, *ῆ*, *facultas*,
'power', 'means': vii 86,

ix 93 ἀπὸ τῆς παρούσης δ.,
'according to the means you

possess'. *commoditas*,
'capability': ix 10 τῆς οἰ-

κίας τὴν δ. 'productive
power': xvi 18 ἢν μὴ ἐχῃ

(ἢ γῆ) τὴν ἑαυτῆς δ. ἐπι-
δεικνύναι

δύνασθαι, *posse*, 'to be able,
capable': c. inf. x 86, 108,

vii 128, x 27, 50, xi 59, 61,

65, 102, XIII 30, XVIII 65, XIX 39, XX 65, XXI 55, XI 160 δύνασαι, XV 43 δυνήσεσθαι, XXI 72, XI 35 δσον δύναμαι, 132 δσον ἂν δύνωμαι, IV 8 δ τι δύνασαι. with superl. preceded by ὥς: III 100 ὥς ἡδύνατο ἐλάχιστα, XI 102 ὥς ἂν δύνωμαι ὁμοιοτάτην. abs.

(ubi supplendum ποιεῖν v. simile quid) praestare posse, 'to be strong enough to do': V 5 δ. ὅσα ἀνδρὶ ἐλευθέρῳ προσήκει, VII 94 δ οἱ θεοὶ ἐφυσάν σε δ., 164, 155 δ τὸ ἕτερον ἐλλείπεται, τὸ ἕτερον δυνάμενον, XX 71 δ τε δύναται καὶ ἂ μὴ σαφηνίζει

δυνατός, ἡ, ὄν, *validus*, 'strong': VII 130 τὸ σῶμα (τῆς γυναικὸς) ἦττον δυνατὸν πρὸς ταῦτα. *potens*, 'powerful', 'influential': XI 56 δυνατοῦ ἰσχυρῶς ἀνδρός. c. infin. XVII 62 τοὺς δυνατωτέρους τρέφειν. *quod fieri potest*, 'possible': XI 105 ὥς δυνατόν, VII 72 ἐκ τῶν δυνατῶν

δύσεως⁷, ὥτος, ὁ, ἡ, *perdite amans*: XII 70 οἱ δυνέρωτες τῶν ἀφροδισίων, *insano rei venereae amore capti*, 'passionately given to sexual pleasure'

δύσκολος, ὄν, *molestus*, *multis difficultatibus impeditus*, 'troublesome': XV 59 δ. μαθεῖν

δυσλῦτως⁴ ἔχειν, *difficulter solvi posse*, 'to be in a condition difficult to disentangle': VIII 86 de rebus sine ordine repositis

δυστραπέλως⁴, *inconcinne*, 'awkwardly': VIII 99 δ. συγχεῖσθαι, 102

δυσχερής, ἐς (χείρ), *gravis*, *molestus*, 'vexatious': VIII 36 δυσχερέστατον τοῖς πολεμίοις (ιδεῖν)

δωρεῖσθαι, *dono ornare*, 'to make a present': c. dat. pers. v 72

δῶρον, τό, *donum*, 'a gift': IV 59, 71, 112, 121

E

Ἐάν, ἦν, ἄν. Of the three forms Xen. uses ἐάν, ἦν indifferently, ἄν generally when the preceding word ends in a vowel, very seldom when it ends in a consonant. Dindorf rejects ἐν altogether, as destitute of ms authority: VII 141, 227, VIII 60, 103, XI 11, 99, XVII 61, XVIII 13 ἦν μέν—ἐάν δέ, XX 115, 135 ἐάν βούλη. ἐάν ἄρα, *si forte*: V 56. ἐάν πως, 'whether perchance', 'to try whether': VI 12. ἐάν τε—ἐάν τε, *sive—sive*: XVII 30

ἐάν, *sinere*, 'to suffer', 'permit', 'let alone': XX 91. οὐκ ἐᾷ, *vetat*, V 15, VII 174, XX 119 οὐδέποτε εἰλα, *verbis semper dissuadebat*. PASS. ἐώμενοι ῥαδιουργεῖν, *qui non prohibentur otiosi*, XX 91. [Cf. Eur. Iph. A. 331 τὸν ἐμὸν οἰκεν οἶκον οὐκ ἐάσομαι; Thuc. I 142, 3 μελετῆσαι ἐασόμενοι, Isocr. 4, 97 οὐ μὴν εἰδῶσαν—διανυμαχεῖν]

ἐαρ, τό, *ver*, 'spring': XVI 58 ἐαρος, *vere*

ἐαυτοῦ, ἡς, *sui ipsius*, 'of himself', or 'herself': I 14 τὸν ἐαυτοῦ sc. οἶκον, IX 115.

117 τῶν αὐτῆς, VII 167
τῶν ἔργων τῶν αὐτοῦ, XIX
119 ἐπιστήμονας αὐτῆς
ποιεῖν, VII 154 τὸ ζεύγος
ὠφελιμώτερον αὐτῷ γεγέν-
ηται, X 60 αὐτῇν, XIX 127,
130, X 84 αὐτάς, XI 61
τὸν αὐτῶν ὄκον, XI 59 τὰ
αὐτοῖς ἀρκούντα πορίζε-
σθαι, XIII 68

ἐγγίγνεσθαι, c. dat. *inesse*, 'to be in': XIII 61, XXI 35,
ἐγγίγνεσθαι τινι ὑπὸ τινος,
excitari in aliquo ab aliquo
re: XVII 78, XXI 37

ἐγείρειν, *excitare e somno*, 'to arouse': V 20

ἐγκλημα, *ατος, τό*, 'charge',
'complaint', 'reproach': XI
17

ἐγκρατής, *és, c. gen. rei, po- tens, abstinent, non nimis indulgens*, 'temperate in the use of, not a slave to': II 5 τῶν τοιούτων (sc. *deponiōn* h. e. *malarum cupiditatum*) ἐγκρατῇ ὄντα, VII 147 ἐγ- κρατεῖς ὧν δεῖ, XII 86, IX 63 ἐγκρατεστάτη γαστρός καὶ οἴνου καὶ ὕπνου

ἐγχειρεῖν, *impetum facere, ag- gredi*, 'to assail': XIV 21 ubi de conando sunt qui intellegant

ἐγχεῖν, *porrigere, in manus tradere*, 'to put into one's hands': VIII 68 τὸ εἰδέναι, ὅπου ἑκαστὸν ἐστὶ, ταχὺ ἐγ- χειρεῖ, *reddet facile in- ventu*

ἐγχουσα², *ης, ἡ, anchusa*, 'al- kanet': X 14, 45. The true Attic form is said to be *ἀγχουσα*

ἐγχωρεῖν, *permittere*, 'to give time or room to do', impers. *ἐγχωρεῖ, licet*, 'it is possible', 'there is time':

VIII 100 οὐκ ἐγχωρεῖ μα- στεύειν

ἐγώ, *ego*, 'I': XIX 116, XX 8 ἐγὼ δὴ σοι λέξω, XVII 87, XVIII 1 ἔφη ἐγώ, XIX 94, 102, 113, XXI 4, 11, *passim*

ἐδάσατο: v. s. *δαλεσθαι*

ἔδσαν, *dederunt* (*διδόναι*): VII 66

ἔδρα, *as, ἡ, locus sedendi hono- rificus*. *ἔδραι ἐντιμοί*, 'places of honour': IV 72

ἐδάδιμος³, *ον, esculentus*, 'good to eat': VII 196

ἐθέλειν s. **θέλειν**, *vellere, libenter facere*, 'to be willing': III

31 ἐθέλοντας ἐργάζεσθαι, V 70 πείθεσθαι ἐθέλοντας, 78 ἑλπίδων ἀγαθῶν δεόνται...

ὅπως μένειν ἐθέλωσι, XXI 51.

used especially of alacrity and determination in a soldier: IV 137 ᾧ δὲ...

ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσι, XIII 64, XXI 23

οὔτε ποιεῖν ἐθέλοντας οὔτε κινδυνεύειν. οὐκ ἐθέλειν,

'to be reluctant', not 'to re- fuse': XX 81 ὁ μὴ γεωργεῖν

ἐθέλων, XXI 75 ἐθέλοντων ἀρχεῖν, V 54 ἡ γῆ θέλουσα

(*libenter*) δικαιοσύνην διδάσκει. de rebus inanimatis:

IV 103 ὅσα ἡ γῆ φύειν ἐθέ- λει, where it is used in the

sense of *δύνασθαι* or *εἰω- θέναι*

ἐθελοντής, *ου, ὁ, voluntarius*, 'a volunteer': XXI 16

[*ἐθελοπονία*², *as, ἡ, studium laboris*, 'love of work': XXI

36, marginal reading for *φιλοπονία*]

ἐθίζαν, *assuefacere*, 'to accus- tom': c. inf. V 17.

ἐθίσμαι, *conueui*, 'I have been used to': XI 88

ἐθω, pf. part. ἐωθώς, *solitus*, 'accustomed': vii 4

εἰ, *si*, with present ind. in protasis, opt. in apodosis: viii 108. indic. in apod. viii 97. with indic. fut. in protasis, opt. in apod. xxi 61. with fut. in apod. xii 26. with infin. in apod., opt. in prot. xv 17. with opt. in protasis, ἄν with opt. in apod. iv 117, vii 59. indic. pres. in apod. i 80. imper. in apod. viii 61. with opt. of oblique statement in apod. ix 109. with secondary tenses of the indicative in protasis: ii 103, 104, ix 112, x 9, xi 19

εἰ, introducing a statement of fact, to be rendered by a causal particle after a verb of indignation (ἄχθασθαι): ix 96. εἰ, 'in hopes of': vii 81. εἰ—εἰ, in same clause: ii 102, 103. εἰ, in indirect questions, 'whether': iii 50 ἀποπειρᾶσθαι εἰ, viii 131 πείραν λαμβάνειν εἰ, x 61 ἡρώτα εἰ, xi 22 ἡρόμην εἰ, 127, xv 9, xix 96, xi 135 δῆλωσον εἰ μελετᾷς, xii 97, xvii 63 δίδασκε εἰ, ix 90 δοκιμάζειν εἰ, xviii 24 σκέψασθαι εἰ, 67 ἐννοῶ εἰ, iii 15 εἰδέναι εἰ, vii 18. εἰ—γε: xx 2. εἰ δὲ μή, *alioqui*, 'else': xiii 8, xv 16. εἰ καὶ—καὶ εἰ: i 19, ii 82. εἰ μή, *nisi*, c. ind. fut. viii 114, ix 80. c. opt. iv 117. εἰ μή πέρ γε: i 91, vii 98. εἴπερ—γε: i 52, 138. εἴτε—εἴτε, *sive—sive*: vii 149. εἴ τις points to a definite as well

as indefinite person: i 43, ix 52

εἰδέναι, *vidisse*, *nosse*, 'to know': c. acc. iii 63 τούτους ὁρῶ καὶ οἶδα, xv 46, 50 τοῦτο εἰδώς, viii 65 εἰσόμεθα τὰ τε σᾶ ὄντα καὶ τὰ μή, xvi 6 τὴν φύσιν τῆς γῆς εἰδέναι. c. inf. 'to know how': viii 59. c. acc. et participio: viii 5 δηχθεῖσαν οἶδα αὐτήν, xiii 67. seq. claus. rel. xx 3 ἴσασιν ἃ δεῖ ποιεῖν, xiii 10 εἰ... ὅ τι συμφέρον... εἴη, τοῦτο μή εἰ-δεῖν, xix 8 ἐν ὁποῖα τῇ γῇ δεῖ φυτεύειν οὐκ οἶδα, xv 64 εἰδότε οὐδὲν ὅ τι συμφέρει, xvi 9 ὃ μή εἰδώς ὅ τι δύνатаι ἡ γῇ φέρειν, ii 64 οὐδὲ εἰ-δότε ὅ τι εἴη πλούτος, viii 67 τὸ εἰδέναι ὅπου ἑκαστὸν ἔστι. seq. ὅτι: xx 39 ἅπαντες ἴσασιν ὅτι βελτιόν ἔστι, xvi 49 οἶσθα ὅτι, xvii 45, xviii 43, xix 25, xx 129 εἰ ἴσθ' ὅτι (*mihī crede, profecto*), xix 114 εἰδότε ὅτι οὐδεὶς ἐδίδαξε με, v 95 ὦμην σὲ εἰδέναι ὅτι. without ὅτι: v 102, x 83, xvii 68. οἶδ' ὅτι used parenthetically: ii 41, 45, 52, 106, vii 67, xii 16, xix 14, 67. with proleptic accusative: xx 76 γῆν πάντες ἴσασιν ὅτι κτλ. (where the mss read οἶδασι). εἰδέναι χάριν, *gratiam habere*, 'to feel grateful': xi 8, ii 109 σοὶ χάριν εἰδότες, vii 202 εἴσεσθαι χάριν εἰκάζειν γραφῇ, *exprimere pingendo*, 'to make a picture of': x 10 εἰκῇ, *temere, inconsulto*, 'without plan or purpose')(γνώμη συντεταμένη: ii 122,

xx 158 οὐκ εἰκῇ ἀπέβαλον αὐτὸν (τὸν οἶτον) ὅποι ἂν τύχωσιν
εἰκός, *verisimile, credible*, 'likely', 'probable': c. inf. sub. ἐστὶ: xvi 60, xvii 93, xviii 47
εἰκότως, *iure, merito*, 'with reason': iv 12, xvii 110, xxi 50
εἰκῶν, *ὄνος, ἡ, similitudo*, 'a simile': xvii 113 τὰς εἰκόνας ἐπαγγεσθαι
εἶναι, esse, in participial periphrases, where a permanent quality is predicated of the subject: vii 118 ἃ δὲ δέμενά ἐστι, ix 19, viii 19 συγκείμενός ἐστι, xii 7 ὄντων δεομένων. [This combination of a present participle with a participle is extremely rare, says Porson on Eur. Hec. v. 362, who quotes an instance from Homer Il. xix 80 and Arist. Ran. 733. Mr W. J. Alexander has written an able paper containing a wide range of examples of participial periphrases in Attic Prose in the *American Journal of Philology* Vol. iv p. 291—308. The only case he quotes from Thucydides, the Orators and Plato of a participle combined with a participle is that of the thoroughly adjectivized participle διαφέρων (Aesch. c. Ktesiph. 162, Isocrates Areopag. 45). He adduces many instances of the other adjectivized participles, συμφέρων, πρέπων, προσήκων, ὁμολογούμενος with the finite copular verb. In Plat. de legg. p. 913 A

we find εἴη ἂν δέμενα but in p. 768 E, which Mr Alexander adduces as an instance, Stallbaum reads δέμενα ἔτι for δέμενά ἐστι.] **εἶναι**, in an emphatic position, containing the predicate within itself and ceasing to be purely copular, *revera esse*: iii 95, 98, viii 13, x 14 ὅπως λευκότερα δοκῶν εἶναι ἢ ἦν, 22, xix 116 οὐκ ἔστι ταῦτα, xx 70. ἐστὶν οἱ: ii 53. ἔστιν οἱ = ἐνιοι: xx 29, xxi 35. ἔστιν ἃ = ἐνια: iv 156, xi 55. ἔστιν ὅτε, *interdum*: ii 15, xx 94. **εἶναι** with partitive genitive, 'to be one of': i 29, 32, vi 63, xix 1. with gen. to denote 'part', 'duty': i 11, vii 89, xvi 46, xix 78. with ἐν to signify state, condition: xi 18 ἦν ἐν πολλῇ ἀθυμίᾳ, xx 87 εἶναι ἐν τῷ ἔργῳ, 'to be engaged in one's work'. number: iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν εἶναι. xvii 13 ἐόντες εἶναι, '(not) if they can help it'. ἔστι, *licet*, 'it is possible', 'one may': i 19 (c. dat. et acc.), xiii 44, xvi 12, 19, xix 116, xx 19, 75. ἦ, *licet*: xiii 57. εἴη, *liceret*: ii 104 c. dat. εἶναι, *licere*: ii 83, xxi 70. PART. ὄν omitted after adjectives xi 27; after τυγχάνειν iii 24, xx 159. ᾧδιον ὄν: acc. abs. xx 49. τῷ ὄντι, *revera*, 'in reality': ii 60, vi 33, x 35, 62, xx 149, xxi 52. τὰ ὄντα, *quae quis possidet, res familiaris*, 'a man's possessions': ii 21, vii 90, viii 59, x 19, 20, 21. xx 23

οὐδὲ (ἐπιμελεῖται) ὅπως αἱ
οὔσαι (ἁμετέλοι) φέρωσιν
αὐτῷ
εἰπεῖν, dicere, 'to say': xix 94
οὐδὲν ὡς εἶπας. *iubere*,
'to order': xx 1 ἐγὼ εἶπον,
ix 78 εἶπον τῇ γυναίκι ὅτι,
vi 8 ὅσα εἶπες, ix 108
εἰπέ μοι ὅτι, xix 94 εἶπας,
ix 58 εἶπομεν, vii 64 εἰπέ
μοι, x 16. ὡς εἰπεῖν, *ut*
ita dicam, 'so to say', 'speak-
ing generally': iii 29, xii
44. ὡς συντόμως εἰπεῖν,
ut breviter dicam, 'to speak
concisely': xii 104
εἶπερ, 'if really': xii 22
εἰρήνη, ης, ἡ, pax, otium, 'peace':
iv 87 εἰρήνην παρέχοντος
τοῦ φρουράρχου τοῖς ἔργοις
εἰρηνικός³, ἡ, ὅν, ad pacem
spectans, 'peaceful': i 126
εἰρηνικὰς ἐπιστήμας (*pacis*
artes) ἔχοντας, vi 4 τῶν εἰ-
ρηνικῶν (*quae in pace sus-*
cipiuntur) ἔργων
εἰρηται, v. s. εἶρεῖν
εἰς:—I. local, in, for ἐπὶ or
πρός, 'against', of hostile
action: vi 30 (cf. Thuc. iv
95, 2 χωρήσατε ἐς αὐτούς).
'into', with verbs express-
ing Rest: xx 157 εἰς τὸ
πλοῖον ἐνθήμενοι, vii 144 εἰς
τὸ μέσον κατέθηκεν. to
express Object, Purpose:
vi 45, ix 36 κόσμον τὸν εἰς
ἐορτάς, 55, vii 236, xx 47,
xxi 56; with articular in-
finitive: v 5. *quod atti-*
net ad, 'as regards': ii 27,
iv 8, v 53, vi 23, xviii 2, 3,
xix 79, xx 101. with
articular infinitive: xx 85.
with *δαπανᾶν, ἀναλίσκειν*:
iii 41, 44, vii 193, cf. iv
41. **II. temporal: vii**
192 ἡ εἰς ἐναντιὸν κειμένη

δαπάνη, ix 45. III. to
express end or limit: xvi
74 ἐκτρέφειν τὸ σπέρμα εἰς
καρπὸν, xii 80 εἰς ἐπιμέλειαν
παιδεύεσθαι, 96
εἰς, μία, ἓν, unus, 'a single one'
(from *ἐν* for *σέμ*, as *μία* is
for *σεμία*, cf. Lat. *sem-el*,
sim-plex, *sin-gulus* for *semi-*
gulus): xx 89 ἀνὴρ εἰς παρὰ
τοὺς δέκα, vii 196 ἐν τῶν σοι
προσηκόντων, xvii 29 ἐν
τούτων τῶν σπόρων χρῆσθαι.
ἐν τι: ii 70, iii 9, iv 167
εἰσβαλεῖν, conscendere, 'to
embark': viii 70 εἰσβάς
εἰς τὸ πλοῖον
εἰσκαλεῖν, intro vocare, 'to in-
vite indoors': iv 113
εἰσφέρειν, inferre domum: vii
111, 177, 213, 215. PASS.
vii 213 ὅπως ἐξωθέν τι εἰσ-
φέρειτο, 189 τὰ εἰσφερό-
μενα, 116 εἰσενεχθῆ, 194,
136 τὰ εἰσενεχθέντα, 215,
viii 6
εἰσφορὰ, ἄς, ἡ, illatio rerum in
domum quae fit a paterfam-
ilias, 'a carrying in of sup-
plies': vii 214. collatio
civium in aerarium, 'pro-
perty tax': ii 42
εἶτα, deinde, 'then', 'next':
xi 110. before participle,
to mark antithesis between
the participle and finite
verb: ii 24 καὶ εἶτα),
'and then', 'and yet'
εἰωθός: v. s. ἔθω
ἐκ:—I. 1. of Place, e, ex,
'from', 'out of': xi 69 ἐκ
πολέμου καλῶς σώζεσθαι,
xviii 43 ἦν ἐκ τοῦ προσηνέ-
μου μέρους ἀρχῆ, 51 ἐκ τοῦ
ὑπηνέμου ἀρχόμενος, xx 112
τὸ τὰς δαπάνας χωρεῖν
ἐντελεῖς ἐκ τῶν οἰκῶν.
2. ἀσπάσασθαι ἐκ τῆς ψυχῆς

(*sincere, ex animo, vere*): x 28. (Cf. II. ix 343, Cic. de nat. deor. ii 168; Lucr. iii 914, Terent. Eun. 175.) II. of Time, *inde a*, 'from the time of': iii 76 ἐκ παιδίων. ἐκ τούτου = μετὰ τοῦτο, 'after this': xviii 1, 40, ii 1 ἐκ τούτων, iv 95, viii 2. *post*, 'after', of a former state: ix 5 ἐξ ἀμνηχανίας εὐπορίαν τινα εὐρηκνῖα i.e. *post confusionem*, xx 129 χάρος ἐξ ἀργού πάμφορος γιγνόμενος. III. of Origin: of the ultimate cause, viii 2, xx 14. of the Instrument by which: xiii 32. 'from', 'according to': xxi 5 ἐκ πάντων ὧν ἐρηκας ἀναπέπειςμαι. in adverbial phrases: vii 72 ἐκ τῶν δυνατῶν, *pro virili parte*, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, *honeste et iuste*, xiv 13 ἐξ ἐτοίμου, *prompte*
ἑκαστος, η, ον, *quisque*, 'each': xv 65, vii 179, ix 102 δεσπότου ἅπαντά ἐστι ὅτι ἀνβούληται ἐκάστῳ χρῆσθαι, iii 21 ἑκαστα διατέτακται, x 60, viii 137 καταχωρίζω ἑκαστα, 141 λαβεῖν ἑκαστα, ix 58, xi 99, xv 16 ἐξεργάζεσθαι ἑκαστα, viii 127 χορὸς σκευῶν ἑκαστα φαίνεται, xix 102. c. art. iv 40 τῷ ἀρχοντι ἐ., viii 79 τῇ συσσιτίᾳ ἐ. c. gen. subst. xv 5 ἑκαστα τῶν ἐργῶν, xxi 64 ἐκάστῳ τῶν ἐργατῶν, iv 153 διατάξαντος ἑκαστα τούτων, ix 59 τούτων ἑκαστον, xi 118. *eis*
ἑκαστος, *unus quisque*, 'each by himself': viii 45, ix 15, xxi 33 ἕνα ἑκαστον καὶ

σὺμπαντας, xix 98 καθ' ἑν ἑκαστον, 'each singly', 'one by one'
ἐκάτερος, α, ον, *uter*, 'either of two': iii 63 τούτους ἐ. οἶδα, iv 79, vi 32, 58 ταῦτα ἐκάτερα, vii 163, xix 42. c. art. xvii 58 ἐ. τῇ γῇ. c. gen. subst. vii 156, 158 ἐκάτερον ἡμῶν
ἐκατόν, *centum*, 'a hundred': xx 95 ἐ. σταδίοις
ἐκατονπλάσιον², ον, *centuplus*, 'a hundred times as much': with gen. ii 23 πλεον ἂν εὐροὶ ἢ ἐκατονπλάσιονα τούτου
ἐκατοστός, ἡ, ον: ii 66 ἐκατοστόν μέρος, *centesima pars*, 'the hundredth part'
ἐκβαίνειν, *ex navi egredi*, 'to disembark': viii 52, ix 47, xxi 20. *de eventu*, 'to turn out': ix 47 ὥπως πρὸς τὸ τέλος ἐκβήσεται
ἐκδιδάσκειν⁷, *edocere*, 'to teach thoroughly': xii 88 πῶς ἐκδιδάσκεις τοὺς ἀλλους ὧν σὺ βούλει ἐπιμελεῖς γίγνεσθαι;
ἐκεῖνος, η, ο, *ille*, in reference to what follows: i 114, vii 81, xii 11, xv 11, xvi 44
ἐκεῖσε, *illuc*, 'to that place': xx 153 ἐ. πλέουσιν ἐπ' αὐτόν (80. τὸν αὐτόν)
ἐκκόπτειν τὴν ὕλην, *excidere herbas inutiles*, 'to root up the weeds': xvii 107
ἐκλέγειν, *redigere, exigere, vectigalia*, 'to levy taxes' or 'tribute': iv 82 δασμοὺς ἐκ τούτων ἐκλέγουσιν. [Cf. Demosth. adv. Timoth. § 49 p. 1199, 5 τὰ χρήματα ἅπαντα ἐξέλεξας ἐκ τῶν συμμάχων, o. Phil. i § 34, de fals. leg. § 293 p. 435, 87 εἰκοσὺν

- ἐξέλεξε δραχμὰς παρ' ἐκάστου, Thuc. viii 44, 3 χρήματα ἐξέλεξαν παρὰ τῶν [Ροδίων]
- ἐκλέγεσθαι, *sibi eligere*, 'to pick out, choose, for oneself': vii 71, xvii 29 ἐκλεξάμενον
- ἐκλείπειν, *migrare, alveum deserere*: vii 207. intrans. *deficere*, 'to fail': vii 104
- ἐκπύμπειν, *mittere*, 'to send forth from': vii 176
- ἐκπλεως, *ων, integer*, 'complete': of number: iv 56
- ἐκποδών, 'out of the way': viii 129 κείσθαι ἐ., 'to be placed aside': xx 54 ἐ. ἀναιρείται
- ἐκπονείν, *laborando digerere cibos et corpore exercendo*, 'to work off', 'digest by labour': xi 74, 75, 80
- ἐκτρέφειν, 'to rear to maturity': xvii 7, 74. PASS. vii 182 τοῦ τόκου ἐπιμελείται ὡς ἐκτρέφεται, 183 ἐπειδὴν ἐκτραφῇ
- ἐκφέρειν, 'to carry out of': PASS. ix 28 ἵνα μὴ ἐκφέρηται (*per furtum*) ἐνδοθεν ὅτι μὴ δεῖ. *edere fructus*, 'to bear fruit': xvi 24, xvii 76
- ἐκὼν, *οὔσα, ὄν, lubens, sponte*, 'willing': iv 136, x 79 ἐκούσαν χαρίσσειν. ἐκόντες εἶναι, 'so far as will goes' (always in a negative clause): xvii 13
- ἐλαία, *α, ἡ, oliva arbor*, 'the olive-tree': xix 81, 85
- ἐλαιον, *ον, τό, oleum, olivum*, 'olive-oil': xx 23 οὐδὲ ἐ. οὐδὲ σῦκα ἔχει
- ἐλάττων, *ον, minor*, 'less': iii 8 ἐλάττονος ἀργυρίου, 98 ἐλάττονα διαλέγει, xix 21 (βόθρον) ἐλάττονα ποδῶν. ἐλάχιστος, *minimus*: vii 36, 37
- ἐλαύνειν, *agere*, 'to drive': PASS. xviii 30 ἐλαυνόμενα (*de iumentis*). *remigare*, 'to row': xxi 14 ἡμερινούς πλοῦς ἐλαύνοντας. *equitare*, 'to ride': viii 40 ἱππέας κατὰ τάξεις ἐλαύνοντας
- ἐλέγχειν, *erroris v. mendacii convincere, redarguere, refutare*, 'to prove a person in the wrong': xi 140. PASS. ἐλέγχεσθαι, *deprehendi, detegi*, 'to be detected': x 54 ὑπὸ ἰδρώτος ἐλέγχονται, se cerussa fucasse
- ἐλευθερία, *α, ἡ, libertas*, 'freedom': i 164 διαμάχεσθαι περὶ τῆς ἐλευθερίας
- ἐλευθέριος, *ον*: vii 1 Ζεὺς ὁ ἐλευθέριος
- ἐλευθερίως, *liberaliter, honeste, ut hominem ingenium decet*: ix 76 πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύοντας
- ἐλεύθερος, *α, ὄν, liber*, 'free': v 6 ὅσα ἀνδρὶ ἐ. προσήκει, 51 ἐ. ἀνθρώπος
- ἐλείπεσθαι *ο. acc., deesse, efficere non posse*, 'to fail to do', 'to be wanting': vii 154 dub.
- ἐλος, *εος, τό, locus paludosus*, 'low-lying ground' (from root *sel*, seen in *ἐλ-α, in-sul-a*, etc.): xix 34 ἐν τῷ Φαληρικῷ ἔλει
- ἐπιζῶ = νομίζω, 'I think', 'expect': ii 72
- ἐπίς, *ἰδος, ἡ, spes*, 'hope': xii 72. PL. ἐλπίδες, 'hopes', 'prospects': v 76 ἐλπίδων ἀγαθῶν οἱ δοῦλοι δέονται
- ἐμαντοῦ, *ἡς, mei ipsius*, 'of myself': x 39 τοῦ ἐμαντοῦ

χρῶτος, 32 τὸ σῶμα τὸ ἐμ-
αυτοῦ, xviii 66, 76 ἐλελήθειν
ἐμαυτὸν

ἐμβαίνειν, *conscendere navem*,
'to embark': viii 52

ἐμβάλλειν, *inicare, immittere*,
'to throw in, put in': viii
54 εἰ γεωργὸς ὁμοῦ ἐμβάλοι
κριθὰς καὶ πυροῦς, xvii 69,
79 ἐμβαλεῖν σπέρμα τῇ
γῇ, 65 καρπὸν, xix 10 τὸ
φυτόν, *plantam demittere in
terram*, xvii 83 εἰ. τοὺς σκα-
λέας τῷ σίτῳ, 'to set the
sarcles to work on the
corn', 110. PASS. xviii

20 εἰς κόπρον ἐμβληθὲν
ἐμβάλλειν, *met. impellere*, 'to
lead into', 'put in the way
of': xiv 16 πειρώμαι ἐμβι-
βάξειν τοὺς οἰκέτας εἰς τὴν
δικαιοσύνην

ἐμός, ἡ, ὄν, *meus*: vii 86 εἰ.
ἔργον, xx 141 ὁ εἰ. πατήρ, xii
8 ἐμοὶ καὶ τοῖς ἐμοῖς, *mihi
et familiae meae*, 'to me and
mine'

ἐμπειρος, *ov, peritus*, 'with
skill in him', 'acquainted
with': c. gen. xvi 25 οἱ μὴ
πάνυ ἐμπειροὶ γεωργίας, 37,
iv 4 ἐμπειρον γενέσθαι
τεχνῶν

ἐμπίπτειν, *incessere*, of pas-
sions, frames of mind: xxi
64 μένος ἐκάστω ἐμπέσῃ

ἐμπλεῖν³, *vehī nave*: abs. viii
50 οἱ ἐμπλέοντες

ἐμποδίζειν, *impedire*, 'to be in
the way of': viii 84 ἀλληλα
ἐμποδίζεῖ

ἐμποιεῖν τί τινα, 'to produce,
create a state of mind in
another': ix 74, xii 59, xv
1, 2. followed by infinitive:
xxi 46 ἐμποιῆσαι
τοῖς στρατιώταις ἀκολουθεῖ-
τέον εἶναι

ἐμπορος, *ov, ὁ, mercator, insti-
tor*, 'a merchant': xx 150,
151

ἐμπροσθεν, *ante*, 'before': vii
35 τὸν εἰ. χρόνον

ἐμφύειν, *inserere, innasci iu-
dere*, 'to implant': vii 133
ἐνέφυσε (ὁ θεὸς) τῇ γυναικὶ
τὴν τῶν νεογνῶν τέκνων τρο-
φήν

ἐν:—I. of place, *in*, 'in':
vii 14, 16, iv 103, ix 16,
xviii 18, xix 10, 42, xx 157,
xxi 12. *inter*, 'among':
xi 45 εὐνοίας ἐν φίλοις, iv 29
ἐν τοῖς καλλίστοις ἐπιμελή-
μασιν. *pene*, 'in one's
hands': vii 86 ἐν σοὶ πάντα
ἐστίν, 'every thing is in
your power'. 'in respect
to': xvii 22 ἐν τῷδε διαφέ-
ρονται.

II. of the in-
strument or means:
per, 'by means of', ii 87
ἐν τοῖς αὐτοῦ (αὐλοῖς) μαθηά-
νειν, 'to learn on his own
flute'.

III. of time,
'during': viii 94 ἐν τῇ σχο-
λῇ, 95 ἐν τῷ πλῶ, xvii 19
ἐν τῷ χειμῶνι, 85, xi 46 ἐν
πολέμῳ. ἐν ᾧ, *dum*,
'whilst': xvii 69, xi 113 ἐν
τῷ αὐτῷ χρόνῳ, xxi 17

ἐναντίον, *coram*, 'in the pre-
sence of': iii 3. c. gen. εἰ.
τῶν φίλων

ἐναντιοῦσθαι, *adversari*, 'to op-
pose': iii 126 εἰ σοὶ ὁ θεὸς
μὴ ἐναντιοῖτο. *non pa-
tere*, 'to refuse to obey':
xxi 26

ἐνδεια, *as, ἡ, penuria, egestas*,
'need', 'poverty': xxi 115
ἀντὶ τῆς περιουσίας ἐνδειαν
παρέχηται. *inopia*, 'want',
'lack': viii 11 ἀλυποτέρα
αὕτη ἢ εἰ. τὸ δεόμενόν τινας
μὴ ἔχειν χρῆσθαι.

ἐνδεῶς, *parce ita ut nonnulla possint desiderari, paucis sumptibus*, 'defectively', 'insufficiently': II 44

ἐνδοθεν, *e loco interiore, domo foras*, 'from within': IX 28

ἐνδον i. q. οἰκοί, *domi*, 'in the house', 'indoors': VII 13, 25, 165, 166, 186, 188, XI 89. of a beehive: VII 180

ἐνδοξος, *ον, clarus*, 'held in honour': VI 48 ἐνδοξοτάτη πρὸς τῶν πόλεων v. l. pro εὐδοξοτάτη

ἐνεῖναι, *in esse, τέχνη ενεστιν ἐν τῷ ῥίπτειν* XVII 41. τὰ ἐνδόντα, 'the contents of a house', 'property', v. l. pro τὰ ὄντα: II 21. Cf. Plat. Rep. VI c. 4, p. 488 c χρόμενος τοῖς ἐνοῦσι, i. e. *opibus*

ἐνεκα, *gratia, causa*, 'for the sake of': II 49 ὦν ἐ, VII 63, XVII 84 τίνος ἐ, XII 42 τοῦτου ἐ, XIV 43 ἐπαίνου καὶ τιμῆς ἐ.

ἐνεργός, *ον, cultus, fruges ferens*, 'productive' (ἀργός: IV 69 ἐ. γῆ, 77, 116, 126

ἐνθα, *ubi*: IV 107. for ἐνθεν, *unde*: XVIII 7. ἐνθα μὲν — ἐνθα δέ, *hic — illic, apud alios — apud alios*: III 29

ἐνθάδε, *hic*, 'here': VII 9

ἐνθεν for ἐνθα: VI 6

ἐνθυμεισθαι, *secum reputare*, 'to muse', 'consider well': XVII 112

ἐνθύμημα, *aros, τό, sollerter excogitatum*, 'a device': XX 132

ἐνιαυτός, *ὡ, ὁ, annus*, 'the space of a year', 'a twelvemonth': VII 192, IV 48 κατ' ἐνιαυτόν, *quotannis*, 'yearly'

ἐνιοι, *αι, α, nonnulli*, etc., 'some': IV 15 ἐ. τέχνη, VI 83 ἐνίους. c. gen. XIII

52 ἐνιαι τῶν φύσεων, XIV 24 τούτων ἐνια, IV 22 ἐνίαις τῶν πόλεων

ἐνίοτε = ἐστιν ὅτε, *interdum*, 'sometimes': V 89, VIII 144

ἐννοεῖν, *cogitare, reputare*, 'to consider', 'reflect': XXI 1 ἐννοῶ ὡς εἰ... παρέσχησαι, XVIII 67 ἐννοῶ εἰ λήληθα ἐπιστάμενος, 'I am thinking whether, etc.'

ἐνοικεῖν, *inhabitare*, 'to dwell in': IV 100 ἐν ὁπόσαις χώραις ἐνοικεῖ, 84 οἱ ἐνοικοῦντες, *incolae*) (οἱ φρουροί

ἐνταῦθα δὴ XV 19, ἐ. ἡδὴ XVII 91

ἐντελής, *ἐς, integer*, 'complete', 'full': XX 113 τὰς δαπάνας — ἐντελεῖς

ἐντεταμένος (ἐντελῶ), *intentus*, 'on the stretch', 'eager': XXI 56 προθύμους καὶ ἐντεταμένους εἰς τὸ ἔργον

ἐντεῦθεν, *ibi tum*, 'thereupon': X 11, XI 1

ἐντίθισθαι, *imponere navi*, 'to put on board': XX 157 σῖτον εἰς τὸ πλοῖον ἐνθέμενοι

ἐντιμος, *ον, honorificus*, 'honourable': IV 72 ἐ. ἔδραις γεραίρειν

ἐντρίβειν, *infricare fucum, se fuco collinere*, 'to rub in cosmetics': PASS. 'to be painted': X 12 ἐντετριμμένην ψιμυθῶ

ἐξάγεσθαι, *derivari*, 'to be drawn off': XX 61 ὡς τὸ ὕδωρ ἐξάγεται τάφοις

ἐξαισιος⁷, *ιον (αἴσα), nimius, intempestivus*, 'abnormal', 'extraordinary': V 89 ἐξαισιόιοι ὄμβροι

ἐξάλινδεν⁸, 'to give (a horse)

a roll': xi 107 ἐξαλίσας
(e volutabro) τὸν ἱππὸν οἰκαδὲ
ἀπάγει
ἐξαμαρτάνειν, imprudenter a-
gere, 'to make mistakes':
iii 104
ἐξανίστασθαι, surgere, 'to get
up': x 53 ἐξανιστάμενοι
ἐξ εὐνῆς
ἐξαπατᾶν, decipere, 'to deceive
completely', 'to take in': x
22, 38, 50, 52, 82 τὰς ἐξα-
πατώσας. PASS. illici:
i 143 τοῖς ἐξαπατηθεῖσι
ἐκαρπύεσθαι, placare, 'to ap-
pease': v 14 ἐ. θεοῦ, 99
ἐξείναι, ἐξεστίν, licet, 'it is
in one's power': iv 24, viii
132 ἐ. πείραν λαμβάνειν,
ix 100. ὅπταν ἐξ ἡ σοι,
'whenever you have the
means', vii 227, 228.
ii 49 ὥσπερ ἐξόν σοι, quasi
tibi liceat
ἐξεργάσθαι, prohibere, 'to bar,
prevent': iv 104
ἐξελέγχειν, erroris convincere,
'to prove a person in the
wrong': ii 65 ἐξήλεγξας
με
ἐξεργάζεσθαι, efficere: xv 16
ὅπως δεῖ ἐ. ἕκαστα, xx 143
ἐ. χώρου, excolere fundos
ita ut nihil desideretur.
ἐξεργασμένος, excultus, 'fully
worked', 'well tilled': xx
120 χώρου ἐξεργασμένον,
123
ἐξετάζειν, explorare, 'to exa-
mine', 'inspect': ii 4, viii
94, ix 88, 90. indicare,
patefacere, 'to prove by
test': xx 74, viii 67 δεόμενον
θεραπείας ἐξετάσει ἡ ὄψις
ἐξέτασις, ewis, ἡ, recensius, 'a
review': iv 48 ἐξέτασιν
ποιεῖται τῶν μισθοφόρων
ἐξεταστικός, ἡ, ὅν, idoneus ad

explorandum, 'competent to
inspect': xii 109
ἐξηγεῖσθαι, docere, 'to explain':
ii 101 ἐξηγήσομαι σοι
ἐξίς, ewis, ἡ, habitus: vii 14
ἐξίς τοῦ σώματος, 'a state
of body'
ἐξίτηλος³, on, fugiens, 'fading',
'losing colour': x 24 πορφυ-
ρίδας ἐξίτηλους. [See cr.
note on iii § 10 l. 79]
ἐξοικοδομεῖν³, 'to finish build-
ing': xx 167
ἐξομοιοῦσθαι, similitudinem
referre, 'to become like':
vii 172
ἐξοργίζειν, irritare, 'to en-
rage': xvii 114 ἐξώργισας
με πρὸς τὴν ὕλην
ἐξορύττειν³, effodere, 'to dig
up': PASS. xix 24 ἐξορύτ-
τοιτο ἂν σκαπτόμενα
ἐξουσία, ἡ, facultas, copia,
'power to do', 'leave, per-
mission': c. infin. ii 75 οὐδ'
ἀναγρύζειν μοι ἐξουσίαν
ἐποίησας, v 32 ἐξουσίαν
παρέχων ὁψὲ ἀπέναι, vii
148
ἐυφαίνειν³, pertezere, 'to
finish weaving': vii 180
(de favis apum)
ἐξω, foris, non domi: vii 175.
τὰ ἐξω ἔργα, 'outdoor oc-
cupations': vii 126, 129,
141, 187 τῶν ἐ. ἐπιμελεῖσθαι.
οἱ ἐξω, alieni, 'strangers')
(οἱ δὲ συνόντες: x 49. as
prep. c. gen. vi 46 ἐξω
τῶν ἐρυμάτων, 'outside the
walls'
ἐξωθεν, extrinsecus, 'from out-
side (the house)': vii 213
ἐοικέναι (εἰκεῖν), videri, 'to
seem': v 3 εἰοικε, xv 71, xx
162, vii 72 ὡς εἰόκασι
ἐορτή, ἡ, ἡ, dies festus, 'a
holiday': ix 36 κόσμον τὸν

εἰς ἑορτάς, v 47 ἡ γεωργία
 ἑορτάς πληρεστέρας ἀποδει-
 κνύει (quam ulla alia ars).
 [It is calculated that a space
 of time equivalent to two
 whole months was given up
 at Athens to holidays.
 The Scholia on Arist. Vesp.
 v. 661, where the annual
 pay of 600 dikasts is said
 to amount to 150 talents,
 says: εἰς ἰ' μῆνας λογίζεται
 τὸν ἐνιαυτόν, ὡς τῶν β' εἰς
 ἑορτάς προχωροῦντων ἐκά-
 στῳ γὰρ τριώβολον τοῦ μηνὸς
 ιε' τοῦ μηνὸς τάλαρτα ἐποίη.]
ἐπαγάλλεσθαι⁷, *gloriarī, ho-*
norī ducere sibi, 'to pride
 oneself on': iv 125 ἐπη-
 γάλλετο ἐπὶ τῷ χώρᾳ ἐνερ-
 γοῦς ποιεῖν
ἐπάγεσθαι, *applicare, uti*, 'to
 apply': xvii 113 εὐ τὰς εἰ-
 κόνας ἐ.
ἐπαγωγός, ὄν, 'attractive': xiii
 47 ἐ. πρὸς τὸ πείθεσθαι διδά-
 σκειν
ἐπαινεῖν, *laudare*, 'to praise':
 xi 64, xii 91, xiii 68.
)(μέμψεσθαι, xi 141, 148.
)(ψέγειν, xvi 86. *prae-*
miō officere, 'to reward') (f
 ζημιούν: ix 85. *laudando*
incitare, ix 92, xxi 18.
 pass. xiv 38 τοῦ ἐπαινέ-
 σθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ
ἐπαινος, ου, ὁ, *laus*, 'praise':
 xi 3, xiv 43 ἐπαινου καὶ
 τιμῆς ἐνεκα, xiii 61 πεινώσι
 τοῦ ἐ., 50 τῷ ἐ. παροξύνον-
 ται
ἐπαίρεσθαι, *incitari*, 'to be in-
 duced': with inf. and dat.
 of the cause: xiv 37
ἐπακούειν, *auscultare*, 'to give
 ear to': ix 2 ἡ γυνὴ ἐδόκει
 σοὶ ἐπακούειν τι ὧν σὺ ἐσπού-
 दाζης διδάσκων

ἐπαλωστής¹, ου, ὁ, *triturator*,
 'one who threshes with
 oxen': xvi 34
ἐπαμᾶσθαι, *accumulare*, 'to
 heap up': xix 63 ἐπαμή-
 σαι ο ἄν τὴν γῆν;

[from root *am* same as *em* in
 Lat. *em-ere*, *ex-im-ere*, *ex-em-*
plum, *pra-em-ium*, *sum-ere*
 (from *sua-im-ere*), *vind-em-ia*;
 the primary meaning is 'to
 take', as in *Odyss.* ix 247
 γάλα ἐν τάλαις ἀμῃσάμενος,
 v 482 εὐνήν ἐπαμήσατο, II.
 xxiv 165 τὴν ῥα (κόπρον) ἐν-
 λυδόμενος καταμήσατο, He-
 siod. Theog. 589 (speaking of
 drones in a hive) ἀλλότριον κά-
 ματον σφετέρῃν ἐς γαστέρ' ἐμῶν-
 ται.]

ἐπανέρχεσθαι, *repetere brevi-*
ter, 'to recapitulate': vi 11
ἐπαρκεῖν, *iuvare*, 'to assist':
 ii 53 ἐπαρκέσειαν ἄν,
 v 66 ἐπαρκεῖν ἀλλήλους,
mutuo se iuvare

ἐπαύξεισθαι³, *adaugeri*, 'to
 grow', 'increase': vii 237
ἐπελ:—temporal, *cum, post-*
quam, 'when': c. ind. vii 62
 ἐ. ἤδη χειροθήης ἦν, vi 87
 ἐ. ἤκουον, xi 36. causal,
siquidem, 'since': xii 3, 8,
 xix 37, 98. ἐπελ—γε:
 vii 41 [cf. Hier. vii 3,
 Schömann ad Plutarch. Ag.
 x 3 p. 128]. ἐπελπερ,
 'seeing that': i 75

ἐπειδάν, *postquam*: with aor.
 subj. i 159, vii 116, 182,
 xi 95, 105, xv 1, xvi 14,
 xvii 8, xviii 55, xix 41.
 with pr. subj. vii 178 ἐ. ἤκη,
 viii 120 ἐ. κήτην, xv 7 ἐ.
 ἤδηται. with perf. subj.
 xix 40 ἐ. ὀρμηγυμένοι ὦσιν οἱ
 βόθροι

ἐπειτα (ἐπί, εἰτα):—1. of
 mere sequence, *deinde*,
 'thereupon', 'then': xx 155.

πρώτον μὲν—ἐπειτα δέ: v 9. *πρώτον μὲν—ἐπειτα:* II 35, v 23, VII 106. 3. with a finite verb after a participle: XVII 69. sometimes to mark an antithesis between the partic. and verb, 'and then', 'for all that', 'and yet': I 132 *ποιεῖν βουλόμενοι—ἐπειτα κωλύονται*
ἐπερέσθαι, aor. 2 of *ἐπείρεσθαι*, 'to ask besides': VII 24 ὁ μ' ἐπήρου
ἐπέρχεσθαι, *supervenire*, 'to come into another's place': VIII 46 εἰς τὸ κενούμενον αἰεὶ ἐπέρχονται
ἐπερωτᾶν, *interrogare*, 'to ask': VI 32. c. dupl. acc. XIX 102. *consulere deos*, v 99 τοὺς θεοὺς ἐπερωτῶντας *θυοῖαις καὶ οἰωνοῖς* (per exta et auspicia)
ἐπεσθαι, *ducem sequi*: VII 208, VIII 43, XXI 49. *Hinc oī ἐπόμενοι sunt milites*: XXI 40. *mente assequi*, 'to follow': XI 79 (where some understand *assentiri*)
ἐπηλύτης², ου, ὁ, *advena*, 'a stranger': XI 20. See crit. App.
ἐπί:—A. c. accus. I. of Place, *ad*, 'to': III 47 ἀξω σὲ ἐπὶ τούτους, VI 69, 86, IV 79, XX 126 ἐπὶ τὸ βέλτιον *λέγειν*, III 79 ἐπὶ τὸ β. ἐπιδόσασιν, 110 ἀντίρροπον ἐπὶ τὸ ἀγαθόν. in hostile sense, 'against': V 67 ἐ. τοὺς πολέμους *λέγειν*, 71. 'on to': XIX 122. II. *ad*, *propter*, 'for', 'for the purpose of', 'with a view to': III 51 ἐπὶ θέαν, VIII 70, XVI 32, II 102 ἐπὶ πυρ (*ad ignem petendum*) ἐλθόντος σου, 106,

IV 119 τοῖς ἐπὶ τὰ δῶρα *κεκλημένοις*, VII 176, XX 153 *πλέουσιν ἐπὶ σίτον*. B. c. gen. *super*, 'upon': XIX 92 τὸ δοτρακὸν ἐ. τοῦ πληροῦ ἀνω καταθεῖναι. C. c. dat. to denote the purpose, object, motive: XIV 18, XX 70, 97, 101. the occasion or cause: II 25 ἐμὲ οἰκτεῖς ἐ. τῇ πενίᾳ, XIV 19 ζημιουῖσθαι ἐπὶ τοῖς κλέμμασι, IV 152 θαυμάζω ταῦτα ἐπὶ τῷ κάλλει, XI 5 ἐφ' οἷς εὐδοκίμεις, III 62 ἐπὶ τινι ἀγάλλεσθαι, IV 126 ἐ. τῷ ποιεῖν ἐπαγάλλεσθαι, XXI 25 μεγαλυνόμενους ἐ. τῷ ἐναντιοῦσθαι, 'over', 'in command of': IV 140 ἐπὶ τῷ εὐωνύμῳ *κέραι τεταγμένους*, XX 102. in, 'in the case of': VI 64 καλεῖν ὄνομα ἐπὶ τινι, 'to apply a name to any person', XIII 48. See n. in Add. *praeter*, 'besides', 'in addition to': IX 78, XV 6
 [ἐπιβιοῦν¹, 'to live over', 'survive': aor. 2 ἐπεβίω, conl. Cobeti, Hirschigi, Mehleri IV 129 ubi vulgo ἐβίωσεν]
ἐπιγινώσκειν, *animadvertere*, 'to observe, notice': IX 72. c. acc. et particip. VIII 1
ἐπίγονος³, ου: VII 184 οἱ ἐπίγονοι, *suboles*, 'a breed (of bees)'
ἐπιδεδράμηται (*ἐπιτρέχειν*), *oratione percursum est*: XV 13
ἐπιδεικνύειν or **ἐπιδεικνύναι**:—1. *ostendere, indicare*, 'to shew', 'point out': XIX 104. c. acc. rei et dat. pers. III 10, 33, 109, 118, IV 7, IX 10 τῇς

οίκίας τὴν δύναμιν ἐπιδείξαι αὐτῇ, 20 διαιτητήρια ἐπεδείκνυν αὐτῇ κεκαλλωπισμένα, x 10, 35. seq. ὅτι: ix 22 τὴν οἰκίαν σύμπασαν ἐπέδειξα αὐτῇ ὅτι ἀναπέπταται. 2. *exhibere*, 'to exhibit': x 60 καθάραν καὶ πρεπόντως ἔχουσαν ἑαυτὴν ἐπιδεικνύναι, 3 ἀνδρικήν ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός, unless we are to understand οὕσαν, in which case it will fall under 3, xvi 18 τὴν ἑαυτῆς δύναμιν ἐ., 22. 3. *exponere, docere*, 'to prove', 'shew': c. acc. et partic. iii 80 ἔγω ἐπιδείξαι τοὺς μὲν οὐτω χρωμένους, ix 75 τοὺς δικαίους ἐπιδεικνύοντες πλουσιώτερον βιοτεύοντας, iii 12 τί δ' ἦν τὸ τούτου ἀκόλουθόν σοι ἐπιδεικνύω τοὺς πολλὰ κεκτῆμένους—ἀνωμένους, 28, 59. seq. ὅτι: ix 97 ἐπιδεικνύων ὅτι—χρῆσθαι οὐδενὶ αὐτῶν ἔξεστιν. seq. ὡς: xiii 45 ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πελθεσθαι, xvi 2 τοῦτο ἐπιδείξαι—ὡς οὐ χαλεπὸν ἔστιν ἐπίδηλος³, *on, insignis*, 'remarkable', 'distinguished': xxi 62 εἰ μὴδὲν ἐ. ποιήσουσιν ἐπιδιδάσκειν, *addocere*, 'to teach besides': x 67 ἐπιδιδόναι, *proficere, incrementa capere*, 'to advance', 'make progress': iii 79 ἐπὶ τὸ βέλτιον ἐπιδιδόασιν ἐπίδοσις, *ews, ἡ, incrementum, profectus*: xx 124 ἐπίδοσιν οὐκ ἔχειν, 'not to admit of improvement', 125, 128 ἐπικεικώς, *sic satis, commode*, 'fairly', 'tolerably': ii 4 ἐ. ἐγκρατὴ τῶν τοιούτων, xi 156 πάνυ ἐπικεικώς. [Demosith.

c. Dionys. § 9 ἐπικεικώς ἐντιμον κατέλιπον τὸν σίτον, Plat. Phaed. p. 80 c ἐπικεικώς συγχὸν χρόνον, Crito p. 43 v ἐπικεικώς πάλαι] ἐπιέναι, *invadere*, 'to attack': iv 44 ἦν πολέμοι ἐπίωσιν, viii 34 τοὺς ἐπίνοντας ἐπιθυμεῖν (θυμός), *cupere*, 'to set one's heart upon a thing', 'to wish for': c. gen. rei: xx 138 ἐπιθυμῆσαι τοιούτου χωρίου, xiv 38 τοῦ ἐπαινέσθαι ἐπιθυμοῦντας. c. inf. vi 25 ἃ ἂν ἐπιθυμῶμεν πράττειν ἐπιθυμία, *las, ἡ, appetitio, cupiditas*, 'appetite', 'desire': xiii 48 τῇ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαρίζομενος, i 159 τελεῖν εἰς τὰς αὐτῶν ἐ. ἐπικαίριος, *on, summi momenti*, 'vital': v 22 αἱ ἐπικαιριώταται πράξεις, 'the most critical operations', xv 65 τὰ ἐπικαιριώτατα τῆς τέχνης, 'the most important particulars of their art' ἐπικαιρος, *on, opportunus*, 'advantageous': xx 44 προκαταλαμβάνειν τὰ ἐπικαίρα ἐπικεῖσθαι, *superiacere, impositum esse*, 'to be laid on': xix 88 πῆλον ταῖς κεφαλαῖς ἐπικείμενον ἐπὶ κλημα⁴, *atos, τό (ἐπὶ, καλεῖν), crimen*, 'charge': xi 19 ἐπικουρεῖν, *subleware, mederi*, 'to succour', 'come to the relief of': xvii 98 ἐπικουρῆσαι τῷ κατὰλυνθέντι σίτῳ ἐπικουρία, *ἡ, adminiculum, fulcrum, remedium*, 'succour', 'relief': xvii 94 ἐπικουφίζειν γῆν, *allevare solum*, 'to lift up the soil':

xvi 99. *opibus suis sub-*
levare, 'to relieve': xi 62
 τοὺς φίλους ἐπικουφίζειν
 ἐπικρατεῖν, *sibi subicere*, 'to
 become master of': i 156
 ὡν ἂν ἐπικρατήσωσιν (sc.
 voluptates)
 ἐπικωλύειν⁸, *impedire*, 'to be
 in the way of': viii 28
 εἰάν ἐπικωλύσωσιν ἀλλή-
 λους
 ἐπιμανθάνειν⁸, *addiscere*, 'to
 learn besides': x 67
 ἐπιμέλεια, as, ἡ:—1. 'super-
 intendence', 'surveillance':
 v 19 τοὺς τῇ ἐπιμελείᾳ
 γεωργοῦντας i.e. *per alios*,
 viii 3, x 71, xii 8, 67 ταύτην
 τὴν ἐπιμέλειαν διδασθῆναι
 i.e. *vilici scientiam*, xiv 9,
 xv 16, v 3, 31. 2. 'care
 bestowed on a thing', 'dili-
 gence': xii 73, 85 κερδαλέον
 ἐστὶν ἡ ἐπιμέλεια, vii 122,
 xii 8, xx 31 στρατηγοὶ οὐ
 γνώμη διαφέροντες ἀλλήλων
 ἀλλὰ ἐπιμελείᾳ (*sedula*
cura). c. gen. v 3 ἡ ἐπι-
 μέλεια τῆς γεωργίας, xii 80
 ἐπιμέλειαν τῶν κατ' ἀγρὸν
 ἔργων, xi 117 ταῖς τοῦ πλοῦ-
 του ἐπιμελείαις. with
 ὅπως: vii 35 ἐξ ὑπὸ πολ-
 λῆς ἐπιμελείας (*parentum*)
 ὅπως ἐλάχιστα ὀφείτο, xi
 127 εἰ τινα τοῦτου ἐπι-
 μέλειαν ποιῇ ὅπως δύνῃ.
 with ὥς: xx 87 ὅταν ὁ μὲν
 ἔχῃ τινα ἐπιμέλειαν (*ali-*
quam curam gerat) ὥς—ὡσιν.
studium quod tractamus,
 'pursuit', 'industry': v 52
 ἐπιμέλειαν ἡδὴ ταύτης,
 vii 219 ἄλλαι ἰδία ἐπιμέ-
 λειαί (*munera, partes in*
administratione) ἡδεῖαι σοι
 γίγνονται

ἐπιμελεῖσθαι, *curam adhibere*,
 'to take care': with the
 simple infinitive: xi 105
 ἐπιμελομαι μὴ ἀποχωλεῦ-
 σαι τὸν ἵππον, *sedulo facio*
ne equum claudum efficiam,
 where see note. c. gen.
 et infin. xx 45 τοῦτου
 ἐπιμελοῦνται οὕτω ποιεῖν.
 absol. 'to be careful': ii 123,
 ix 4 ὑπισχνέτο ἐπιμελή-
 σεσθαι, xi 80, xii 48 ἐπι-
 μελεῖσθαι διδάσκω, xx 116
 τοῖς ἐπιμελεῖσθαι δυνα-
 μένοις, xii 58, 62, 91, xx
 105, 116. with gen. of
 articular infinitive (G.
 M. T. § 92, 1, note 5): xi 84.
 with gen. of subst. iv 6,
 32, 64, 85, 97, 101, vii 46,
 166, ix 110, 112, 116, xi 49,
 67, 99, 119, xii 71, xiii 2, 9,
 xv 39, 49, xx 88. followed
 by object clause with ὅπως
 and future: iv 76, 109, x 33,
 xii 45. with ὅπως and
 subjunctive: vii 194, 195,
 ix 80, xi 39, xv 3, xx 24.
 with ὅπως and opt. vii 213.
 with ἄν and opt. ii 68.
 with gen. and subj. with ὥς:
 vii 182, xx 20, 22, 41 τοῦτου
 ἐπιμελοῦνται ὥς ἔχῃ οὐ-
 τως. with ὅπως: iv
 101, xx 50 τοῦτου ἐπιμε-
 λοῦνται ὅπως ἀπορίσθαι.
 [Editors are not agreed
 whether ἐπιμελεσθαι or
 ἐπιμελεῖσθαι is the proper
 form. Cobet, Dindorf and
 Francke are of opinion that
 the former only was used by
 Xen., but they have left the
 contracted form unchanged
 in several passages. I read
 ἐπιμελεῖσθαι ii 68, ix
 112, 116, xii 59 but ἐπιμε-
 λόμενος iv 6, 14, v 41, x 33,

- xi 49, 77, 80, xii 21, 91,
 ἐπιμέλομαι xi 105, xii 62,
 192]
- ἐπιμέλημα, ατος, τό, *res quam quis curat*, 'an industry', 'a care': iv 30, vii 125, 197
- ἐπιμελής, ἐς, *sedulus, industrius*, 'careful', 'attentive')(ἀμελής: xi 40, xii 51, 54, 98, 108, xv 37. with gen. xii 89
- ἐπιμελητέον ὅπως — γίνηται, *danda est opera ut sit*, vii 194, 196. with gen. and ὅπως: vii 199
- ἐπιμελητής, οῦ, i. q. ἐπίτροπος, *curator*, 'officer in charge', 'manager': xii 77. *praefectus urbis*, 'warden': iv 62
- ἐπιμελητικός⁸, ἡ, ὅν, *ad curam idoneus*, 'fitted for care of, managing': xii 107
- ἐπιμένειν, i. q. ἐμμένειν, *constantem esse, perseverare*, 'to continue, persevere in': xiv 32 ἐπιμένουσιν τῷ μὴ ἀδικεῖν
- ἐπιπίπτειν, *incidere*, 'to fall upon': xviii 47 εἰκὸς τὰ ἄχυρα ἐπιπίπτειν ἐπὶ τὸν σίτον
- ἐπιπλά, τὰ (τὰ ἐξ ἐπιπολῆς σκεύη), *vasa, supellex*, 'furniture', 'utensils', 'moveable property': iii 13, ix 34, 48
- ἐπιπλήττειν², *obiurgare*, 'to chastise', 'reprove': xiii 70
- ἐπιπολάζειν, *in superficie manere, radicem non agere denuo*, 'to lie on the surface': xvii 75 of weeds
- ἐπιπολής, adv. gen. of ἐπιπολή, *in superficie*, 'on the surface': xvi 83, xix 24
- ἐπίρρητος⁸, ον, i. q. ἐπιβόητος, *infamis*, 'denounced': iv 11
- ἐπίσκαψις, εως, ἡ, *inspectio*, 'inspection': viii 96. *consideratio*, 'reflection': ii 120
- ἐπισκοπεῖν, *inspicere*, 'to examine': ii 121, iv 53, viii 97, ix 85 νομοφύλακας οἰτινες ἐπισκοποῦντες τὸν ποιούντα τὰ νόμματα ἐπαινοῦσιν. 'to consider': iv 36. ἐπισκοπεῖν τοὺς κάμνοντας, *invisere aegrotantes*, 'to visit the sick', *de medico* xv 53.
- ἐπισκοπεῖσθαι i. q. ἐπισκοπεῖν, 'to inspect', 'observe': iv 67, x 68, xi 98 ταῦτα ἐπισκεψάμενος ὡς ἕκαστα γίνεσθαι. *considerare, disquirere*, 'to consider': iii 107, xvii 43 ἐπισκεψώμεθα τοῦτο, vi 76 ἐπισκεψαίμην, ix 62. Hirschig would replace the middle by the active form of the present in iii 107, iv 67
- ἐπίστασθαι, *scire, peritum esse*, 'to know', 'understand', 'be acquainted with': ii 84, xv 61 εὐθὺς ἂν ἐπισταῖο. *cum acc.* i 15, 20, ii 71, viii 91, xii 24, xv 23, 42, xviii 4, 67, 76, xix 5, 13, 84, 105, xx 81. *c. infin.* 'to know how to', 'to be able to': i 79, 81, 94, 96, 107, ii 77, 78, 86, vi 24, vii 31, x 67, xviii 24, 68, xix 96, 109, xxi 27, ii 80 ἐπιστηθῆναι. *seq. cl. rel.* xv 17 εἰ μὴ τις ἐπισταίτο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν, 51. *c. participio*: xi 122
- ἐπιστάτης, ον, ὁ, *praefectus quicumque*, 'an overseer': xxi 55. *gubernator*, 'a pilot': xxi 21
- ἐπιστατήριον⁸ (ἐπιστατεῖν) σοι τούτων, *praeesse eis oportet*

τε, 'you must preside over them': vii 189

ἐπιστήμη, ης, ἡ, *scientia, cognitio, peritia*, 'science', 'knowledge', 'skill': ii 83
 ἐ. τις οἰκονομίας, vi 18, 38, xv 4
 ἐπειδὴν ἐπιστήμην κτήσῃ αὐτῷ, ὥς... ὠφελιμώτερα ἂν γέγοντο, xii 28
 ἐπιτρόπου ἐ. PL. artes,

disciplinae, 'the arts', 'sciences': i 115, 119, iii 117
 ἐπιστήμας ἐργάεσθαι, iv 5, vi 25

ἐπιστημονέστερον, adv. comp. of *ἐπιστημόνως*, *peritius*, 'more knowingly': iii 108

ἐπιστήμων, ον, *sciens, peritus*, 'knowing', 'wise': xxi 29
 ἐ. ἀρχοντες. with object accusative: ii 116
 ἕκαστα ἐπιστημονέστατος (G. § 158 note 3, Madv. § 31 b). with infinitive: xix 114.
 with gen. vii 222, 224, xix 119

ἐπιστρέφεσθαι, 'to go backwards and forwards to': iv 100
 εἰς ὁποῦς (χώρας) ἐπιστρέφεται

ἐπισχύειν², *robur addere, validiorem reddere*: xi 85.
 [Cf. *συνεπισχύειν*, 'to help to strengthen', Mem. ii 4, 6]

ἐπιτάττειν, *imponere, mandare*, 'to enjoin': vii 130
 τὰ ξέω ἐπέταξεν αὐτῷ ἔργα, ix 110, 112. c. dat. pers. et inf. *iubere*, 'to order' to do: ix 54

ἐπιτελεῖσθαι, *perfici, absolvi*, 'to be fulfilled, realised': xv 3

ἐπιτήδειος, α, ον, *commodus, quo opus est*, 'useful', 'necessary'. τὰ ἐπιτήδεια, *omnia ad vitam necessaria*,

commeatus, 'the necessities of life': vi 39, vii 115, xvi 16, xx 79. οἱ ἐπιτήδαιοι, *amici, necessarii*, 'one's friends': xi 142

ἐπιτηδεύειν, *vitae institutum sectari, studere rei*, 'to practise a thing', 'make it one's business': c. acc. xi 36, xx 118

ἐπιτιθεῖναι, *imponere*, 'to impose', 'inflict': xii 111
 δικὴν τὴν ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι, xvii 61
 τῷ λυχυροτέρῳ πλεον βάρος ἐ.

ἐπιτιμᾶν, c. dat. *reprehendere*, 'to censure': xi 144

ἐπιτρέπαι τῷ τι, *aliquid alterius fidei et curae permittere, tradere*, 'to commit, entrust to another's care': i 13, iii 96

ἐπιτρέχειν, *oratione percurrere, leviter tractare*, 'to run over', 'treat lightly of a subject': xv 41
 ἐπιδεδράμηται. PASS. xv 13
 ἐπιδεδράμηται

ἐπιτροπεύειν, *vilici munus administrare*, 'to be a land steward': xii 42, xiii 3

ἐπιτροπευτικός⁴, ἡ, ον, *aptus ad subeundum munus vilici*, 'fit for the office of steward': xii 14

ἐπίτροπος, ον, ὁ, *vilicus*, 'a steward', 'factor': xii 11, 14, 20, 28, xiii 5, 8, 14, 18, 55, 66, xiv 3, xv 11, 36, xxi 54

ἐπιτυγχάνειν, *nancisci*, 'to meet with': c. gen. ii 20, xii 114
 ἵππον ἐπιτυχῶν ἀγαθοῦ

ἐπιφαίνεσθαι, *subito se ostendere, supervenire*, 'to appear suddenly': xxi 59
 τοῦ δεσποῦ ἐπιφανέντος ἐπὶ τῷ

ἔργον, i. e. *operariis ut inspicat opus*

ἐπιφιλοπονέεισθαι² θήρῃς, *venationi studiose vacare*, 'to devote one's energies to hunting': v 26 (where Dindorf reads θήρῃς τέ τι φιλοπονέεισθαι)

ἐπίχαρις, ὁ, ἡ, *gratus, iucundus*, 'pleasing', 'agreeable':

vii 200 ἐπιχαριτώτατον

ἐπιχεῖν, *affundere*, 'to add to by pouring': xvii 60 ἐ. ὕδωρ οἶνον. PASS. xvii 89 ὀλίως ἐπιχυθείσης, *limo super-fuso*

ἐπιχειρεῖν, *suscipere*, 'to undertake' without any idea of effort: ii 94, xix 98. *conari*, 'to attempt': x 51

ἐπομνύναι, *interponere iusiurandum*: abs. xx 169 λέγω ἐπομόσας ('upon oath'). Cf. Her. viii 5, 3, Xen. An. vii 8, 2 εἰπεν ἐπομόσας

ἐπονομάζειν³, *cognominare*, 'to call by a name': PASS. vii 89 καλὸν κάγαθὸν ἐπονομαζόμενον

ἐπωνυμία, *las*, ἡ, *cognomen*, 'surname': xii 6 ἐπωνυμίαν...τὸ κεκλησθαι

ἐπωφελεῖν, *adiuvare*, 'to aid': xi 53, 85 φίλους ἦν τινας δέονται ἐ.

ἐρᾶν, *amare*: PASS. xii 75 οἱ ἐρώμενοι, *amasii*. *vehementer cupere*, 'to long': c. inf. vi 67 ἐρῶ ἄξιος γενέσθαι

ἐργάζεσθαι:—I. *laborare*, 'to work', 'labour': xvii 105. of husbandry, *opus rusticum facere*: i 116, 147, 157, iii 81, iv 86, vii 175, xv 60, xx 90, 103, 105. οἱ ἐργαζόμενοι, *operae rusticae*, 'labourers': iv 117,

vi 47, xiii 15. c. acc.

ἐ. γῆν, *colere*, 'to till': i 54, iv 90, xvi 47. *εργάζεσθαι* in pass. signification: xix 45 *εργασμένη γῇ*. II. *tractare, exercere*, 'to work at', 'practise': c. acc. i 16, 127, iii 118, iv 14, 24, v 40,

vi 41, vii 112, xv 28 *ἄξια τῆς τροφῆς ἐ.*, xvi 5, xviii 71, xx 75. *facere*, 'to do', 'perform': vi 77, vii 18 τοῦ ἐργασομένου ἔργα. *efficere ut fiat*, 'to cause': xii 120

ἐργασία, *as*, ἡ, *labor, occupatio*, 'employment': vi 38 *ἐργασίαν εἶναι κρατίστην γεωργίαν*, 40 ἐ. ἡδίστη ἐργάζεσθαι, vii 112 τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαθρῷ ἐργασίας. *elaboratio, confectio*, 'a working at', 'making': vii 121 ἡ τῆς ἐσθῆτος, τῶν ἐπὶ τῶν ἐργασίᾳ. *cultura*, 'a working' (of the ground): v 68 τῆς γῆς ἡ ἐργασία

ἐργαστέον, *opus faciendum est*, 'work must be done': vii 188 οἷς ἂν [ἔργον] ἐνδὸν ἐργαστέον ᾧ

ἐργαστέος, *a*, *on*, *faciendus*: xiii 12 εἰὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα

ἐργαστήρ, ἦρος, ὁ, *operarius*, 'a labourer', 'workman' in husbandry: v 69, xiii 57, xx 85

ἐργάτης, *on*, ὁ, *servus opus rusticum faciens*, 'a labourer in the fields': iv 81, v 75, xx 88, xxi 61. *qui opus facit, qui artem exercet*, 'a practitioner of an art': iv 3

πασῶν τῶν τεχνῶν ἐργάτας

ἔργον, τό, *res in qua tractanda versatur alicuius studium*.

'an occupation', 'employment', 'a work of industry', 'labour':—a. especially agricultural: *iv* 85 ὁ τῶν ἔργων ἐπιμελούμενος, 97 τῶν γεωργικῶν *ε.* ἐπιμελεῖσθαι, 166, *v* 58, *xv* 56 τὰ *ε.* τῆς γεωργίας, *xii* 23 τῶν *ε.* προστατεύειν, *v* 57 ἐὰν ὑπὸ στρατευμάτων τῶν ἔργων στερηθῶσι, 96 θεοὶ κύριοι εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων, *vii* 187, 114 ὑπαίθρια ἔργα, *xii* 81 ἐπιμελεῖα τῶν κατ' ἀγρὸν ἔργων, 109 ἐφορaticὸν τῶν ἔργων, *xiii* 62, *xv* 5, *xx* 28. τὰ ἔργα = 'the labour employed': *xiv* 8. *b.* of women's work: *vii* 125 τὰ ἐνδον ἔργα, 40 ἔργα ταλάσια, 169 τὰ τῆς γυναικὸς ἔργα, 188, *xi* 2. *c.* of other occupations: *xi* 4, *i* 146 τὰ ὠφέλιμα ἔργα, *ii* 70 πλουτηρὸν *ε.*, *iii* 9 ἐν τῇ τῶν οἰκονομικῶν ἔργων, 32 τῆς οἰκονομίας *ε.*, 72 ἰδιώτης τούτου τοῦ ἔργου (*sc.* ἱππικῆς), *ix* 19 ἔργα φάους δεόμενα, *vi* 4 τῶν εἰρηλικῶν ἔργων, *xx* 29 τῶν στρατηγικῶν ἔργων, *iv* 38 ἔργων πολεμικῶν. work of bees: *vii* 99, 170, 171. ἐν τῷ ἔργῳ εἶναι 'to be at one's work': *xx* 87. *opus ab artifice elaboratum*, 'a work' in the sense of 'that which is wrought': *vi* 74 τὰ δεδοκιμασμένα καλὰ αὐτοῖς ἔργα εἶναι. *munus, officium*, 'proper work', 'business', 'function': *i* 8, 9. 'a task': *iii* 55, *xx* 93 τὸ ἡμῶν διαφέρει τοῦ ἔργου παντός. *ερεῖν* (*εἶρεν*), *dicturum esse*: *xi* 25. *fut. opt.* *vii* 37

ἐρολῆ *ex em. Cobeti*, *xxi* 4 *εἶρηκας*. *ἀρηται, disputando effectum est*, 'it has been proved': *i* 75. *ἐρεῖσθαι*, *inf. aor. 2 of ἐρομαι, interrogare, 'to ask'*: *c. acc. pers.* *vii* 63, *xi* 22, *xii* 115, *xx* 142 ἠρόμην αὐτόν. *interrogare de aliqua re, 'to ask concerning a thing'*: *xv* 68 ὅτι ἐροιο τῶν καλῶς πεποιημένων, *xi* 127 ἐμελλον τοῦτο ἐρήσεσθαι εἰ ('whether'), *xv* 9 οὐκέτι ἐρήσομαι περὶ τούτου εἰ, *xix* 95 ὅτε ἤρου με εἰ. In *vii* 37 the old reading *ἐροιο* has been rejected in favour of *ἐρολῆ fut. opt. of ἐρεῖν*. *ἐρημία*, ἡ, *solitudo*, 'loneliness': *v* 34, where, however, it may mean *pascuum desertum, locus defensoribus destitutus*, 'a lonely spot'. *ἐρημος*, *ov, destitutus*, 'wanting', 'without': *ii* 37 ἐρημος συμμάχων. *ἐριον*, τό, *lana*, 'wool': *vii* 39 ἔρια παραλαβούσα, 121 ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία, 193 ὅταν ἔρια εἰσενεχθῇ, 194. The plural only is used by Xen. *ἐρημνεύειν, iusta oratione persequi, oratione declarare, 'to put into words', 'give utterance to'*: *xi* 135. *ἐροίῃ* (*ab εἶρω loquor*): *vii* 37 *pro vulgato ἐροίτο ex em. Cobeti*. *ἐρρῶσθαι*, *perf. pass. of ῥώννυμι, valere, 'to be strong', 'to flourish'*: *v* 80 εὐ φερόμενης τῆς γεωργίας ἐρρώνται καὶ αἱ ἄλλαι τέχναι. *ἐρρωμένος*, *η, ov, valens, robustus*, 'sturdy', 'vigorous':

α 34 ὅπως τὸ σῶμα ὑγιαίνον
τε καὶ ἐρρωμένον ἔσται,
α 63 βαθεῖς τε καὶ ἐρρωμέ-
νους ἀνδρας, 120, α 41
ἐρρωμένοι ἀρχοντες. This
is the only participle in
Greek which is so tho-
roughly adjectivised as to
admit of being compared,
the comp. being ἐρρωμε-
νέστερος, the superl. ἐρρω-
μενέστατος

ἐρυθριᾶν³, *erubescere*, 'to
blush': VIII 4 δῆχθείσαν καὶ
ἐρυθρίδασαν

[from the root *Rudh* 'to be red',
seen in Skt. *rôhitas*, *rudhria*
(*'blood'*), Lat. *ruf-us*, *raud-us*
(*rod-us*, *rud-us*), *russ-us* (from
rudh-tus), *rub-ilus*, *rub-ere*,
rub-er, *roth-igō* or *rûb-igō*,
Germ. 'roth', Eng. 'red', Icel.
'raudur'.]

ἐρυθρός, ἄ, ὄν, *ruber*, 'red':
α 14 ὅπως ἐρυθροτέρα φα-
νοῦτο τῆς ἀληθείας

ἔρυμα, ατος, τό, *castellum*,
locus munitus, 'a fortified
place': VI 46 ἔξω τῶν ἐρυ-
μάτων

ἐρυσίβη³, ης, ἡ, *robigo*, 'mil-
dew', 'the red blight': V 89
αἰχμοὶ καὶ ἐρυσίβαι

ἔρχεσθαι, *ire*, *venire*, 'to go,
come': note on tenses of,
VI 80, VIII 141 ὅπου χρῆ
ἐλθόντα λαβεῖν, VI 86 ἐλ-
θεῖν ἐπὶ ('after') τινα, II 102
ἐπὶ πῦρ ('to fetch') ἐλθόν-
τος, VI 69 ἦλθον ἐπὶ τὴν
σκέψιν (*aggressus sum*), VII
35 ἦλθε πρὸς ἐμέ (*nupta in
domum mariti*), III 61 ἐλς
ἀπορίας ἐληλυθότας (*re-
dactos*). of things sent
or taken: III 110 ἐρχεται
ἐλς τὴν οἰκίαν τὰ κτήματα,
i.e. *importantur*

ἐρωτᾶν, *interrogare*, 'to ask':

c. acc. pers. XIX 99, α 61
ἐμέ ἥρῳτα...ελ ('whether'),
XIX 107 περὶ ἀργυρίου ἐρω-
τῶν σε. 2. 'to ask
about': XI 51 τοῦτων ὧν
ἐρωτᾷς

ἐρώτημα, ατος, τό, *interrogatio*,
'a question': XI 25, XV 73

ἐρώτησις, εως, ἡ, 'a question-
ing': XIX 101

ἐρωτικῶς (ἐρωτικός, ἡ, ὄν, *ad
amorem propensus*, 'amor-
ous'): XII 79 ἐ. ἔχουσι τοῦ
κερδαίνειν, i.e. *φιλοκερδεῖς*
εἰσι, 'are passionately fond
of the pursuit of gain'

ἐσθής, ἦτος, ἡ, *vestis*, 'dress,
apparel': VII 121 ἐσθῆτος
ἐργασία, IX 36 ἐσθῆτα ἀν-
δρὸς τὴν ἐλς ἐορτάς

ἐσθλῆν, *esse*, 'to eat': α 75
ἐ. ἥδιον, XI 73 ἐπεὶ ἐσθλῆν
τις τὰ ἱκανὰ ἔχει

ἐσκεμμένος (σκέπτεσθαι), *de-
liberatus*, 'studied', 'calcu-
lated', 'planned': IX 13

ἔστε, *usque dum*, of time up
to which, 'until': ἔστ' ἄν
with subj. VII 177, XIII 38.
rarely employed with du-
rative tenses, *quamdiu*,
quoad, 'so long as': I 171

ἐταῖρα, ας, ἡ, *amica*, 'a con-
cubine')(γαμετή, 'a married
woman': I 87 ἐταῖραν πρι-
άμενος

ἕτερος, ἑρα, ἐρον, *alter*, 'one of
two': VII 154 ἀ τὸ ἕτερον
ἐλλείπεται τὸ ἕτερον δυνά-
μενον, XXI 11 πολὺ διαφέρειν
τοὺς ἐτέρους ('the one set')
τῶν ἐτέρων, 22

ἐτετιθάσεντο, *mansuefacta erat*,
'she had been tamed', plup.
pass. from *τιθασεύειν*: VII
62

ἐτι:—1. temporal, with
Present, *adhuc*, 'yet'.

'still': XIX 129. with Fut. iam, diutius, 'yet', 'longer': I 89 πῶς ἂν ἔτι—ὥφελιμον εἴη; II 110, X 59, XIV 34. 2. of degree, porro, insuper, 'still', 'further', 'moreover': XVI 64, II 38 ἔτι δέ, IV 64, V 53 ἔτι δὲ πρὸς τοῦτοις. praeterea, 'besides this': XV 3, 30 ἔτι πρὸς τοῦτοις καί, XIII 13 ἔτι προσδεῖσθαι, XIV 4, XV 9. to strengthen comparatives, etiam, 'still': X 13 λευκοτέρα ἔτι. οὐκ—ἔτι, non item, non iam, 'not also', 'not after that': XIX 39, XXI 70
ἔτοιμος, η, ον, c. inf. paratus, qui in promptu est, 'ready', 'at hand': III 18 ἔτοιμα χρῆσθαι, prompta ad usum. ἐξ ἔτοιμον, statim, prompte, 'off-hand', 'unhesitatingly': XIV 13
ἔτος, ου, τό, annus, 'the year', as a natural epoch: VII 34 ἔτη οὕτω πεντεκαίδεκα γηγονῖα, XVII 25 ὁ θεὸς οὐ τεταγμένως τὸ ἔτος ἀγει (annos ducit)
εὖ, bene, 'well': VII 152 εὖ πεφυκέναι, XI 40 εὖ πράττειν, 132 εὖ ποιῶ πολλούς, 135, II 37, XIII 34 εὖ πάσχειν, XIV 34. εὖ μάλα, egregie, 'right well': XIV 32, XIX 64
εὐάγωγος³, ον, docilis, 'easy to lead', 'tractable': XII 83 καὶ πάνν εὐάγωγοι εἰς ἐπιμέλειαν) (ἀδύνατοι παιδεύεσθαι
εὐγνώστος³, ον, facilis cognitu, 'easy of discernment': XX 73
εὐγώνιος³, ον, angulos habens ad amussim factos, 'with regular angles': IV 148
εὐδαιμονεῖν, felicem esse, florere, 'to be well off, happy':

I 181, IV 171 ἀγαθὸς ὢν ἀνὴρ εὐδαιμονεῖς, XI 41
εὐδαίμων, ον, gen. onos, felix, beatus, 'blest', 'happy': IV 170 δικαίως εὖ. εἰ
εὐδῆλος, ον, satis manifestus, 'abundantly clear': impers. constr. XVI 80 εὐδῆλον ὅτι, IX 24 (where, however, τὴν οἰκίαν may be understood). pers. constr. VII 55 εὐδῆλος ἦν (ἡ γυνή) ὅτι οὐκ ἀμελήσει
εὐδοκιμεῖν, bene audire, laude florere, 'to be well spoken of, famous, distinguished': XI 5 ἐφ' οἷς εὐδοκιμεῖς
εὐδόκιμος, ον, spectatus, insignis, 'famous': IV 119 Κόρος εὐδοκιμώτατος βασιλεύς
εὐδοξος, ον, probatus, 'honoured': VI 48 εὐδοξοτάτη πρὸς τῶν πέλων
εὐέλως, ον: IX 25, conl. Cobeti pro vulgato εὐήλιος]
εὐεξία, as, ἡ, bonus habitus, 'a good state of health': XI 82 εὐεξίαν καὶ βώμην
εὐεργετῆν, beneficium esse, 'to shew kindness': XII 34
εὐέρπετος⁴ χώρα, locus expeditus, in quo omnia sic disposita sunt ut facile reperiri possint, 'a place where it is easy to find things': VIII 114
εὐήλιος², ον, apricus, 'sunny': IX 25 εὐήλιος οἰκία
εὐθύς, illico, 'forthwith': X 26, XVIII 53, 56, XIX 119, XX 147 ἄλλον χώρον εὐθύς ἀντρωεῖτο. statim ab initio, 'from the first', 'at once': III 79, VII 123 τὴν φύσιν εὐθύς παρσκευάσεν ὁ θεὸς
εὐκρινῶς³, ordine, distincte, 'in good order', 'not confusedly': VIII 125

εὐμαθής, *ἐς*, *qui facile discitur*, 'easy to learn': xx 73, xxi 4
τέχνην πασῶν εὐμαθεστά-
την

εὐμάρεια³, *as*, *ἡ, facilitas cum commoditate coniuncta*, 'facility, convenience': v 44
χειμάσαι—θερμοῖς λουτροῖς,
ποῦ πλείων εὐμάρεια; Cf.
Plat. Lys. p. 204 d εὐμάρεια
ἡμῖν ἐστὶν ὀλεσθαι, *facile nobis accidit ut putemus*,
'tis easy to fancy'

εὐνοεῖν *τινί*, *bene velle alicui*,
'to wish any one well': xii 80
τὸ εὐνοεῖν ἐμοί (domino)
καὶ τοῖς ἐμοῖς πειρῶμαι παι-
δεύειν (τὸν ἐπίτροπον)

εὐνοια, *ἡ, benevolentia*, 'good-
feeling': xi 45 εὐνοίας ἐν
φίλοις, xii 25 εὐνοίαν ἔχειν
σὺ δέησει (τὸν ἐπίτροπον)
ἀνευ γὰρ εὐνοίας τί ὄφελος
ἐπιστήμης γίγνεται; 39 εὐ-
νοίας ὄργανον ἄριστον

εὐνοϊκῶς ἔχειν πρὸς τινα, *bene-
volo animo esse erga aliquem*,
'to be well disposed towards
a person': ix 68

εὐνομεῖσθαι, *bonis legibus uti*,
'to be well regulated', 'have
a good constitution': ix 82
ἐν ταῖς εὐνομουμέναις πό-
λεσιν

εὐνους, *ονν, benevolus, favens*,
'well disposed', 'a well-
wisher': xii 41, vi 50 πολί-
τας—εὐνουστάτους παρέ-
χασθαι τῷ κοινῷ, vii 202
εὐνούστεροι ἢ πρόσθεν sc.
servi dominis, ix 30, xii 37,
48 ἑαυτοῖς εὐνοὶ πάντες—
ἀνθρώποι

εὐπατρίδης, *ον, ὁ, bono loco
natus*, 'of noble family': i 125
καὶ πάνν εὐπατρίδων
δοκοῦντων εἶναι

εὐπέτεια³, *ἡ, facilitas et copia*,

'easiness of procuring': v
27 εὐπέτειαν τροφῆς

εὐπετής⁷, *ἐς, facilis*, 'easy':
xii 75 εὐπετές ἐστὶ μαθεῖν
εὐπόλεμος, *ον, bellicosus*, 'suc-
cessful in war': iv 2, 3

εὐπορεῖν, *οἰβibus abundare*, 'to
be well off', 'to thrive' (ἀ-
πόρους εἶναι: xi 10

εὐπορία, *ἡ, facilitas*, 'freedom
from embarrassment', 'solu-
tion of difficulties' (ἐμμη-
χανία: ix 5

εὐπορος, *ον, opulentus*, 'well
off': iii 61. *expeditus*,
'full of resources': ix 31
εὐπορώτεροι γίγνονται
(maiores facultatem ha-
bent) πρὸς τὸ κακουργεῖν

εὐπόρως, *facile*, 'readily': viii
59

εὐπραγία³, *ἡ, fortuna prospera*,
'well-doing', 'success': ix
73 τῆς εὐπραγίας αὐτῇ με-
ταδίδοντες

εὐρίσκειν, *invenire*, 'to find':
viii 111, 145, xix 38, xx 43.
c. partic. *deprehendere*, 'to
find that': ii 120 εὐρον
ἐπισκοπῶν καὶ πάνν οἰκείως
ταῦτα γιγνόμενα. PASS.

vi 23 ὠφέλιμα ὄντα ἡύρι-
σκετο. *comperire, ex-
cogitare*, 'to find out', 'de-
vise': v 53 ἐπιμέλειαν ἡδίω
ἡύρηκεν, ix 6, xx 28 σοφόν
τι εὐρήκεναι, 103 εὐρίσκον-
τες προφάσεις. *lucrari*,
lucrum facere, 'to gain',
'earn', 'procure': xx 145.
de rerum venditarum pre-
tium, *quaestum praeberere ven-
di*, 'to fetch', 'earn money':
ii 17 πόσον ἂν οἰεῖ εὐρεῖν
τὰ σὰ κτήματα πωλούμενα;
20

εὐρυθμος, *ον, paucioribus, con-
cinnus*, 'harmonious', 'grace-

ful': VIII 125 καὶ χύτρας φημι
 εὐρυθμον φαίνεσθαι εὐκρι-
 νῶς κειμένας
 εὐρωστος, *ov, robustus*, 'strong':
 VI 42 τὰ σώματα εὐρωστό-
 τατα παρέχεσθαι
 εὐσκίος', *ov, opacus*, 'well-
 shaded': IX 25 ε. οἰκία
 εὐφημεῖν, *bona verba dicere*:
 X 26 εὐφήμει, *bona verba*,
quiesco, 'hush!' 'say not
 so'
 εὐφραίνειν, *oblectare*, 'to cheer',
 'delight': IX 116, XX 127.
 PASS. εὐφραίνεσθαι: IX 69
 εὐφροσύνη, ἡ, *laetitia*, 'delight',
 'joy': IX 69 τῶν εὐφροσύ-
 νων μεταδιδόντες
 εὐχαρις², ὁ, ἡ, *gratiosus, gratus*,
 'winning', 'agreeable': V 50
 τίς (τέχνη) φίλοις εὐχαρι-
 τωτέρα; *cx.*
 εὐχέωστος, *ov, qui facile vinci*
potest, 'easy to be overcome':
 VIII 25 τοῖς πολεμίοις εὐχει-
 ρωτότατον
 εὐχεσθαι, *precari*, 'to pray':
 XI 48. *c. inf.* VII 48 εὐ-
 χόμενοι εὐδαιμονεῖν
 εὐχρηστος, *ov, utilis*, 'service-
 able': VIII 17
 εὐχρως, *ov, = εὐχροος, bene*
coloratus, 'fresh-looking',
 'of healthy complexion':
)(μιλτψ ἀλειφόμενος X 35.
 εὐχρωτέραν φαίνεσθαι: X
 76
 εὐάνυμος, *ov, sinister*, 'left':
 IV 140 ἐπὶ τῷ εὐανύμῳ κέ-
 ρατι
 ἐφεξῆς, *ordine*, 'in order', 'in
 a row', 'one after another':
 VIII 120 ἐπειδὴν ὑποδήματα
 ἐφεξῆς κέπται, XII 53 ἐφε-
 ξῆς πάντες, *omnes omnino*,
ad unum omnes, 'all in suc-
 cession'
 ἐφιστάναι, *praeferere*, *perf.*

ἐφέστηκα, *praesum, praefec-*
tus sum, 'I am set over'.
 ὁ ἐφεστηκώς, *praefectus*,
 'the person in authority',
 'the officer in command':
 XXI 54. of the queen-bee:
 VII 99 ἐπ' ἐργαῖς ἐφέστη-
 κεν, VII 180 ἐπὶ κηρίοις
 ἐφέστηκεν
 ἐφορᾶν, *i:q. ἐπισκοπεῖν, in-*
spicere, 'to overlook': IV 51
 τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκίαν
 αὐτὸς ἐφορᾷ
 ἐφορατικός, ἡ, ὅν, *ad inspi-*
cendum aptus, 'qualified to
 overlook': XII 108 τὸν δεσ-
 πότην ἐφορατικὸν δεῖ εἶναι
 τῶν ἔργων
 ἔχειν:—A. Trans. I. *habere*,
tenere, possidere, 'to have',
 'to possess' as property:
 XVI 16, XI 5 περιττὰ ἔχου-
 σιν, I 129 δεσπότης οὐκ
 ἔχουσιν, II 105 ὕδωρ μὴ
 ἔχων, III 8, 18, VI 56 ἀφθό-
 νως ἔχειν ὧν δέονται, XI 73,
 XII 11, XIV 37, XVI 18, XVII
 70, XIX 122, XX 21, 24, XXI
 44. of mental or bodily
 habits: IX 65 τὸ μνημονικὸν
 ἔχειν καὶ τὸ προνοεῖν, XI 49
 πολλὰ ἔχῃς πράγματα, XIII
 37, XII 26 εὐνοίαν ἔχειν,
 XX 86 ε. ἐπιμέλειαν, XXI 66
 ε. τι ἥθους βασιλικῶν, XIV 4.
 eum substant. *ita ut verbi*
respondentis vim habeat,
 ἔχειν αἰτίαν, 'to be the
 subject of blame': III 91,
 93, XI 146. 'to have in
 itself', 'admit of', 'involve':
 IV 18 ἀσχολίας ἔχουσι, XX
 124 ἐπίδοσιν οὐκ ἔχειν, 125,
 128. *habere, scire*, 'to
 have mentally', 'to know',
 'understand': II 8 συμβαθ-
 λενε ὁ τι ἔχεις ἀγαθόν, 101
 ὅσα ἔχω ἐκτίσσομαι, XI 99

ἐὰν ἔχω τι βέλτιον, xv 65
 ἥς ἕκαστος ἔχει τέχνης.
 with predic. acc. 'to keep
 so and so': xxi 31 τούτους
 ἀσχυνομένους ἔχουσιν.
 [Cf. Cyr. vii 2, 11 δυνήσομαι
 αὐτοὺς πειθομένους ἔχειν.]

II. *gestare*, 'to wear': iv
 161 τοῦ κόσμου οὐ εἶχεν.

III. c. infin. *posse, habere*,
 'to have means or power
 to do', 'to be able': i 7
 ἔχοιμεν ἂν εἰπεῖν, ii 59 οὐκ
 ἔχω ἀντιλέγειν, iii 14 τού-
 τοις (τοῖς ἐπιπλοῖς) μὴ ἔχον-
 τας χρῆσθαι, 45, iii 80 ἔχω
 ἐπιδείξαι, 118, vii 145 οὐκ ἂν
 ἔχοις διελεῖν, viii 6 οὐκ εἶχε
 μοι δοῦναι, 6 οὐκ ἔχεις δοῦ-
 ναι, 9, 10, x 61 εἴ τι ἔχοιμι
 συμβουλευσαι, xvi 18, xviii
 2, xix 97, xx 66, 67.
 with predicate adjec-
 tive: xi 27 εἰ τὴν ψυχὴν
 φύσει ἀγαθὴν ἔχοι.

B. Intrans. *se habere v. ge-
 rere, versari*, 'to hold one-
 self', i.e. 'to keep so and
 so': vi 34 τοὺς ἀμφὶ γῆν
 ἔχοντας, x 70 κατὰ χώραν
 ἔχει.

2. with adverbs
 of manner, *esse*, 'to be' or
 'to be circumstanced so and
 so': ii 47 ἔχειν ἀμελῶς, xxi
 42 ἀριστα τὸ σῶμα, vii 90
 ὡς βέλτιστα, viii 86 δυσλύ-
 τως, 102 δυστραπέλως, xii
 79 ἐρωτικῶς τινός, ix 68 εὐ-
 νοϊκῶς, i 83 κάκιον, 89, iii 87
 κακῶς, ix 90 καλῶς, xii 122,
 88 μετρίως, iii 69 ὀρθῶς, vi
 83 οὕτως, ii 88 οὕτω καὶ ἐμοὶ
 ἔχει, viii 28, 32, xvi 68,
 xvii 69, xx 42, xxi 5, x 59
 πρεπόντως, i 147 σφοδρῶς
 πρὸς τι.

MED. *ἔχεσθαι*,
*proximum esse, proxime se-
 qui, pertinere ad*, 'to come

next to', 'to pertain to':
 vi 7 τὰ τούτων ἐχόμενα.

ἑώρας, v. s. ὥρᾱν: vii 8
 ἕως, *quamdiu*, 'as long as',
 with ἂν and subj.: i 157 ἕως
 ἂν ὀρώσω

Z

Zōygos, τό, *boves v. equi iugales*,
 'a yoke of beasts': xvi 56,
 77. 2. *par, coniugium*,
 'a married couple': vii 102,
 105, 107, 153

Zeûs: x 9

Zeús, ὁ, 'Zeus': vii 1 ἐν τῇ τοῦ
 Διὸς τοῦ Ἐλευθερίου στοῦ
 καθήμενον

ζημία, ας, ἡ, *damnum, detrimen-
 tum*, 'loss', 'damage': i 47
 τὰ βλάπτοντα ζημίαν νομίζω
 μᾶλλον ἢ χρήματα, xvii 14
 πολλαῖς ζημίαις παλαίσαν-
 τες. *poena*, 'punishment':
 xiv 27 οἱ νόμοι ζημίαι εἰσὶ
 τοῖς ἀμαρτάνουσιν

ζημιῶν, *damno afficere*. PASS.
detrimentum accipere, 'to
 suffer loss': i 54, 59 εἰ τις
 ζημιοῖτο διὰ τὸ μὴ ἐπίστα-
 σθαι προβάτοις χρῆσθαι, ii
 122, viii 133 οὔτε τι ζημι-
 ωθέντας. *punire*, 'to
 punish': ix 85 ἦν τις παρὰ
 τοὺς νόμους ποιῇ, ζημιούσι,
 xiv 29 οἱ νόμοι ζημιούσι
 τοὺς ἀδικούντας. PASS.
 xiv 19 ζημιοῦσθαι ἐπὶ τοῖς
 κλέμμασιν

ζῆν (ζάω), *vivere*, 'to live': iv
 117. 'to be living': x 8
 ἐμοὶ ἡδίων ζώσης ἀρετὴν
 γυναικὸς καταμανθάνειν ἢ εἰ
 Zeûs εἰκάσας γραφὴ ἐπεθεῖκ-
 νεν. II. = *βιοῦν*, 'to
 pass one's life': vii 35 ἐξ ἡ
 ὑπὸ πολλῆς ἐπιμελείας, xix 5
 ἀφθόνως ζῶσι, xx 70 ζῆν

ἀνευ τῶν ἐπιτηδελῶν. with ἀπό, *victum quaerere*, 'to live, subsist by': v 6 ἀφ' ὧν ζῶσιν. Cf. Arist. Lys. 625, Pađ. 850

ζητεῖν, *quaerere*, 'to seek for': viii 10 ζητοῦντα μὴ δύνασθαι λαβεῖν, 144 ἀνθρωπον ζητῶν—πρὶν εὐρεῖν. *interrogando perquirere*, 'to enquire for': vii 21

ζωγραφεῖν, *pingere*, 'to paint from life', 'to limn': xviii 68 ζωγραφεῖν ἐπιστάμενος

ζωγράφος, ὁ, *pictor*, 'a painter': vi 70 ζωγράφους ἀγαθούς, xix 112

ζῶον, οὐ, τό, *animal*, 'a living being': vii 105 ζῶων γένη, xiii 31 τὰ μὲν ἄλλα ζῶα—ἀνθρώπους δέ, xv 32 τῶν ζῶων ὁπόσα... πράξα ἔστι πρὸς τοὺς ἀνθρώπους

H

Ἢ, disjunctive, 'or': i 28, iii 68, 85, 103, iv 60. ἢ—ἢ, *aut—aut*, 'either—or': iv 74, vii 5, xi 140. in the sense of *ei δὲ μή, alioquin*, 'or else', 'otherwise': ii 34, 37. [Cf. Dem. de Chers. § 4, § 24, Andoc. demyst. p. 5, 33, Xen. Anab. i 4, 16, Symp. iv 19, Mem. i 7, 2, Thuc. i 78, 3, v 63, 3, Plat. Phaedr. p. 237 c.] ἢ εἰ—ἢ εἰ, *vel si—vel si, utrum—an*: viii 99. πότερον—ἢ: v.s. πότερον. ἢ, comparative, *quam*, 'than': iv 98, 127, v 75, 96, vi 4, viii 83, xxi 17 πλείον ἢ ἐν διπλασίῳ χρόνῳ, i 119 ἄλλο τι ἢ. ἄλλ' ἢ: v.s. ἄλλά. ἢ, confirmative, *sane*, pro-

fecto, 'really', 'verily', 'in truth': xx 170 ἢ μὴ. ἢ, interrogative, *ne*: i 7, 12, iii 9, 106, vii 184, xii 42, 80, xiv 3, xviii 43. ἢ—ἢ: i 12, xiii 3. ἢ γάρ; *itane vero?* 'is it true that?' iv 162. ἢ

(dat. sing. of relative pronoun ὅς, cf. ταύτη), *qua* (sc. *via*), *ea ratione qua*: iii 83. *quemadmodum*, 'how', 'as': xv 35 ἢ εἰπας, 36 ἢ ἐφησθα, 37, xix 97 ἢ δεῖ φαντεῖν, 102 ἢ με ἐπηρώτησας

ἢβᾶν, in *flore aetatis esse*, 'to be at one's full powers': i 157 ἢβῶντας καὶ δυναμένους ἐργάζεσθαι

ἡγεῖσθαι, *viam praeire*, 'to lead the way': ii 103 εἰ ἄλλοσε ἡγησάμεν. 2. *ducere*, 'to hold', 'believe': c. inf. ii 24, iv 134, xvii 28, xviii 18, 29, xix 53, 61, xxi 78. with attributive word added: xiv 3 ἢ ἀποτελεσεμένον τοῦτον ἡγῇ ἐπίτροπον;

ἡγεμών, ὄνος, ὁ, *dux, princeps*, 'leader', 'chief': vii 169, 174 ἢ ἐν τῷ σμήνῃ ἡγεμῶν μελιττα, 'the queen bee' [cf. Cyr. v 1, 24 βασιλεὺς ἐμοίγε δοκεῖς σὺ φύσει πεφυκέναι οὐδὲν ἦτον ἢ ὁ ἐν τῷ σμήνῃ φνόμενος τῶν μελιττῶν ἡγεμῶν, Hell. iii 2, 28 ὥσπερ ὑπὸ ἐσμοῦ μελιττῶν ὁ ἡγεμῶν], vii 210 τὰ τοῦ ἡγεμόνος ἔργα

[ἡγουν², *sive*: xix 71 cr.] ἡδεσθαι, fut. ἡσθησομαι, aor. ἡσθην, *delectari*, 'to take delight': ix 5 ἡδομένη ἰσχυρώς, xv 66 μάλιστα' ἂν ἡδοίτο, vii 17 ἡσθελς. c. part. iii 68 ὥπως ἡσθῆς ἰδὼν, xi 6 ἴσα διηγησάμενος

ἡσθῆς, xv 7 ἡδεται ἀπο-
δεικνύν, xvi 16 ὃ τι ἡ γῆ
ἡδοιτο φύουσα καὶ τρέφουσα,
i.e. facile et sine labore ferre
et nutrire posset, 139 ἀκού-
σαντα ἡσθῆναι. c. dat.
x 45, xx 56 οἷς ἡ γῆ ἡδεται
ἡδέως, adv. libenter, 'gladly',
'with pleasure': v 41 ἡ. δέ-
χεσθαι, vi 58 ἡ. ἀκούειν, vii
59, xi 10 ἡ. διηγείσθαι, viii
38 ἡ. θεᾶσθαι, xvi 45 ἡ. μαν-
θάνειν, vii 29, xi 86 ἡ. πν-
θομένην ἄν. ἡδίων (liben-
tius) ὁρᾶν: x 41

ἦδη, iam, in ref. to the imme-
diate past or the immedi-
ate future:—1. 'already':
vii 62 ἐπεὶ ἦδη χειροθήτης
ἦν, xiv 2 ὅταν ἡ. γένηται, vi
8 μᾶλλον τι ἦδη ἢ πρόσθεν.
aliquando, 'ere now': i 166,
vii 64 ἄρα ἦδη κατενόησας;
xi 150, xii 106 ἦδη εἶδον,
xix 16, 20, 42 ἦδη εἶδες;
2. 'forthwith', 'at once':
xii 2, xiv 35 τούτους ἡ. τῆς
χρήσεως ἀποπαύω, 39, xv 22,
xvii 22, 49. beginning
and extending onwards from
the present, 'henceforth':
viii 126 ἡ. ἀπὸ τούτου, xiii
3, 13, xv 10

ἡδονή, ἡς, ἡ, voluptas, 'enjoy-
ment': xx 125 ἡδονὰς παρ-
έχειν, i 144 λύπαι ἡδοναῖς
περιπεπεμέναι

ἡδυπάθεια, ἡ, voluptas honesta,
'luxury': v 4 ἡ ἐπιμέλεια
αὐτῆς (sc. τῆς γεωργίας) ξοι-
κεν εἶναι ἡδυπάθειά τις

ἡδυπαθεῖν (ἡδύς, πάσχω),
voluptatem percipere, 'to
enjoy oneself': v 8

ἡδύς, εἶα, ὅ, comp. ἡδίων, su-
perl. ἡδιστος, suavis, iu-
cundus, 'sweet', 'pleasant':
iv 149 ὁρμαὶ ἡδεῖται, v 49

τίς τέχνη γυναικὶ ἡδίων;
51 κτῆμα ἡδίων, 52 ἐπιμέ-
λειαν ἡδίω, 10 ἡδιστῶν
ὁσμῶν καὶ θεαμάτων. c.

inf. vi 40 ἐργασία ἡδιστῇ
ἐργάζεσθαι, iucundissima
tractatu, xv 28, vii 228 τὸ
πάντων ἡδιστον. ἡδύ
ἐστι, placet: vi 14, xi 51.
ἡδίων (sc. ἐστὶ): v 45.
τὰ ἡδεα, 'enjoyments': xiii
36 τῶν ἡδέων τι

ἡθος (ἔθω), eos, τό, morum quae-
dam proprietates, 'character':
xxi 67 ἔχειν τι ἡθους βασι-
λικοῦ, xv 70 τὰ ἡθη γενναιο-
τάτους

ἡκαν, adesse, 'to have come':
vii 179 ἐπειδὴν ἡ ὥρα ἦκη,
xxi 20 ἀνδρῶτι ἡκουσι

ἡκιστα, adv., minime, 'least':
xiii 5 ἡ. ἐργαζόμενοι

ἡλικία, as, ἡ, aetas, 'age',
'time of life': v 78 ἡλικίαι
τινες καὶ ἔππων καὶ ἀνθρώπων

ἡλιος, ου, ὁ, sol, 'the sun':
xvi 68 (νεῶν) ὁπτήν πρὸς τὸν
ἡλιον, xix 126 ὑπὸ τοῦ

ἡλίου γλυκαίνεσθαι, xvi 76
ὁπῶτο ὑπὸ τοῦ ἡ.

ἡλιούσθαι³, sole aduri, 'to be
sunned': xix 125 σκιάζειν
τὰ ἡλιούμενα (ὀναρα)

ἡμέρα, as, ἡ, dies, 'day': xi 32
ἀγαθὴ ἐστὶν ἡμέρα ὡς ἀρετῆς
ἀρχεσθαι, 31 ἀπὸ τῆς αὔριον
ἡμέρας, xx 92 δι' ὅλης τῆς
ἡμέρας (per totum diem),
xvii 77 ἐν μέσῳ τῇ ἡ.

ἡμερεύειν, diem solidum trans-
igere, 'to spend the whole
day': iv 16

ἡμερινός, ἡ, ὄν, diurnus, 'by
day': xx 40 φυλακὰς ἡμε-
ρινὰς, xxi 13 cr. n. ἡμερι-
νὸς πλοῦς, navigatio quae
intra diei spatium absol-
venda est.

ἡμερος, α, ον, *stativus, domesticus*, 'cultivated', 'not wild')(*ἀγριος, silvestris*: xvi 23
 τὰ ἡμερα, *fruges sativae*
 ἡμίονος, ου, ο, *mulus*, 'a mule':
 xviii 28 βοῦς, ἡμιόβους,
 ἱππους
 ἡμίους, εια, υ, *dimidius, semis*,
 'half'. τὸ ἡμισυ is used
 substantively: xviii 56 μέ-
 χρι τοῦ ἡμίσεος τῆς ἀλω,
 xx 92
 ἡμφισμένη, *amicta*: v.s. ἀμ-
 φιέννυμι
 ἦν, i. q. *ἐάν, εἰ*, 'if so be that',
 always with conjunctive:
 i 79, xvi 17 ἦν ἀρα.
 ἦν τε—ἦν τε, *sive—sive*,
 'whether—pr': v 23, xi
 96
 ἡνίκα, *quum, quando*, 'at the
 hour when': xi 88 ἡνίκα ὦν
 ἔνδον καταλαμβάνοιμι
 ἥπερ, dat. of *ὅσπερ, quetad-*
modum, 'just as': iii 66,
 ix 7
 Ἡρα, as, ἡ, the Lat. *Iuno*:
 x 2 νῆ τῇν Ἡραν, xi
 112
 ἡσυχος, ον, *lentus*, 'slow,
 quiet': xvi 32 ἡσυχος ('lei-
 surely') βαδίζοντες ubi v.l.
 ἡσυχῇ. Cf. *Anab.* iv 3, 11,
Cyr. v 3, 55
 ἥττων, *minor, vilior*, 'worse',
 'inferior': xi 157 ἥττων
 λόγος, xiii 69 τὰ ἥττω ὑπο-
 δήματα. ἥττων, *minus*,
 'less': iv 76, v 101, vii 130
 ἥττων δυνατὸν, ix 47 ἥττον
 λανθάνει, xiii 51 οὐχ ἥττον
 ἡ, iv 125 οὐδὲν ἥττον, xx
 166. οὐδὲν ἥττον ἡ,
nihilominus quam, 'not a
 whit less than', 'just as
 much as': ii 45, iv 96, 125,
 v 74, 96, vi 4, viii 91, xx
 150. c. gen. v 77 οὐδὲν

ἥττον οἱ δούλοι τῶν ἐλευ-
 θέρων

Θ

Θάλαμος, ου, ὁ, *cubiculum ubi-*
torus genialis erat: ix 16

θάλαττα, ης, ἡ, *mare*, 'the
 sea': viii 101 ἐν τῇ θ., v 84
 καὶ κατὰ γῆν καὶ κατὰ θ.

θαλαττουργός, οῦ, ὁ, *mare ex-*
ercens, qui victum quaerit
in mari: xvi 31

θάλαπος, ους, τό, *aestus*, 'heat':
 θάλαπη θέρος)(ψύχη χει-
 μῶνος v 17

θαμινά, ῥ, *crebro*, 'often', 'fre-
 quently': iii 30 οἰκέτας θ.
 ἀποδιδράσκοντας

θανατοῦσθαι, *morti addici*, 'to
 be condemned to death':
 xiv 21

θαρρεῖν, *bono animo esse*: ii 8
 θαρρῶν συμβούλευε i.e. *sine*
metu, 'confidently'

θάττον (comp. of *ταχύς*), *ce-*
lerius, 'with more despatch':
 ii 124, xix 46

θαυμάζειν, *mirari*, 'to wonder':
 vii 209 θαυμάζοιμ' ἂν εἰ μή,
mirum ni. suspicere, 'to
 regard with wonder': c. acc.
 iv 163, viii 96. followed
 by relat. adv. iv 146 εἰθαύ-
 μαζεν αὐτὸν (τὸν παραδει-
 σον) ὡς καλὰ τὰ δένδρα εἶη.
 with obj. acc. and partecp.
 viii 39

θαυμαστός, ῥ, ὄν, *mirus*, 'won-
 derful', 'marvellous': iii
 103 θαυμαστότερον (sc.
 ἐστὶ) εἰ τι ἐπίσταται, v 50
 θαυμαστὸν δοκεῖ εἶναι εἰ
 τις, ii 61 οὐ θαυμαστὸν
 τοῦτο—ὅτι

θέα, as, ἡ, *speciatio*, 'a view':
 iii 51 ἐπὶ θέαν, *ad spectan-*
dum, viii 70, xvi 32

θέαμα, ατος, τό, *spectaculum*, 'a sight', 'show': VIII 130 καλὸν θέαμα, V 11 ἡδίστων θεαμάτων

θεᾶσθαι, *spectare*, 'to view', 'behold': III 48, 66, VIII 20, 73. *cum admiratione spectare*: VI 74, VIII 38 τίς οὐκ ἂν ἡδέως θεάσαιτο ἀπλίτας πορευομένους; abs. XX 99

θεατής, οὔ, δ, *spectator*, 'a spectator': XII 21

θεῖος, α, ον, *divinus, dei similis*, 'more than human': XXI 29 ol θ. ἀρχοντες, 73, 75)(ἀνθρώπων

θεμῆς, ἡ, *fas*, 'law as established by custom': XI 43. i.q. δυνατόν, 'possible': XI 68. Hinc

θεμιτός, ἡ, ὄν, *fas, licitum*: XI 59 ol θεοι οὐ θεμιτὸν ἐποίησαν εὐ πράττειν, 27 ἐστὶ θεμιτὸν ('it is possible') καὶ πένητι ἱππῶ ἀγαθῶ γενέσθαι, 28

θεομαχεῖν³, *deo repugnare, invita natura aliquid agere velle*, 'to resist divine necessity': XVI 14 οὐκ ἐνὶ συμφέρει θεομαχεῖν, with reference to the laws of soil and climate which must be attended to in agriculture. Cf. Eur. Iph. A. 1409, Bacch. 45, 325, 1255, Act. Apost. XXIII 9

θεός, οὔ, δ, *deus*, 'god', 'the deity': VII 124, 137, 157, 161, 168, 167, 170. ol θεοί)(ol ἄνθρωποι: II 84, VII 168, X 46, XI 3, XV 29. without the article: V 14, XI 52. of special gods: VII 72, VIII 100 ὅταν χειμάξῃ ὁ θεός (i.e. Ζεὺς), 103, XVII 10, 15, 18, 25, XX 52. πρὸς τῶν θεῶν, *per deos*, 'in heaven's

name': VII 10, 57 πρὸς θεῶν, X 56. σὸν τοῖς θεοῖς, *ope deorum*, 'by the will, favour of the gods': VI 2, X 65, XI 120

θεράπεινα, ἡς, ἡ, *ancilla*, 'handmaid': VII 40

θεραπεῖα, ας, ἡ, *curatio, cultus*, 'attention', 'care': VIII 67 (de suppellectile resarcienda), XX 58 (de terra colenda)

θεραπεύειν (θεός), *colere (deos), venerari*, 'to do service to', 'worship' (the gods): V 105, XI 42. 2. *colere (terram)*, 'to till' (the ground): V 55. PASS. XVI 23. 3. *curare*, 'to take care of': IX 99

θ. τὰ δεσπόσυνα χρήματα, *curare aegrotos*, 'to tend', 'wait upon' (the sick): VII 200, 201

θεράπων, οντος, ὁ, *servus*, 'a servant': Ischomachus ad uxorem VII 229 ἐὰν ἐμὲ σὸν θεράποντα ποιήσῃ, XII 104 ἐπιμελῇ θ.

θερίζειν, *metere, messes facere*, 'to reap': XVIII 1, 11. *aestatem traducere*, 'to pass the summer': V 45 *εἰρίσαι*. Cf. Anab. III 5, 15

θερισμός³, οὔ, ὁ, *messis*, 'reaping': XVIII 22

θερμαίνεσθαι, *calefieri*, 'to be heated': XIX 72

θερμός, ἡ, ὄν, *calidus*, 'hot': V 44 θ. λουτροῖς

θέρος, εος, τό, *aestas*, 'summer': IX 21 τοῦ θέρους, XVI 55, 72 ἐν τῷ θέρει, V 17 θάληθι θέρους

θήκη, ἡς, ἡ (ρίθημι), *cella, conditorium*, 'a store-room': VIII 112

θηλύνεσθαι⁷, *effeminari*, 'to be made womanish', 'enervated': IV 18

θήλυς, εια, υ, *muliebris*, 'female': vii 102 θήλυ και ἄρρεν (ζεύγος), 146 τὸ ἔθνος τὸ θ. ἢ τὸ ἄρρεν

θήρα, ας, ἡ, *venatio*, 'hunting': v 26 θήραις ἐπιφιλοπονεῖσθαι

θηρεύειν, *captare*, *aucupari*, 'to hunt after', 'to watch for': xx 100 αὔρας θηρεύων μαλακάς

θηρίον, ου, τό, *fera*, 'a wild animal', such as are hunted: v 28, 33

θηριώδης, ες, *belluinus*, 'fit for wild beasts': xiii 46 θηριώδης παιδεία, ratio qua bestiae coguntur obsequi, sc. alliendo cibis et puniendo

θουνατικός², ἡ, ὄν, *ad sollemnes epulas pertinens*: ix 44 τὰ θ., 'used on festive occasions'

θράσος, εος, τό, *audacia*, 'courage': vii 142

θρέμμα, ατος, τό, *omne animal quod alitur*, 'a nursling', 'creature': xx 126

θύειν, *sacrificare*, 'to sacrifice': v 14, xi 2, ii 33 θύειν πολλὰ τε καὶ μεγάλα, 48 ἔθυσα

θύρα, ας, ἡ, *iannua*, 'a door': ix 26 θύρα μέσσωλος

θυραυλεῖν³, *fortis agere*, 'to live out of doors' (ἐνδον μένειν: vii 165

θυσία, ας, ἡ, PL. 'offerings': v 99 θυσίαις καὶ ὀλωνοῖς

I

ἱατρικός, ἡ, ὄν: i 4 ἡ ἱατρικὴ (sc. τέχνη), *ars medica*, 'surgery', 'medicine'
ιατρός, οὔ, ὁ, *medicus*, 'a physician': xiii 8, xv 53

ἰδεῖν (εἶδον), *videre*, 'to see':

iii 68 ἰδὼν τι ἢ ἀκούσας, vi 80 δντινα ἰδοιμι καλόν, τούτῳ προσήεν, vii 1, x 12, xii 106, xxi 93. with double

acc. xi 20, xii 91, xiii 68, xix 16. *visere*, 'to visit',

'call on': xi 88, 89 εἰ τινα δέμενος ἰδεῖν τυγχάνοιμι

ἰδίᾳ, adv. (dat. fem. of ἰδίος), *privatim, per se*, 'privately' (δημοσίᾳ: xi 134

ἰδίος, α, ον, *proprius, suus*, 'one's own': vii 220 ἄλλαι ἰδίαί ἐπιμέλειαί, ad te s. ad tuum officium pertinentes, ix 116, xxi 54

ιδιώτης, ου, ὁ, *homo privatus*, 'one in a private station' (τύραννος: i 111. *miles gregarius*, 'a private soldier') (στρατηγός: xi 33, xxi 35. c. gen. rei, *rudis, imperitus*, 'unpractised, unskilled in': iii 71 ιδιώτης τούτου τοῦ ἔργου. Cf. Hier.

l. 376 n., Plat. Protag. p. 345 A *ιατρικῆς ιδιώται*
ἰδρῶν, *sudare*, 'to sweat': iv 166 πρὶν ἰδρῶσαι, xxi 18 ἰδρῶντες

ἰδρώς, ὤτος, ὁ, *sudor*, 'sweat': x 53
ἰέναι, *ire, venire*, 'to go', 'come': v 67, xiii 10 ἰών, xx 125 ἐπὶ τὸ βέλτιον ἰόν, v 62 ἰόντες εἰς τὰς—χώρας (hostiliter), vi 80, xi 48 ὅταν διὰ στενοπέτρων ἴωσι.

ἴθι, *agedum*, a form of transition before an imperative: xii 94, xix 12 ἴθι δῆ, 20

ικανός, ἡ, ὄν, of persons, *idoneus, qui potest*, 'competent', 'capable': c. inf. iv 43, v 39, vii 26, 45, viii 34, xii 22, 42, xiii 5, 17, xiv 2, xv 6. of things,

'enough': π 29. c. inf. π 26, v 24 *ικανωτάτη*. *idoneus*, 'sufficient for the purpose': vi 73, xi 119 l. *τεκμήρια*, xviii 14 *ἵνα* l. τὰ ἄχυρα μᾶλλον γλῆγηται (where, however, Sturz takes *ικανὰ μᾶλλον* as = *ικανώτερα*, *plures paleae*)
ικανώς, *satis*, *plane*, *ita ut par est*, 'enough', 'perfectly', 'adequately': π 9, 13 l. *πλουτεῖν*, iv 83 *ικανῶς* ἀρήγει, vi 54 l. *πεπείσθαι*, xi 2 l. *ἀπηκοῖναι*, xv 35 l. *καταμεμαθηκέναι*, xvi 28 l. *ἀποπεθαρηκέναι*, xix 25 *ικανῶς* οἶσθα
ἰλάσκεσθαι, *placare*, *propositum sibi reddere*, 'to appease', 'make propitious': v 102 τοῦς θεοῦς l.
*ὤλς*³, *ὄος*, ἡ, *limus*, 'mud', 'slime': xvii 89
ἱμάτιον, ου, τό, 'de *pallio raro legitur apud Xenophontem*' (Sturz), vii 39 *ἔρια παραλαβοῦσα* l. ἀποδείξαι. τὰ ἱμάτια, *vestes*, 'clothes': iv 158 τῶν ἱματίων τὸ κάλλος, vii 194, x 73, xiii 56, xvii 20 *παχέα ἱμάτια*
ἵνα, final conjunction, ut, 'that', 'in order that': vi 12, xi 11, 30, xii 9, xv 54, xviii 14, 16, 61, xx 107
ἱππάξασθαι, *equitare*, *equitando se exercere*, 'to take horse exercise': xi 101 *ἱππασάμην ἱππασίαν*. ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἱππασίαις
ἱππασία, as, ἡ, *equitatio* s. *decursio equester*, 'riding', 'horse exercise': xi 101
ἱππεύς, *ἑως*, ὁ, *eques*, 'a rider': iv 88, viii 27, 30, 41, ix 91

ἱππικός, ἡ, ὁν, *equester*, 'of horsemen': vii 60 l. ἀγῶνα.
 II. *rei equesteris peritus*, 'skilled in riding')(*ἀφιππος*: xi 121 ἐν τοῖς ἱππικωτάτοις λεγόμενον. *ἱππικώτατα*, adv., *ita ut decet rei equesteris peritissimos*: xxi 44. ἡ ἱππική, *res equesteris*, 'riding', 'horsemanship': iii 59 ἀφ' ἱππικῆς εἰς ἀπορίαν ἐληλυθότας, 61 διὰ τὴν l. εὐπόρους ὄντας, 70 ἱππικῇ χρῆσθαι
ἱπποκόμος, ου, ὁ, *equorum curator*, *equiso*, 'a groom': xi 23
ἵππος, ου, ὁ, *equus*, 'a horse': i 49, ii 76, iii 78, v 24, 30, 104, ix 91, xi 20, 25, 27, 92, 106, xii 117, iii 73 ἀγαθὸς ἵππος, xii 114, 116, v 23 σὺν ἱππῷ ἀρήγειν τῇ πόλει. οἱ ἱπποὶ, *equorum genus*: v 29, x 46, xii 116, xviii 28, ii 76 *ἱπποῖς* χρῆσθαι, 77
*ἱπποτροφία*³, as, ἡ, *sumptus in equis alendis*, 'a keeping of horses' for the service of the state: ii 40
ἴσασι, *sciunt*: xx 76, v. s. *εἰδέναι*
ἴσος, η, ου, *aequus*, 'equal': xiii 65 τῶν ἴσων τυγχάνειν. δι' ἴσου, *aequo intervallo*, 'at equal distance': iv 147
ἰστάναι, *sistere*, *statuere*, *erigere*, 'to set upright', 'support': xix 123 ἀμπελος ἀναβαλνουσα... διδάσκει ἰστάναι αὐτήν. PASS. viii 30 ὁ τρέχων τὸν ἐστηκότα, xviii 7 στὰς ἔνθα πνεῖ ἀνεμος
ἰστός, οὔ, ὁ (ἰστάναι), 'the web-beam', hence *tela*, 'the web': x 66 πρὸς τὸν ἰστὸν προσσάσαν
ισχυρός, ὁ, ὄν, *robustus*, *valis*

duis, 'strong') (ἀσθενής: xvi 60 ἀνθρώπῳ τῷ λοχυροτέρῳ πλείον βάρος ἐπιτιθέσθαι. of a plant: xix 61 λοχυρὸν τὸ φυτὸν ἂν ἡγοῦμαι βλαστάνειν. of wine: xvii 59 τῷ οἴνῳ τῷ λοχυροτέρῳ πλείον ἐπιχεῖν ὕδωρ. of soil: xvii 56 ἄρα τὴν πάχυτέραν γῆν (λέγεις) ὅπερ λοχυροτέραν; i.e. cui plus sementis credi potest, 64

λοχυρῶς, vehementer, valde, 'very much', 'mightily': c. verb. iv 31 λοχυρῶς ἐπιμελεῖσθαι, 39, xiii 2 λοχυρῶς τῷ παριστάναι, xii 5 φυλάττει λοχυρῶς, vii 110 σαλεύειν λοχυρῶς, ix 5 ἡδομένη λοχυρῶς. c. adj. xi 56 δυνατοῦ λοχυρῶς. λοχυρότατά γε in affirmative reply, maxime vero, 'most certainly': i 109

λοχὺς, uis, ἡ, robur, vis, 'bodily strength': v 19. of soil: xvii 72 λοχὺς αὐτῇ (sc. τῇ γῇ) ἐγγίγνεται

ἴσως, profecto, used to soften a positive assertion: iii 69, 90, vii 167, 197, xi 124, 159, xv 22. ἴσως, with ἂν and opt., fortassis, 'probably': ii 95, iv 37. with verb not expressed: xix 113

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Κάγω, i.e. καὶ ἐγώ: xi 6 κáειν, accendere, 'to kindle': xvii 21 πῦρ κ.

καθά (καθ' ἃ), quomodo, 'just as': xv 35

καθαίρειν, purgare, 'to clean': xx 53 καθαίρειν τὴν γῆν. purgare ventilando, 'to se-

parate the chaff from the grain': xviii 41 καθαροῦμεν τὸν σίτον λικμώντες, 55 ἐπειδὴν καθήρης τὸν σίτον

καθαρός, á, óν, de loco, purus, expeditus, vacuus a rebus prospectum aut progressum impredientibus, 'clear', 'open': viii 131. of corn: xviii 58 τὸν καθαρὸν (σίτον), i.e. ventilatione purgatum. c. gen. 'clear from': xvi 65 ὅλης καθαρὰν γῆν, xx 107. non fucatus, 'genuine': x 48 σῶμα καθαρὸν, 77 ὅψις καθαρωτέρα

καθεύδειν μετὰ τινος, dormire cum aliquo, de coniugio, 'to cohabit': vii 67

καθῆσθαι, sedere, 'to sit': vii 2, 4, viii 50. 'to lead a sedentary life': iv 15, vi 36; x 64, 81

καθιστάναι, collocare, 'to set', 'station': xx 38 φυλακὰς κ. ἡμερινὰς καὶ νυκτερινὰς. constituere, creare, 'to appoint': vii 162. PASS. iv 93. with two acc., predicate and obj. iv 62, 76, xii 47, 77, xiii 55. intransitively: xvi 31 καταστήσαντες ἐπὶ θέαν, inhiabita navi [cf. Anab. i 8, 16 ἐπιστήσας sc. τὸν ἵππον]. PASS. AOR. 2, 'to be brought into a certain state': ii 50 μὴ εἰς πολλὴν ἀπορίαν καταστής (redigaris)

καί:—A. copulative, et, 'and', joining single words and sentences to others preceding: xii 30 ἐμοὶ καὶ τοῖς ἐμοῖς, i 4, iii 42 αὐτῷ καὶ τῷ οἴκῳ, 91 τὰ καλὰ κάγαθά, iv 42, i 155 μύρων καὶ δα-

πανηρών, 170 τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἴκους, II 28 τὸ σὸν σχῆμα καὶ τὴν σὴν δόξαν, I 149 ἐργάζεσθαι καὶ μηχανᾶσθαι, II 37, 50, 65, 67, III 53, IV 15, II 102 ἐπὶ πύρ ἐλθόντος σου καὶ μὴ ὄντος (sc. πυρός) παρ' ἐμοί, V 90, XX 48.

'and', in the sense of 'and yet': III 14, 64. to add epithets after πολλός: III 13 πολλὰ καὶ παντοία, IV 149 ὅσμαι πολλὰ καὶ ἡδεῖαι, XIV 32 πολλοὶ καὶ φιλοκερδεῖς ὄντες. repetition of καὶ in same clause due to collocation of words: V 85. καὶ οὗτος,

hic idem, et hic quidem, 'and this too'; used to emphasize some quality or fact in reference to what precedes: II 36, III 29. καὶ ταῦτα, *idque, et quidem, imprimis, praesertim*, 'and that too', 'withal', 'all the while', with the participle when it stands in an adversative relation: VIII 144, XI 15, XVII 39, XX 156.

II. καὶ—καί, *cum—tum, qua—qua*, 'not only', 'but also', 'as well as', where clauses of a different nature or parallel to each other are to be connected (*cum de duabus rebus unum aut duo de una praedicantur communiter*): II 42, IV 6, 11, 58, 107, 155, V 70, 84, 103, VI 27, 49, VII 43, 48, 89, 122, 233, VIII 92, 112, IX 17, XII 91, 108, XIII 39, XIV 42, XVIII 18, XX 2, 39, 118, 121, 123, XXI 47. τε καί,

where two notions are in close connexion: I 141, II 33, IV 14, 29, 81, 102, 152,

VI 38 καλὸς τε κάγαθός, 65, XI 125, VI 44, 47, VII 70 οἴκου τε καὶ τέκνων, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, 122 τὰ τε ἐνδον καὶ τὰ ἔξω, 133, IX 19 ἔργα τε καὶ σκεύη, XI 63 βαθεῖς τε καὶ ἔρρωμένους, XV 29 θεοὶς τε καὶ ἀνθρώποις, XX 63 ὑγροῖς τε καὶ ξηροῖς, 72 τοὺς κακοὺς τε κάγαθούς. τε—καί—καί:

I 189, IV 158, V 45, VII 177. τε—καί—καί—καί: II 40. ἄλλως τε καί, *cum alias, tum praesertim*, 'especially': X 79, XV 77. ἅμα—καί:

X 71. ἅμα τε—καί: V 4. ἅμα—καί—καί: VIII 22. καὶ, *et si*, 'and if': I 49, IV 83, XI 90, XVII 62. κἄπειτα (καὶ ἔπειτα): VIII 55.

καί—γε, *et certe, et adeo*, 'and what's more', in replies 'yes and': I 16, 23, 34, 49, 74, 99, 102, 152, III 23, 34, IV 128 (*interpositis septem vocabulis*), VII 195, VIII 4, 23, XII 63, 102, X 13, 56, XVI 62, XVII 57, 80, XVIII 23, 27, 42, XX 90. καί—δέ, *et vero, insuper etiam*, 'and further', 'nay more', 'and indeed' (according to Krüger *καί* is 'also' and *δέ* 'and', but with Hartung the reverse):

I 85, 140, IV 7, 79, V 38, 74, 77, 91, VII 117, 147, 162, 179, VIII 128, IX 20, 22, 71, 74, 76, 88, 92, X 61, 63, 76, XIII 39, XVI 21, XVII 76, 90, XVIII 12, XX 48, 58, 136, 162, XXI 69. καί—δέ τοι: VIII 47.

III. καί, prefixed to interrogatives like the English 'and', which we use when stopping a speaker with an abrupt urgent question:

καὶ τίς ι 134, ιι 46, vii 83, 92, 96, ix 1; καὶ ποῖος vii 171; καὶ πόσον ii 16; καὶ πῶς ι 130, ix 8, xi 155, xii 32, xiii 20. in affirmative replies: καὶ πάνυ γε iii 11, xi 50; καὶ μάλα γε vii 53; καὶ σφόδρα γε iii 34. καί—δή, where a thing, on which special emphasis is laid, is subjoined, 'and in particular': ii 93, xi 16, xix 91. καί—γε δή: v 104. καὶ δῆτα, *ac profecto*, 'and let me tell you': xi 22 (cf. Arist. Av. 511, 1670, Ran. 52, Eccl. 378, 385). καί—μέντοι, *et vero*: iv 12, 168, viii 7, x 61, 63, xi 17, xx 142 [cf. Arist. Ach. 1025, Ran. 165, Vesp. 746]. καὶ τοίνυν, 'and withal': v 8, x 5, 43, xvi 36, xvii 38.

B. as an adverb, influencing and emphasizing single words or clauses which it precedes, *etiam*, *vel*, *adeo*, 'also', 'even', 'in fact', 'especially': i 12, 21, 28, 33, 38, 58, 91, 144, 147, 152, ii 52, 84, 88, iii 17, 26, 28, 31, 47, 116, iv 16, 125, v 10, 78, vi 7, 45, 67, 69, vii 51, 185, x 29, xi 27, 69, xii 27, 62, xiii 45, xvi 23, xvii 45, xviii 70, xix 76, 83, xx 126. ἀλλὰ καί: ix 6, 46, xxi 71, etc.; ἀλλὰ καὶ δέ xi 126; οὕτω καὶ xv 70, xx 36. καὶ πάλα, *iamprius*: xix 117. viii 90 καὶ ἀπών, 'even in his absence'. εἰ καί: xi 136. καὶ εἰ: i 20, ii 82. καὶ εἰ—καὶ εἰ, *sive—sive*: ii 102. καὶ μή: i 20, 30, ii 82.

οἷον καί: xxi 12. κἄν= καὶ ἐάν, *etiam si*, 'even if': i 49, viii 44, 120. xiv 34 ὅμως καὶ εἰ πάσχοις ἐτι ἀδικεῖν πειρωμένους. xv 30 ἐτι πρὸς τούτοις καί. καὶ νῦν, *nunc quoque*, 'even now', 'as it is': vi 7. καὶ for οὕτω καί: xviii 70 [cf. Matth. vi 10, Acts vii 51, v. s. οὕτω]. δὲ καί, 'and also': iv 118, v 35 (?), 66, 78, vi 47, vii 108, 120, viii 32, 123, ix 26, 44, x 68, 69, xi 147, xv 48, xx 133. οὕτω δὲ καί: xv 48, xx 100, xxi 53. ὥσαύτως δὲ καί: vii 121. καί, 'at all', expletive after interrogatives: xii 21 τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι; usually after interrogatives it has the force of *praeterea*, Porson ad Eur. Phoen. 1573. καί, cumulative in each of double-membered or correlative clauses: οἱ μὲν καὶ —οἱ δὲ καί i 126, xiv 15, xviii 73, xix 57; ὥσπερ καί —οὕτω καί vi 15, ix 114 [cf. Mem. i 6, 3, iii 5, 13, Anab. ii 1, 22, and other examples quoted by Stallbaum on Plato Apol. p. 22 D]. in antecedent and relative clause: i 14. καί, to emphasize adverbs of intensity: καὶ πάλα σοι ἔλεγον xix 116; καὶ πάνυ i 124, 137, 148, 152, ii 15 καὶ πάνυ οἰκτεῖρα, 101, iii 53 (?), 61, viii 105, xi 9, xii 83, xiii 2. in replies: xiv 12, xvi 36. κἄν= καὶ ἐάν: xii 23 κἄν δυναμην, xviii 64 κἄν ἄλλον δύναιτο διδάσκειν. καὶ γάρ, *etenim*, 'for in fact', where

the *καί* relates to the whole sentence: iv 10, 90, v 12, 88, 218, viii 18, xi 32, 55, 118, xii 20, xv 36, xvii 46, xix 85, xx 151. where *καί* belongs to the word following γάρ: v 21, vii 88. [Cf. Soph. Trach. 92, Eur. Heracl. 886, 998, Ion 1277, 1535, El. 77, Hec. 1241, Or. 763, Iph. Taur. 1087.] *καί γάρ* δὴ, 'for of a surety': i 110, vii 25, xv 64, xvi 30. *καίπερ*, *quamvis*, 'although', 'albeit': c. partic. xix 114 *καίπερ* εἰδότε. *καίτοι*, *quamquam*, *atque*, 'and yet', 'however': xx 51

καιρός, οὐ, ὁ, *opportunitas*, 'the proper season': xix 126 ὅταν κ. ἢ

κακίζεν, *vituperare tamquam improbum*, 'to lay the blame on', 'find fault with': iii 88

κακοποιεῖν, *peccare, male rem administrare*, 'to manage one's affairs badly': iii 90

κακός, ἡ, ὄν, *vilis, inutilis*, 'bad of its kind', 'good for nothing': of soil xvi 35; of labourers xxi 60 τὸν κακὸν τῶν ἐργατῶν, xiii 66 τῶν ἰσῶν τοὺς ἀμείνους τοῖς κακίοσι τυγχάνειν, xx 78 ψυχῆς κατηγοροῦ κακῆς. c. inf. vii 138 πρὸς τὸ φυλάττειν οὐ κακίον ἐστὶ φοβερὰν εἶναι τὴν ψυχὴν [cf. de re eq. viii 8 οὐ κακὸν χαίτης ἐπιλαμβάνεσθαι]. κακά λαμβάνειν, 'to sustain harm': i 51

κακουργεῖν, *malefacere, malitiose agere*, 'to do mischief': of slaves ix 32; of horses iii 88, cf. Hipparch. i 15 διὰ τὴν τοῦ ἵππου κακουρ-

γίαν ἀχρηστος καὶ ὁ ἱππεὺς καθίσταται

κακῶς, *misere*, 'wretchedly': i 161 κακῶς γηράσκειν. κακῶς ἔχειν, *male affectum esse*, 'to be in ill condition': iii 85, i 88 εἰ κακίον μὲν τὸ σῶμα ἔχοι, κακίον δὲ τὴν ψυχὴν, v 92 κακίστα ἀπώλεσεν

κάλαμος, οὐ, ὁ, i. q. *calamus, stipula*, 'the stalk of wheat': xviii 13 ὁ κάλαμος τοῦ σίτου

καλεῖν, *ad se venire iudere*, 'to invite', 'call': PASS. iv 119 τοῖς ἐπὶ τὰ δῶρα κεκλημένοις. de inanimatorum ix 15 τὰ οἰκήματα αὐτὰ ἐκάλει τὰ πρέποντα ἐνὶ ἐκάστῳ. *nominare*, 'to call by name', 'to call': xv 31, xxi 48 τοὺς ἀντὶς καλοῖη μεγαλογνώμονας. PASS. iv 102, xi 17 πένης καλοῦμαι, vii 13, 17 καλὸς κάγαθος κέκλησαι, xi 125, xii 6 τὸ... κεκλησθαι, iv 51 καλεῖται for ὁ καλούμενός ἐστι, *esse qui vocatur*. vii 19 καλεῖν ὀνομά τινα, vi 64 τοῦτο καλεῖσθαι (τὸ ὄνομα), 77. MED. 'to challenge': vii 20 ὅταν με εἰς ἀντίδοσιν καλῶνται τριηραρχίας

κάλλος, οὐς, τό, *pulchritudo*, 'beauty': iv 158 τῶν ἱματίων τὸ κ., 160 τῶν ψελίων τὸ κ.

καλλοπίζειν, *exquisite ornare*, 'to embellish': ix 20 διαιτητήρια τοῖς ἀνθρώποις (*in usum hominum*) κεκαλλωπισμένα

καλός, ἡ, ὄν, *pulcher*, 'fair', 'beautiful', of objects perceived by the senses: x 82 ὡς ἂν τῷ ὄντι καλῇ φαίνοισα,

10 καλὴν γυναῖκα, vii 130 καλὸν θέαμα, 131, vi 80, 86 τῆς καλῆς ὀψως, 84 τῶν καλῶν τὰς μορφάς, xv 82 τῶν ζώων ὁποῖα καλὰ, vi 74 καλὰ ἔργα, iv 109 δένδρεσι καὶ τοῖς ἄλλοις ἅπασι καλοῖς ὅσα ἡ γῆ φέει, 102, xvi 23 γῆ ἢ τὰ ἄγρια καλὰ φύουσα, viii 36 τεταγμένη στρατιὰ κάλλιστον ἰδεῖν, 69 καλλίστην σκευὴν τάξιν, 129 καλὸν θέαμα, vii 60 ἀγῶνα τὸν κάλλιστον. τὸ καλόν, *corporis pulchritudo*, 'physical beauty': vi 82 εἰ που ἰδοίμι προσηρτημένον τῷ καλῷ τὸ ἀγαθόν, vi 43 τὰ σώματα κάλλιστα παρέχουσθαι. 2. in reference to use, 'serviceable', 'fair', 'good': viii 114 καλὴν καὶ εὐερέτον χώραν. in re mala: xx 109 ὕλην πλεῖω καὶ καλλίω, 'more rank', 'luxuriant'. II. of a perfected inner nature, manifesting itself outwardly, *pulcher, honestus, decorus*, 'beautiful', 'excellent':—a. of physical characteristics: v 92 πρόβατα κάλλιστα τεθραμμένα, xix 109 καλὸν ('genuine') ἀργύριον) (κίβδηλον. b. in an ethical sense, *honestus, decorus*, 'excellent', 'noble', 'beautiful', as an aesthetic designation of what is morally good, but in this sense applied to things only: iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν, 5 κάλλισται τῶν ἐπιστημῶν, xv 29 καλλίστην τέχνην, xi 46 ἐν πολέμῳ καλῆς σωτηρίας, 55 καλὰ ἔστιν ἃ σὺ λέγεις, vii 162, xxi 39 καλὸν τι ποιεῖν-

τας, xv 72 καλὸν προοίμιον. καλὸν ἔστι c. inf. = πρέπει: vii 164 τῇ γυναικὶ κάλλιον ἔνδον μένειν, vi 52 κάλλι-στών τε καὶ ἄριστον καὶ ἥδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι. of persons only in the phrase καλὸς κάγαθος, 'a man as he ought to be', 'apt and competent in outward matters', 'upright and to be relied on in sentiment', 'a man of honour'. The καλοὶ καὶ ἀγαθοὶ originally were the *optimates*, the men of good family, education and manners, 'the cultured') (the mass of the people: vi 38 ἀνδρὶ καλῷ τε κάγαθῷ, 64 τοῦτο τὸ ὄνομα ὃ καλεῖται καλὸς τε κάγαθος ἀνὴρ, xii 6, vi 76 τὸ σεμνὸν ὄνομα τοῦτο τὸ καλὸς τε κάγαθος, 86, 89 τὸν καλὸν τε κάγαθόν, vii 13 τί ποτε πράττων κ. κέκλησαι, 17, 22, xi 14 ἀνδρα ἀπειργασμένον καλὸν τε κ., 6 τὰ τοῦ καλοῦ κ. ἀνδρὸς ἔργα, 125, i 166 πολέμοι καλοὶ κ. applied to qualities and actions, etc.: iii 91 διδάσκων τὰ καλὰ κάγαθά, vii 235 τὰ καλὰ τε κ. (*honores et commoda*) διὰ τὰς ἀρετὰς ἐπαύεται, xii 119 δεσπότην ὀφθαλμὸς τὰ καλὰ τε κ. μάλιστα ἐργάζεται, iv 102 παράδεισοι πάντων καλῶν τε κάγαθῶν μεστοὶ καλῶς, *pulchre, praeclare*, 'finely', 'beautifully': iv 108 παράδεισοι κάλλιστα κατεσκευασμένοι, 148. bene, recte, 'well', 'rightly': iv 10 κ. λέγειν, v 86, vi 1, xix 40, 78 κ. εἶπεν, v 90 τὰ κ. ἐγνωσμένα καὶ τεκταινόμενα, xv 60,

νπ 181 κ. ὑφαίνηται, 195 κ. ἐδώδιμος, 201 κ. θεραπευθέντες, xι 12 μὴ κ. ποιεῖν, xπ 102)(πονηρῶς, xι 75 ἡ ῥώμη δοκεῖ κάλλιον σῶζεσθαι, xv 66 ὁ κάλλιστα φυτεύων — σπείρων, xvπ 26, xix 120, xπ 122 καλῶς δοκεῖ ἔχειν ἡ ἀπόκρισις. *praeclare*, 'finely': ππ 38 πάντα ἔχοντας ἀφθόνως καὶ καλῶς, 'in abundance and excellence'. *honeste*, 'honourably': νπ 46 πλούτου καλῶς αὐξομένου, xι 68 ἐκ πολέμου κ. σῶζεσθαι

κάμνειν, *aegrotare*, 'to be sick': νπ 198, xππ 9, xv 53 κάπνεται, i. q. καὶ ἔπειτα: νππ 65

καρπός, οὐ, ὁ, *fructus satorum et fruges*, 'fruit', 'corn': xx 66 καρπὸν μὴδὲ φυτόν, xv 70 γῆν πλήρη δένδρων τε καὶ καρπῶν, v 33, 37, xiv 7 ὁ τοῦς κ. μεταχειριζόμενος, xvi 13 τοῦς κ. καὶ τὰ δένδρα, 33, xvπ 76 καρπὸν ἐκφέρειν, νπ 120 αἱ ἐκ τοῦ καρποῦ σιτοποικίαι, xι 98 κ. προσκομίζοντες. *semen*, 'seed corn': xvπ 65 ἦν τις πλείονα καρπὸν αὐτῇ (sc. τῇ γῇ) ἐμβαλεῖν. 'seed' generally: xvi 64 καρπὸν οὐπὼ καταβαλεῖν ('to shed') ὥστε φύεσθαι. 'produce of trees and fields': v 103 καρποὶ ὕγροι καὶ ξηροὶ

καρτερεῖν, *tolerare, perferre*, 'to bear', 'endure': v 17 ψύχη καὶ θάληη καρτερεῖν, νπ 129

κατά:—A. 1. with the Accusative, of motion over and of place indefinitely: v 84 κατὰ γῆν καὶ κατὰ θάλατταν, 46 κατ' ἀγρόν

(*ture*), xπ 81, xι 90 κατὰ πόλιν, 92. 2. distributively, of a whole divided into parts: νππ 40 κατὰ τάξεις, ix 33 κατὰ φυλάς διεκρίνομεν τὰ ἐπιπλά, 48. of numbers, by so many at a time: xix 14 καθ' ἐν ἑκάστον, *singulatim*. of parts of time: iv 48 κατ' ἐνιαυτόν, *quotannis*, 50 καθ' ἡμέραν, *cotidie*, 'daily', ix 44 κατὰ μῆνα (unless it means here *menstruo spatia*, *intra mensem*, 'in a month').

3. of fitness or conformity to a thing: i 82, 102 κατὰ τὸν σὸν λόγον, xπ 38 κ. γνώμην. *quod attinet ad*, 'in relation to', 'as far as concerns': xι 53 κατ' ἐμέ (usually τὸ κατ' ἐμέ), 'as far as depends upon me'. 4. with abst. Substantive as a periphrasis for Adverb: νππ 45 καθ' ἡσυχίαν = ἡσώχως, 127 κατὰ κόσμον. B. with Gen. to indicate position, *deorsum*, *sub*, 'down into', 'down below': xix 57 κατὰ τῆς γῆς, 58, 60. special meaning of in composition: iv 60 note

κάτα (καὶ εἶτα), in an eager appeal: π 24

καταβάλλειν, *confuse proicere*, 'to throw, pitch down': ππ 21 ὅποι ἐτυχεν καταβέβληται)(ἐν χώρᾳ τεταγμένα κείται, xvi 81 τὴν ὕλην καταβάλλειν (*erutum proicere*). 'to let fall', 'shed', 'drop': xvi 64 καρπὸν καταβαλεῖν

καταγελᾶν, *ridere cum contemptu* notionem, 'to laugh scornfully': νππ 123 δ καταγελάσειεν ὡς δ κομψοί.

χιπ 23 *ἴσως ἂν καὶ κατα-
γέλασαις ἀκούων*

κατάγελως⁷, *ωτος, ὁ, irrissio,
ludibrium*, 'mockery': χιπ
24 *ἔξιον καταγέλωτος*

καταγινώσκειν, *cognoscere,
animadvertere*, 'to remark',
'discover': c. partic. 'to
judge something of a per-
son': π 124 *θᾶπτον κατέγ-
νων πράττοντας*. c. gen.
et inf. π 9 *κατέγνωκας
ἡμῶν ἱκανῶς πλουτεῖν*

καταγνύειν, *debilitare*, 'to
weaken', 'enervate': vi 28
τὰς ψυχὰς καταγνύουσι

καταδουλοῦσθαι, *in servitatem
suam redigere*, 'to make
a slave to oneself': i 165,
166

κατακάειν, *comburare*, 'to burn
up': PASS. XVIII 19 *τὸ ἐν γῇ
λειφθὲν κατακαυθέν*

[κατακείσθαι, *reponi*, 'to lie
stored up': κατακείμενα,
vulgata lectio viii 84 pro
qua κείμενα cum Kerstio
et Sauppio recepi]

κατακερδαίνειν⁸, *malis artibus
rem suam augere*, 'to make
gain of a thing wrongly':
iv 61

κατακλύζειν, *diluere, copia et
ubertate implere*, 'to cause
to overflow', 'deluge': π
54 *κατακλύσειαν ἂν ἀφ-
θονία τὴν ἐμὴν δαιταν*

κατακρύπτειν, *obtegere*, 'to
cover over', 'bury': PASS.
xvii 88 *θῶμεν τοῦ σίτου κα-
τακρυφθῆναι τινα ὑπ' αὐ-
τῶν* (sc. τῶν ὑδάτων)

κατακωλύειν, *detinere, morari*,
'to detain', 'keep back':
xii 1

καταλαμβάνειν, *offendere*, 'to
come upon', 'find': xi 89

[καταλέγειν, 'to reckon in the

list of': PASS. καταλεγό-
μερον coni. Cobeti et Meh-
leri xi 122, pro v. λεγόμε-
νον]

καταλυμαίνεσθαι⁴, *perdere,
corrumpere, deteriore red-
dere*, 'to spoil', 'ruin': π
95 *καταλυμνηαίμην ἂν
τόν σου οἶκον*, iv 18 *αἱ βαναυ-
σικαὶ τέχναι καταλυμαί-
νονται τὰ σώματα*, vi 27.
[Cf. Polyb. v 9, 3 *πυρὶ κα-
τελυμήναντο τὰς ὀροφάς,
tectis flammis absumperunt*]

καταμαλακίζεσθαι⁸, *remissum
ignavumque fieri*, 'to become
lax, effeminate': xi 77

καταμανθάνειν, *discere*, 'to
learn thoroughly': v 54, vi
54, xi 7, 30 *ὅτι ἂν δύνωμαι
ἀκούων καταμαθεῖν*, xii 14,
16 *καταμανθάνουσιν ὑπ-
ακούειν*, 'how to obey', v. l.
for *μανθάνουσιν*, xv 35 *κα-
ταμεμαθηκέναι ἦ εἶπας*,
xix 102 *ἀρτι καταμανθά-
νω ἢ με ἐπηρώτησας ἔκα-
στα*. *intellegere, anim-*

advertere, 'to examine',
'observe well': iii 48 *θεώ-
μενος καταμαθήσῃ* (*an ta-
les sint*), x 9. with *ei*

('whether') iv 37, xii 14
*καταμαθὼν ἦν που ἡ ἐπι-
τροπευτικὸς ἀνὴρ*. with *ei*

ὅτι or *ἡ* xi 37. c. acc. 'to
have learnt, to be aware of':
xii 106 *ποιητοῦ δεσπότης οὐ
κέτας οὐ δοκῶ χρηστοῦς κα-
ταμεμαθηκέναι*. c. acc.
et partic. π 117, vi 83, xi
134, xiv 36

καταμελεῖν, *neglegere, indili-
gentem esse*, 'to pay no heed
to': c. gen. iv 60 *καταμε-
λοῦντας τῶν φρονούντων*
καταμετρέιν³, *dimetiri*, 'to
measure' geometrically: iv

152 τοῦ καταμετρήσαντός
 σοι καὶ διατάξαντος ἕκαστα
 τούτων, ubi sol est dativus
 ethicus. [Cf. Polyb. xi 41, 4
 τὰ μέρη τῆς σκηνῆς κατεμε-
 τρήσαντο γραμμαῖς]
 κατανοεῖν, reputare, 'to con-
 sider': vii 64 ἄρα ἤδη κατε-
 νόησας;
 κατάντης, es, declivis, 'steep':
 xi 104 οὔτε πλαγίον οὔτε
 κατάντους ἀπεχόμενος
 καταπατεῖν, concutere, pro-
 terere, 'to trample under
 foot': καταπατῆσαι viii
 34
 καταπίπτειν, decidere, 'to fall
 down': i 50 κ. ἀφ' ἵππου
 καταπλουτίζειν, locupletare,
 'to enrich': iv 59
 καταπράττειν, perficere, 'to
 execute': xiii 60 τὰ ἔργα δι'
 αὐτῶν καταπραττόμενα
 κατασκευάζειν, exornare, in-
 struere, 'to equip, furnish
 fully': iv 115 τοὺς κατα-
 σκευάζοντας τὰς χώρας
 ἄριστα καὶ ἐνεργοὺς ποιοῦν-
 τας, 121 κατασκευάζειν χώ-
 ραν καὶ ἀρῆγειν τοῖς κατε-
 σκευασμένοις, 126. Cf.
 Anab. i 9, 19 κατασκευά-
 ζοντα ἧς ἄρχοι χώρας.
 PASS. iv 57 ἵπποις καὶ ὄπλοις
 κατεσκευασμένους, x 84 ἡ
 γυνή μου οὕτω κατεσκευασ-
 μένη (sic comparata, ves-
 tita), iv 108 παράδεισοι ὡς
 κάλλιστα κατεσκευασμέ-
 νοι. reddere, efficere,
 'to make so and so': c. inf.
 vii 128 τὸ σῶμα κατεσκευά-
 σεν καρτερεῖν. c. acc.
 iii 77 γεωργοὺς ἐκ παιδίων
 κατασκευάζειν
 κατασκευή, ἡ, ἡ, apparatus,
 instrumentum, supellex, 'e-
 quipment', 'outfit': in navi,

viii 107 κατιδὼν ταύτην τὴν
 ἀκρίβειαν τῆς κατασκευῆς,
 117 κατασκευὴν σκευῶν.
 2. status, vitae conditio,
 'position and means': ii 56
 ἀρκούντα ἔχοντες τῇ ἐαυτῶν
 κατασκευῇ
 καταστρέφειν, inarare, 'to
 plough in', not, as Liddell-
 Scott render it, aratro ver-
 tere, 'to turn the soil': xvii
 71 ἦν καταστρέψης αὐτὸ
 (sc. τὸ σπέρμα) πάλιν
 κατατάττειν, ordinare, 'to ap-
 point': ix 78 note
 κατατιθέναι, 'to put or lay
 down': xix 93 πῶς ἂν τὸ
 δοτρακὸν ἐπὶ τοῦ πηλοῦ ᾖων
 καταθελῇς; reponere,
 'to replace': viii 64 κατα-
 τιθέναι πάλιν εἰς ταύτην (sc.
 τὴν χώραν), ix 60, 46 διχα
 κατέθεμεν [acc. to Liddell-
 Scott, 'we put down as
 paid' in our accounts].
 tradere in usum, 'to put
 down for common use': vii
 79 εἰς τὸ κοινὸν κατέθηκας.
 MED. reponere, 'to lay up in
 store': xvii 106 ἃ ἂν ἐκείναι
 (apes) ἐργασάμεναι τροφήν
 καταθῶνται
 κατατρίβειν, conterere, 'to
 waste': i 150 κατατρι-
 βουσι τοὺς οἴκους. PASS.
 c. participio: xv 57 κατα-
 τριβῆναι μανθάνοντας i.e.
 conteri discendo. See n. ad l.
 καταφαίνεσθαι, apparere, 'to
 appear plainly': vii 14 τοι-
 αύτη σου ἡ ἔξις καταφαίνε-
 ται (sc. εἶναι)
 καταφανής, ἐς, perspicuus,
 manifestus, 'evident', 'mani-
 fest', 'clear': i 144 κατα-
 φανεῖς γίνονται ὅτι, vii 68
 ὅτι οὐκ ἀπορία ἦν—σὸι κα-
 ταφανὲς τοῦτ' ἐστὶ, xix 29

ἀνέγκη τοῦτο ὁρᾶσθαι οὕτω
κ. ἴδ.
καταχωρίζω, *ordine disporre*,
'to place in position': viii
137 κ. ἕκαστα, *suo quaque
rem loco disponere*
κατηγορεῖν, *accusare*, 'to ac-
cuse': c. gen. iv 85, 89, xi
133, 139 κατηγοροῦντός
τινος τῶν οἰκετῶν, 146 κατ-
ηγοροῦμεν πρὸς ἀλλήλους,
*inter nos accusationes insti-
tuimus*, 'we bring charges
before one another, amongst
ourselves' (not 'against one
another')
κατήγορος, ου, ὁ, *index, pro-
ditor*, 'betrayor': xi 78.
[Cf. Aesch. S. c. Th. 439 τῶν
τοὶ ματαίων ἀνδράσιν φρονη-
μάτων ἢ γλώσσ' ἀληθῆς γί-
γνεται κατήγορος]
κατιδεῖν, *videre, observare*, 'to
observe', 'to see', 'behold':
viii 106 κατιδὼν τὴν ἀκρί-
βειαν
κατιλύνει⁴, *limo obducere*, 'to
cover with mud': pass. xvii
97 τῷ κατιλυθέντι (σίτῳ)
κατοικεῖν, *habitare*, 'to in-
habit': iv 77, 81 οἱ κατοί-
κοῦντες, 'the inhabitants'
κατοπτρεύειν, *conspicere*, 'to
spy out': pass. oculis prodi,
'to be observed': x 55 ὑπὸ
λουτροῦ ἀληθινῶς κατωπ-
τεύθησαν, *qui cerussa et
minio faciem ornarunt*
κάτωθεν, *ab imo*, 'from be-
low', 'beneath', for κάτω:
xviii 14
καῦμα, ατος, τό, *solis aestus*,
'scorching heat' of the sun:
xvi 76
κείσθαι, *iacere*, 'to lie': vii
105 τοῦτο τὸ ζεύγος κείται
μετ' ἀλλήλων. used for
p. pass. of τίθημι, 'to be

laid up', 'to be in store':
iii 22, vi 79, vii 192, viii
15, 83, 99, 127, 143, xix 10,
55. ἐπειδὴν—κέρται: viii
120
κελεύειν, *iubere*, 'to bid': pass.
xvii 15 πρὶν κελευσθῆναι
ὑπὸ τοῦ θεοῦ. *suadere*, 'to
advise': ii 67, iii 75 πωλο-
δαμνεῖν με κελεύεις: vi 2,
ix 87, xv 20. ὁ κελεύων
i. q. ὁ κελευστής: xxi 19
κελευστής, οὔ, ὁ, *qui remigibus
celeusma canit vel assa voce
vel portisculo s. malleo*, 'the
man who by his voice or by
signs gives the time to the
rowers': xxi 14
κενός, ἡ, ὅν, of things, *vacuus*,
'empty', 'void': xviii 50
εἰς τὸ κενὸν τῆς ἀλῶ, 61.
of persons, where the gen.
is to be mentally supplied:
xi 111 ἀριστῶ ὅσα μῆτε κε-
νός (i. e. of food) μῆτε ἀγαν
πλήρης διημερεύειν
κενούσθαι³, *vacuum relinqui*,
'to be left empty': viii 46
εἰς τὸ κενούμενον ἀεὶ ἐπέρ-
χονται
κέρας, ατος, τό, *cornu*, 'the
wing' of an army: iv 140
ἐπὶ τῷ εὐωνύμῳ κ. τεταγμέ-
νος
κερδαίνειν, *lucrari, quaestum
facere*, 'to make money':
iii 64 οἱ κερδαίνοντες, xii
79 ἐρωτικῶς ἔχουσι τοῦ κερ-
δαίνειν
κερδαλέος, έα, έον, *lucrosus*,
'gainful': xii 85, iii 73 τῶν
κερδαλέων εἰς πώλησιν.
κερδαλωτέρον, adv., *maiore
cum lucro*, 'more profitably':
ii 124
κέρδος, εος, τό, *lucrum*, 'gain':
iii 62 ἀγαλλομένους ἐπὶ τῷ
κ., viii 81 κέρδους ἕνεκα,

xiv 44 ἀλοχρῶν κερδῶν ἀπεχεσθαι

κεφαλῇ, ἤ, ἡ, *caput, pars summa*, 'the head', 'top': xix 87 ὁρᾷ τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον

κεχυμένου: v. s. χαῖν.

κηδεσθαι = φροντίζειν, *curam gerere*, 'to be concerned', 'care for': v 31 ὁ κηδόμενος

κηπος³, *ov, ὁ, hortus*, 'a garden', 'plantation': iv 101 κῆποι...οἱ παράδεισοι καλούμενοι

κηρῶν, *ov, τό, fenus*, 'a honeycomb': vii 180 ἐπὶ τοῖς ἐνδον ἐξυφαυμένοις κηρῶσι ἐφέστηκε

κηφήν, ἦνος, ὁ, *fucus*, 'a drone bee': xvii 104, 108 τοὺς κ. ἐκ τῶν σμηνῶν ἀφαιρεῖν, 115 κίβδηλος, *ov, adulterinus*, of coin, 'base', 'spurious')(καλός: x 23, xix 110

κιθαρίζεν, *cithara s. lyra canere*, 'to play on the cithara or lyre': ii 93 οἱ τὸ πρῶτον μαυθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται

κιθαριστής, οὗ, ὁ, *qui lyram ita pulsant ut non simul canat voce*, 'one who plays on the lyre': xvii 50 τοῖς κιθαρισταῖς ἡ χεὶρ δέεται μελέτης

κινδυνεύειν, *periculum subire*, 'to face danger': vi 36 μήτε ποιοῦντας μήτε κ., xiii 64 μήτε ποιεῖν μήτε κινδυνεύειν ἐθέλοντας, xiv 44, xxi 23. κινδυνεύει,

impers., as an affirmative answer to modify an assertion where no real doubt is implied, *videtur*, 'it is probably the case that': xvi

58, but κινδυνεύειν is also used personally: xviii 23 ὁρᾷ ὡς ἀλλοκῇ—εἰδὼς ἀπερ ἐγώ; κινδυνεύω, ἔφη ἐγώ, i.e. *novi propetmodum*, 'it seems like it', 'I probably do know'

κινεῖν, *movere, subigere aratro*, 'to stir', 'to break up with the plough': xvi 56, 77 κ. τῷ ζεύγει. *PASS.* xvi

56 τὴν γῆν κινουμένην. κινεῖσθαι, *incitari*, 'to be excited': xxi 63 ὃν ἂν ἰδόντες κινήσωσι. *κεκίνη-*

μένος πρὸς τι, *incitatus ad aliquid faciendum*: viii 2 κινήτικός, ἡ, ὅν, *movendi vim habens*, 'apt to incite': x 78

κλέμμα² ατος, τό, *furtum*, 'a theft': xiv 20 ζημιούσθαι ἐπὶ τοῖς κ.

κλέπτειν, *furari*, 'to steal': xiv 6, xx 82. *de peculatu* ii 46

κλήμα, ατος, τό (κλάω, *frango*), *palme, surculus vitis*, 'a slip', 'cutting of a vine': xix 46, 52

κοῖλος, ἡ, ὅν, *cavus, depressus*, 'hollow', 'lying low': ix 52 τὰ καῖλα πάντα τέλματα γίνεταί

κοινός, ἡ, ὅν, *communis*, 'common', 'shared in common': vii 75 κ. ἀγαθόν, 77 κ. οἶκος, 78 ἐς τὸ κοινὸν ἀποφαίνω ἅπαντα, 79 ἐς τὸ κ. κατέθηκας, xxi 8 τὸ πάσαις κ. ταῖς πράξεσι. τὸ κοινόν, *commune, res publica*, 'the state': vi 50

κοινωνεῖν, *participem esse*, 'to have a share in', 'to take part in': vi 15 χρημάτων κοινωνήσαντας, 16 λόγων κοινωνοῦνται i.e. *diapara-*

tantus. c. gen. rei et dat. pers. x 29 τῶν σωμάτων κοινωνήσαντες ἀλλήλοις κοινωνός, οὐ, ὁ, *particeps, consors*, 'a partner', 'helpmate', 'associate': c. gen. iii 110 κοινωνῶν οἴκου, vii 70, 161, 160 κοινωνοὺς τέκνων, x 18 χρημάτων κ., 31 τοῦ σώματος κ. c. gen. rei et dat. pers. vii 233. absol. vii 82
κολάζειν, *re aliqua admixta temperare et emendare*, 'to temper', 'correct': xx 62 ἡ ἄλμη κολάζεται μίγνυμένη πᾶσι τοῖς ἀνάλοιμοις. *castigare, punire emendandi gratia*, 'to check', 'correct', 'punish': iv 61, v 73, ix 94, viii 103 ὁ θεὸς κολάζει τοὺς βλάκας, sc. tempestate. PASS. xiii 33, 43
κολάκευμα², ατος, τό, *blandimentum*, 'a piece of flattery': xiii 68 κολακεύμασι προτιμώμενον
κομίζειν, *vehere*, 'to carry': de equo v 31, de nave viii 80
κομπάζειν, *gloriarī*, 'to boast': x 19 εἰ μὴ κομπάζοιμι ὥς πλεῖω ἐστὶ μοι
κομπός³, ἡ, ὄν, *scitus, facetus*, 'clever', 'witty' (not as Fr. Portus takes it, *qui, etsi non est gravis, tamen gravitatem sibi arrogat*, i.e. 'affected'): viii 124
κόπρος, ου, ἡ, *stercus*, 'dung', 'manure': xvi 62 ἡ πόα ἀναστρεφόμενη κόπρον τῇ γῇ παρέχει, xvii 73 ὥσπερ ὑπὸ κόπρου ἰσχυρὴ τῇ γῇ ἐγγίγνεται, xviii 19 stipulam ait in agro relictam εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν, xx 18 τῇ γῇ

κόπρον μίγνυμαι, 21 ὡς κόπρος γίγνεται (sc. τῷ ἀγρῷ), 47 κόπρος ἀριστον εἰς γεωργίαν ἐστὶ, 57 γῇ ἐν ὕδατι στασίμῳ κόπρος γίγνεται
κόπτειν, *comminuere, conterere*, 'to thresh', 'pound': xviii 32 ὅπως τὸ δεδμενον κόψουσι (de iumentis triturantibus)
κοσμεῖν, *ornare*, 'to deck', 'adorn', 'dress out': xi 62 τὴν πόλιν κοσμεῖν, v 9 (de aris et simulacris deorum). PASS. v 10 οἱ αὐτοὶ κοσμοῦνται, x 81 τὰς κεκοσμημένας ('decked out for show'), ix 12 οὐ ποικίλμασι κεκόσμηται ἡ οἰκία. 'to honour': iv 71 δώροις κοσμεῖ
κόσμος, ου, ὁ, *ordo*, 'order': viii 127 κατὰ κόσμον, 'in order'. *mundus muliebris*, Fr. *parure*, 'dress' esp. of women, 'finery', 'ornament': iv 161, ix 36 κόσμον γυναικὸς τὸν εἰς ἐορτάς
κρατεῖν, *continere aliquem in officio*, 'to rule', 'control': iv 44 κρατεῖν τῶν ὑπ' αὐτοῦ ἀρχομένων. *dominari*, 'to master', 'get the upper hand': i 146 (de voluptatum imperio). ὁ κρατῶν, *victor*, 'the conqueror': v 37 **κρατιστεύειν**, *ceteris omnibus praestare*, 'to be best' (κράτιστος), 'to excel': xxi 65 **κράτιστος**, η, ου, *optimus*, 'best': xvii 24 κ. σφόδρος, vi 39 κ. ἐπιστήμη, xiii 68 τὰ κ. **κράτιστόν** ἐστὶ, *optimum est*, c. inf. xvii 34 **κρείττων**, ου, gen. *ovos*, *melior*,

praestantior, 'better': xi 158 τὸν ἥττω λόγον κρείττω ποιεῖν, xii 59 τὸν κρείττω (ἐργαστήρα) (χειρῶ. κρείττον ἐστὶ, c. inf. *praestat*, 'it is better': xvi 28, 35, xx 45. V. s. v. βέλτιον κρεμαστός⁷, ἡ, ὄν, *suspensura*, *pensilis*, 'hung up', 'hanging': viii 75 κρεμαστὰ σκεύη, 'the rigging of a ship') (ξύλινα σκεύη κριθή, ἡ, ὄν, *hordeum*, 'barley', mostly in pl.: viii 54 κριθὰς καὶ πυρούς, xvi 47 πλείστας κ. καὶ πυρούς

[From root *Gher*, 'to stick up', 'to be stiff', seen in *χέρσος*, *horrere* (*horrere*), *hirsutus*, Germ. *Gerste*]

κρίνειν, c. inf. *iudicare*, *statuere*, 'to decide', 'to judge that a thing is so and so': x 17. PASS. with πρὸς τινα, *comparari*, 'to be judged by comparison with', 'by the standard of': x 82 πρὸς τὰς ἐξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτὰς. κρίνεσθαι, *de iis quorum causa a iudicibus cognoscitur*, 'to be brought to trial': xi 151 ἐκρίθην ὃ τι χρὴ παθεῖν ἢ ἀποτίσαι

κτᾶσθαι, *parare sibi, acquirere*, 'to get', 'procure': ii 86, iii 18, iv 2, xii 17. c. dat. *comparare alicui aliquid*, 'to procure for another': xv 4 dub. κεκτησθαι, *possidere, habere*, 'to have acquired', 'to possess as property': i 28, 32, 33, 43, 72, vii 106, ii 89 ἐκεκτημένη, iii 13, v 52, xx 144. c. dat. vii 106 γηροβοσκούς κεκτησθαι ἑαυτοῖς. ὁ κεκτημένος, *dominus*, 'the

owner', 'proprietor': i 81, xx 121

κτῆμα, ατος, τό, *possessio*, 'a commodity', some material or sensible object, external to man and capable of serving some useful purpose: i 43 ὃ τι τις ἀγαθὸν κέκτηται, τοῦτο κτῆμα καλῶ, v 51, ix 115 τῶν κ. ὅσα ἴδια ὄντα εὐφραίνει, xx 126 πᾶν κτῆμα καὶ θρέμμα. κτήματα = τὰ ἐκάστω ὠφέλιμα: i 35, 45, 121. 'property, real or personal': ii 18, iii 112, v 105, ix 97

κτῆνη, εων, τά (κτᾶσθαι), *pecus*, 'cattle' κτήνεσιν) (ἀνθρώποις: vii 109 διαίτα τοῖς κτήνεσιν ἐστὶν ἐν ὑπαίθρῳ

κτῆσις, εως, ἡ, *id quod quis possidet*, 'property', 'possessions': i 40 κτῆσις ἡ σύμπασα i. q. ὅλος, vi 21, 23 κ. = τὸ ἐκάστω ὠφέλιμον εἰς τὸν βίον

κυβεία, ας, ἡ, *aleae s. tesserae lusum*, 'dice-playing': i 141 ubi κυβεῖαι referuntur inter ἀπατηλὰς δεσποίνας κυβερνήτης, ου, ὁ, *gubernator*, 'a helmsman', 'pilot': viii 88

κυβιστᾶν, *se rotare, rotari*, 'to turn heels over head': xiii 41 τὰ κυνῖδια περιτρέχειν καὶ κυβιστᾶν μανθάνει, where see n.

κύκλιος⁸, α, ον, *orbicularis*, 'circular': viii 129 κύκλιος χορὸς (*orbis saltatorius* Cic.) καλὸν θέαμά ἐστι

κυνῖδιον⁹, ου, τό, *catulus*, 'a little dog': xiii 39

κύριος, ου, ὁ, *qui auctoritatem habet, dominus*, possessor, 'he who has the natu-

gal authority over or right to', 'the owner': ix 100 χρῆσθαι δὲ οὐδενὶ αὐτῶν (sc. τῶν κτημάτων) ἔξεστω, ὅτῳ ἂν μὴ δῶ ὁ κύριος (sc. τῶν κτημάτων), v 96 οἱ θεοὶ κύριοι εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων, vi 3 τῶν θεῶν κυρίων ὄντων τῶν πολεμικῶν ἔργων

κύων, κυνός, ὁ, ἡ, canis, 'a dog' or 'bitch': v 27 κυσὶν εὐπέτειαν τροφῆς παρέχουσα, 29 αἱ κύνες, 32. [Spanhemius ad Callim. hymn. in Dian. 102 recte statuisset videtur et Atticos et Iones genus femininum adhibere, ubi de animalibus in univ. loquuntur. (Sturz)]

κωλύειν, prohibere, impedire, 'to hinder', 'let': ii 85, 84 τι κωλύει σέ ἐπίστασθαι; quid obstat quo minus scias? quidni scias? 'what reason is there why you should not know?'

PASS. κωλύεσθαι ἀπὸ τινος, arceri ab aliqua re, 'to be debarred from anything': xii 75 ἀπὸ τῶν ἐρωμένων κωλύεσθαι, c. inf. i 132, 148

κωμωδός, οὐ, ὁ, comicus, 'an actor of comedy': iii 52 ἐπὶ κωμωδῶν θέαν

Λ

Λαγνεία, as, ἡ, salacitas, libido immodica, 'lewdness': i 154 δοῦλοι λαγνείῳ

λαμβάνειν, corresponds to our word 'to take', in all its various senses, primarily, prehendere manu, 'to seize', hence figuratively capere, secum auferre, v 62, viii 16 ὅπου δεῖ τιθέναι καὶ ὁπόθεν λαμβάνειν, ix 61, viii 60,

63 λαμβάνειν ἐντεθεῖν, 141 ὅποι χρῆ ἐλθόντα λαβεῖν ἕκαστα, xiv 16, xiv 155 λαβόντες ὁπόσον δύνανται πλείστον (σίτον), viii 56 λαβόντα διευκρινημένοις χρῆσθαι ('to take and use'), where λαβών is used pleonastically, see Ellendt Lex. Soph. s. v. nancisci, incidere in aliquem, 'to get', 'come upon': vii 221. deprehendere, invenire, 'to find': viii 12 ζητοῦντά τι λαβεῖν, 141. in facinore deprehendere, 'to catch', 'detect': ii 46 εἰ λάβοιέν σε κλέπτοντα. accipere, assequi quod cupimus, 'to receive', 'get possession of a thing desired': iv 40 ἐξ ὁπόσων περ ἐθνῶν δασμὸς λαμβάνει, 120, xiii 43 λαμβάνει (τὰ κυνῖδια) τι ὧν δεῖται, vii 143 διδόναι καὶ λ. percipere, 'receive as produce': v 16 ἡ γῆ τὰγαθὰ οὐκ ἐᾷ μετὰ μαλακίας λαμβάνειν, 38, xvi 48 ὅπως ἂν πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι, xvii 36 ἀρκοῦντα σίτον λαμβάνειν, xi 128 λόγον διδόναι καὶ λ., xx 19 [cf. Arist. Nub. 1123 λαμβάνω οὐτ' οἶνον οὐτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου, Av. 111, Ran. 1240]. 'to receive as a thing in any way communicated': i 51 κακὸν λαμβάνειν, 'to take harm', ix 66 [cf. Arist. Nub. 1310]. in matrimonium accipere, 'to take to wife': vii 31 τὴν γυναῖκα ἑλαβες παρὰ τοῦ πατρός, 65. λαμβάνειν πεῖραν τινος, periculum, experimentum facere, 'to make trial of': viii 133 ἔξεστι

πεῖραν λαμβάνειν αὐτῶν, XVII 6 τὴν ὥραν ἧς πάντες οἱ πρόσθεν πεῖραν λαβόντες, XI 68 γῆς πεῖραν λ. βῶν ἡ ἔκτου

λανθάνειν, c. acc. pers., *latere aliquem*, 'to escape a person's observation': XI 152 ἐμὲ τοῦτο ἐλάνθανεν. with personal for impersonal construction, followed by a relative clause: I 137 ὅτι πονηρότατοί εἰσι οὐδὲ σε λανθάνουσιν. with reflexive pronoun and participle, *ignoro, non animadverto*, 'to do or suffer unconsciously': XV 63 οἴομαι λεληθέναι σέ (ex em. mea) σεαυτὸν ἐπιστάμενον, XVIII 66, 76 ταῦτα ἐλελήθειν ἐμαυτὸν ἐπιστάμενος, 67 λέληθα ἐπιστάμενος

λέγειν, *dicere*, 'to say', 'speak', 'utter': abs. X 8 λέγε. with obj. acc. III 26, 103, XII 11 ἀ σὺ λέγεις, X 11 λέγει, IV 161 τί λέγεις; (admirantis), 10 καλῶς λέγεις (*recte dicis*), V 86, VI 2, XII 92 λέγειν τε καὶ ποιεῖν, XXI 14, XVI 18 ὁρθῶς λέγοντες, XVIII 42 λέξον μοι. λέγει followed by ἔφη pleonastically: X 8. λέγειν (*dissere*) περὶ τινος: VI 6. with ὥς, ὅτι: II 75, 116, XV 16 φέλας ὅτι, XI 66 λέξον πῶς, XVIII 73. c. acc. prolept. XX 47. c. acc. et inf. III 105. *dicere*, 'to have in mind when speaking', 'to mean': I 83, III 44, XII 36, XVII 54, 57, 78. PASS. IV 118 λέγεσθαι, 182, 141, XXI 79. καλῶς λέγεσθαι (*recte disputatione poni*): I 113.

perhiberi: VII 216 οἱ εἰς τὸν τετρημένον πύθον ὠτλεῖν λεγόμενοι, XII 113 ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, XIX 190 ὁ δεινὸς λεγόμενος γεωργός.

recenseri, 'to be reckoned': XI 122 ἐν τοῖς ἱππικωτάτοις λεγόμενον, ubi potius cum Cobeto scribendum censeo καταλεγόμενον

λείπειν, *reliquum facere*, 'to leave remaining': XIV 8 μὴ λείπειν καρπὸς λυσιτελοῦντας τοῖς ἔργοις. PASS.

XVIII 18 τὸ ἐν τῇ γῇ λειφθέν, sc. *residuae stipulae*. **λείπεσθαι**, *inferiorem esse, cedere*, 'to be inferior to', 'come short of': c. gen. et part. XIX 38 οὐδὲν ἐμοῦ λείπει γυνώσκων ταῦτα, non minus scis quam ego

λεπτός, ἡ, ὅν, *lepus*, 'thin', 'poor': XVII 53 λεπτοτέρα γῇ) (παχυντέρα

λευκός, ἡ, ὅν, *albus*, 'white', 'pale': X 13 ὁπῶς λευκότερα ἔτι δοκοῖν εἶναι ἡ ἡμ

λήγειν, c. particip., *desinere, desistere*, 'to leave off doing': I 171 αἰκίζόμεναι οὐποτε λήγουσιν

λήθαι, *latere*, i. q. **λανθάνειν**, c. particip. VII 168 τοὺς θεοὺς οὐ λήθει ἀτακτῶν **λήθη**, ης, ἡ, *oblivio*, 'forgetfulness': XII 59 λήθην ἐμποιεῖν

λίαν, *nimis*, 'too much': XIX 24 λ. ἐπιπολῆς. c. art. *nivius*, 'excessive': XX 111 αἱ λίαν ἀνεπιστημοσύναι

λικμῶν, *ventilare*, 'to winnow': XVIII 41 τὸν σίτον λικμῶντες, 51, 57 λικμήσεις τὰ ἄχυρα, 62, 17 οἱ λικμῶντες 'the winnowers'

λιπαρεῖν, *studiose cupere*, 'to be eager', 'importunate': c. inf. II 114 ὅσα λιπαρεῖς παρ' ἐμοῦ μανθάνειν

λιχνεία, as, ἡ (λίχνος, λείχω), *aviditas cibi et potionis*, 'greediness in meat and drink': I 153 δοῦλοι λιχνείων

λογίζεσθαι, *reputare, perpendere*, 'to take into account', 'consider': c. acc. rei VII 80

λόγος, οὐ, ὁ, *oratio*, 'statement', 'exposition', 'discourse': II 74, XI 21 πολλὸν λόγον ἔχοντων περὶ αὐτοῦ,

XII 95 παρατραπόμενος τοῦ λ., XIII 44 ἀνθρώπους πιθανωτέρους ποιεῖν λόγῳ, XXI 3 τῇ ὑποθέσει τὸν λ. βοηθοῦντα παρέσχεσθαι, I 82 κατὰ γε τὸν σὸν λόγον, 102. *id de quo disputatur*: XI 157 τὸν ἥττω λόγον κρείττω ποιεῖν. *ratio*, 'an account', 'a report of what one has done': XI 128 λόγον διδόναι

καὶ λαμβάνειν, i.e. *rationem reddere et ab aliis reddi sibi iubere*. *mox est ἀπολογεῖσθαι et κατηγορεῖν*. [Cf. Plat. Prot. p. 336 c, Demosth. de Cherson. § 47 τὸν τῶν χρημάτων λόγον παρὰ τούτων λαβεῖν]

λοιδορεῖν, *obiurgare, reprehendere*, 'to rebuke', 'abuse': IX 94 λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον

λοιπός, ἡ, ὅν, *religuius*, 'remaining': VI 13 τὰ λ. διεξιέναι, XVIII 57 τὰ ἄχαρα τὰ λ. c. inf. XIII 6 ἔτι λοιπὸν αὐτῷ ἐστὶ γινῶναι, 'it remains for him to know'. τοῦ λοιποῦ (sc. χρόνου), *postero tempore, postea*, 'for the future', 'thenceforward', 'thereafter': X 58, a partitive

gen. denoting the time within the limits of which a thing occurs. I 168 τὸν λοιπὸν χρόνον. [Accusativus τὸ λοιπὸν significat perpetuitatem: contra genitivus τοῦ λοιποῦ, *postero tempore*, dicitur de re quae variis temporis posteriori vestigiis fit. KUEHNER ad Anab. II 2, 5]

λουτρόν, οὐ, τό, *lavatio*, 'a washing', 'bathing': IX 42 τὰ ἀμφὶ λουτρόν, X 55 ὑπὸ λουτροῦ ἀληθινῶς καταπτεύθησαν, V 44 θερμοῖς λουτροῖς

λύειν, *solvere, ut catenis vinctos*, 'to loose', 'release' as from bonds: PASS. III 30 λελυμένων (δεδεμένων. *dissolvere*, 'to dissolve', 'to break up') (καθίζειν: PASS. XII 4 πρὶν ἢ ἀγορὰ λυθῇ

Λυκαβηττός, οὐ, ὁ, *Lycabettus*, mons Atticae: XIX 33

λυμαίνεσθαι (λύμη), *corrumpere*, 'to spoil', 'damage': with acc. as usual in Xen. who does not use the dative: II 93 μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται, III 83 τοὺς οἴκους λυμαίνεσθαι) (συναύζειν. [Cf. Dem. κατὰ Στεφ. α' § 27 δούλου λελυμασμένον τὰ τῶν δεσποτῶν]

λύμη^{5,7}, ης, ἡ, *detrimentum*, 'damage', 'mischief': V 33 αἱ κύνες τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν καὶ προβάτων

λύπη, ης, ἡ, *dolor*, 'pain' (ἡδονή: I 144 λυπαὶ ἡδοναῖς περιπεπεμμένα

λυπηρός, ὁ, ὄν, *molestus*, 'painful': IX 70 εἰ τι λυπηρόν εἴη εἰς ταῦτα παρακαλοῦντες

λύρα, as, ἡ, *lyra*, 'a lyre': II 93
τὰς λύρας λυμαίνονται

Δύσανδρος: IV 141, 143, 146,
168

λυσιτελεῖν (λύειν, τέλος), *pro-*
desse, conducere, 'to in-
demnify for expenses in-
curred': c. dat. VI 57 ὡς μὴ
λυσιτελεῖν αὐτοῖς τὴν γεωρ-
γίαν, XX 84 μέγα διαφέρει εἰς
τὸ λ. γεωργίαν καὶ μὴ λ.,
XIV 8 τοὺς καρποὺς μὴ λεί-
πειν λυσιτελοῦντας τοῖς
ἐργοῖς

λυσιτελοῦντως, *utiliter*, 'pro-
fitably': XX 114 τὸ τὰ ἔργα
μὴ τελείσθαι λ. πρὸς τὴν δα-
πάνην, *ita ut fructum capias*.
Cf. ἀλυσιτελής

M

Μὰ Δία, *per Iovem*, 'by Zeus':
negative because of context
XII 3. *val* μὰ Δία, *affir-*
mantis vehementius: XII
68, XIV 5. οὐ μὰ Δία,

negantis in responsione:
I 124, XII 29, 82, 99, XXI 69
μάζα, *ης, ἡ* (μάττειν 'to
knead'), *panis hordeaceus*,
'barley bread'.)(ἄρτος,
'wheaten bread': VIII 55 ἡ
μάζης ἡ ἄρτου

μακάριος, *la, ion, beatus*: V 2
οἱ μακάριοι *admodum opu-*
lenti, 'the rich and better
educated'

μακρός, *ά, όν, longus*, 'long',
'far': III 53 μακρὰν ὁδὸν
βαδίζοντα

μάκτρα, *as, ἡ* (μάττειν), *vas*
in quo farina subigi solet,
'a kneading-trough': IX 42

μάλα, *valde*, 'very': εὖ μάλα
egregie, 'right well': XIV 12.
c. καὶ in responsione, v. s.

καί, VII 4 οὐ μάλα. αὐ-
τίκα μάλα=Fr. *tout à*

l'heure: XV 52. μάλλον,

magis, 'rather': XIX 53,

πολὺ μ. I 99, IV 152, V 78,

XV 75, XX 19, 27, II 55 σοῦ
μάλλον, XI 143 μάλλον ἢ,

VI 8, XII 99 οὐδὲν μάλλον,
nihiilo magis, III 64 οὐδὲν τι

μάλλον, 76, XV 47, 50, XIII
8 τί μάλλον ἢ; ὅτι μά-

λιστα XVI 67; III 100 παῖδα
νέαν μάλιστα ('extremely

young'), XVIII 36, XIX 11
ὅπως μ. ἀν βλαστάνοι τὸ φυ-

τόν, 83, XX 127, VIII 123 μ.
πάντων, *plerumque*, 'for the

most part': XIX 16. in
respondendo simpliciter af-

firmit, *maxime, recte*, 'cer-
tainly', 'assuredly': III 102,

XIX 43
μαλακία, *as, ἡ* (μαλακός),
mollities, ignavia, 'softness',

'weakness')(*καρτερία*: I 139
μαλακία ψυχῆς, V 16 μετὰ

μαλακίας
μαλακός, *ή, όν, mollis*, 'soft

to the touch': XIX 47 διὰ τῆς
μαλακῆς (sc. γῆς). *mitis*,

'gentle': XX 100 αὔρας θη-
ρέων μαλακός

μανθάνειν, *discere*, 'to learn':
XIII 32 μανθάνειν τι ἔκ

τινος, II 88 μανθάνειν (παρ-
έχειν ἄλλω) ἐν τοῖς αὐτοῦ

αὑλοῖς, XIX 12 μάνθανε ὅτι
μὴ ἐπίστασαι, XV 57 κατατρι-

βῆναι μανθάνοντας, XVI 45,
XX 137 οὐτε ἔμαθε παρ' ἄλ-

λου τούτου, II 94 ἐν τῷ σῶ
ὀκω μ., 107 (*didicisse* i. e.

scire) μουσικὴν μαθεῖν παρ'
ἐμοῦ, 126, VI 25 πάσας τὰς ἐπι-

στήμας μαθεῖν, VII 49, XV 15
μαθεῖν ὅπως δεῖ, VI 41, XV

30, XVIII 74 ῥάστη μαθεῖν, XX
2, XV 60 δύσκολος μ., 74 εὐπε-

τὲς μ., viii 136 τὸν μαθησόμενον, xvi 45, xiii 12 ἐὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα. c. inf. 15 ἄρχειν οἶμαι δεῖν αὐτὸν μαθεῖν τῶν ἐργαζομένων, xii 102, xpi 35, 41, xv 37
μαστεύειν⁵⁷, *quaerere*, 'to look for', 'search after': viii 101 **μαστεύειν** ὅτου ἂν δέξῃ v 64 τὴν τροφήν **μαστεύειν**
μαστευτής⁴, οὗ, ὁ, *inquisitor*, 'one who searches for': viii 85 **μαστευτοῦ** δέεται
μάτην, *frustra*, 'in vain': vii 217 μ. *πονείν*
μάττειν, *pinsere, farinam subigere*, 'to knead dough': x 73 τὸ δεῦσαι καὶ μάξαι
μάχεσθαι, *ugnare, praelium committere*, 'to fight' of armies: viii 32, 33 πῶς ἂν οὕτως ἔχοντες **μαχέσαιντο**; x 36 ὡς ἂν ἀριστα **μάχοιντο**. c. dat. pers. 'to fight against': iv 132 τῷ ἀδελφῷ **μαχοόμενος** (*cum fratre pugnaturus*)
μεγαλείως, *magnifice*, 'splendidly': xi 52 θεοὺς μ. *τιμᾶν*, i.e. *splendidis et largis sacrificiis*
μεγαλογνώμων, *on, magnanimus*, 'with lofty sentiments', 'high-minded': xxi 48
μεγαλοπρεπῶς, *magnifice*, 'as befits a great man': ii 36
μεγαλόφρων, *onos, ὁ, ἡ, magnanimus*, 'noble-spirited', 'high-minded': x 5
μεγαλύνεσθαι, *gloriari in aliqua re*, 'to boast of a thing': xxi 25 **μεγαλυνόμενος** ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι
μεγάλως, *magnopere*, 'greatly'. **μέγιστα**, *maxime*, 'very much': xxi 60 **μέγιστα** βλάψαι καὶ **μέγιστα** τιμῆσαι, 61

Μέγαρα, τὰ, 'Megara', a city on the Saronic Gulf: iv 144
μέγας, *μεγάλη, μέγα, magnus*, 'great': xxi 52 **μέγας** ἀνὴρ, xxi 49 *μεγάλη χεῖρ*, ii 38 πολλά τε καὶ μ. *θύειν*, 39 *μεγάλα τελείν*, iv 59 *δώροις μεγάλοις*. viii 82 *μείζονι χώρα*. *procerus*, 'tall': x 16 *μείζων δοκοῖν εἶναι ἢ ἐπεφύκει*. *gravis, magni momenti*, 'important': vii 42, xv 15, xxi 52 **μεγάλα** διαπράσσειν, 67, 73 τὸ **μέγιστον** δὴ
μεθύειν, *ebrium v. temulentum esse*, 'to be drunk with wine': xii 59 τὸ μ. *λήθην* ἐμποιεῖ
μειοῦσθαι, *deteriorem reddi*, 'to become smaller or worse' (αὐξεσθαι: iv 116
μείων, *on, minor*, 'smaller': xvii 79 μ. τὸ σπέρμα *ἐμβαλεῖν*. *μείονα, pauciora*, 'fewer', 'less': iii 17 οὐδὲν πλέον ἄλλὰ *μείονα* τούτων *κεκτημένους*, x 86 *ἐργαστήρων* καὶ *πλεόνων* καὶ *μειόνων* *dub.*
μέλει, *curae est*, 'it is an object of care': c. dat. pers. *et gen. rei*, xi 50 *μέλει μοι* τούτων. c. ὅπως: 47 *μέλει σοι* ὅπως *πλουτῇς*; *μεμεληκέναι* impersonaliter *cum dativo dicitur*; personaliter, *ut praesens*, non item, ii 115 *μεμεληκέναι μοι non me neglexisse*
μελετᾶν, *meditari, commentari*, 'to profess', 'practise': c. acc. rei, iv 165 τῶν *πολεμικῶν* τι *τῶν γεωργικῶν* ἔργων *μελετᾶν*. c. infin. 'to practise doing a thing': xi 39 λέγειν *μελετᾶν*, 136, 139, 151 αὐτὰ ταῦτα *διατελεῖν μελετῶν*. ἀπολογεῖσθαι

κτλ., 183 κατηγορεῖν μελε-
τᾶν
μελέτη, ης, ἡ, *meditatio*, 'prac-
tice': xvi 49 τοῦτο μελέτης
δεῖται

μέλιττα, ης, ἡ, *apis*, 'a bee':
vii 98 ἡ ἐν τῷ σμήνι ἡγεμὼν
μέλιττα, 170, 172, τὰς μ.
175, 206, 207, xvi 105 οἱ
κηφῆνες διαπράξουσι τῶν με-
λιττῶν τροφήν

μέλλειν, *meditari, cogitare*, 'to
be on the point of', 'to be
about to': xi 126 ἐμελλον
τοῦτο ἐρήσσεσθαι, xi 14. *velle*,
spectare, propositum habere,
'to intend', 'mean': xii 26
εἰ μέλλει ἀρκέσειν (*sequente*
in apodosis necessitatis signi-
ficatione), εἰ μέλλει ἔσεσθαι
xiii 4, vii 201, xvi 65, vii
110 τοῖς μέλλουσιν ἔξειν,
xv 43 τὸν μέλλοντα δυνή-
σεσθαι, xxi 72, v 69 τὸν μέλ-
λοντα εὖ γεωργήσεν, xvi 5
τὸν μέλλοντα ὁρθῶς γεωρ-
γήσεν. o. inf. praesent.
τὸν μέλλοντα—ἐπιμελεῖ-
σθαι xv 39, 49, xx 54 τὸν
μέλλοντα σπείρειν. It

often stands without its in-
finitive, when the verb im-
mediately precedes or fol-
lows: xviii 6 τί δ' οὐ μέλλω
(sc. *εἰδέναι*); *quidni norim?*
xix 51 τί δ' οὐ μέλλει ὑπο-
βάλλεσθαι; ('of course it
must be put underneath')

μέννημαι, v. s. *μιμνήσκειν*
μέμφεσθαι, *reprehendere, vitu-*
perare, 'to upbraid', 'find
fault with': c. acc. xi 141
ἡ μέμφομαι τινα πρὸς
τοὺς φίλους ἡ ἐπαινῶ, 143.
c. dat. pers. et acc. rei, 'to
impute as blameworthy',
vitio vertere, obicere ali-
quid alicui: ii 104, 106,

111 οὐκ ἂν τοῦτο ἐμέμφου
μοι
μέν, a weak form of μῆν (not,
as is sometimes supposed,
connected with εἷς as its
neuter, for εἷς comes from
ἐνς for σέμς and therefore
ἐν is for σεμ (not μέν), and
μία for σεμία: cf. Lat.
sem-el, sim-plex, sin-gulus=
sem-gulus, but) from the
pronominal stem *am*, seen
in Lat. *ego-met*, and in the
superlative forms, as *πρό-*
μο-ς, pri-mu-s, sum-mu-s
=*sup-mu-s, opti-mu-s* etc.

A. I. used absolutely
or determinatively with-
out correlative δέ, 'cer-
tainly', 'surely', 'indeed':
xiii 24 οὐ μέν δῃ (in
answer to a question), πάν-
μὲν οὖν xvi 52, 96

II. followed by δέ in the
correlative clause:—1. to
mark opposition, as xix
32 ξηρά μέν—ὕγρὰ δέ, i 65,
94, ii 63, 122, iii 114 etc.
2. where the clauses contain
different matter without
being opposed, as ii 82 πρῶ-
τον μέν—ἐπειτα δέ, iii 29
ἐνθα μέν—ἐνθα δέ, xvii 86
ποτέ μέν—ποτέ δέ, iv 22.
most frequently with the
article used pronominally:
xi 109 τὰ μέν βάδην, τὰ δέ
ἀποδραμών, i 152, iii 6, 37,
59, xvi 35, xix 129, xx 50.
3. with the principal word
repeated (*anaphora*): i 88
κάκιον μέν—κάκιον δέ, iii 16
πολλὰ μέν—πολλὰ δέ, vii 86
ἐλάχιστα μέν—ἐλάχιστα δέ,
x 13, xi 57, xx 68. Some-
times μέν is omitted as in
xv 1. 4. where one of the
correlative clauses is inde-

pendent, the other takes the participle or some other dependent form: vii 54. 5. where one of the two opposed clauses is really subordinate to the other (*parataxis*): ii 63, viii 108, xix 4, xi 50. 6. where equivalent particles take the place of δέ, as ἀλλά xi 61; μέντοι ii 22, x 49, xii 105, xv 50, xvii 4, 68, 73. 7. with ὅμως added to δέ, to give emphasis to the opposition: xi 34. sometimes answered in anacoluthon by a copulative particle: vii 54. 8. where the antithetical clause is implied mentally but not expressed: xviii 3 ὅτι μέν οὖν τέμνειν τὸν σίτον δεῖ οἰσθα, xii 57 πρῶτον μέν. This μέν *solitarium* is used to emphasize assertions made by a person concerning himself, as opposed to others: v 50 ἐμοὶ μέν θανμαστὸν δοκεῖ, vii 33, xviii 63, xxi 62. with the demonstrative pron. τούτους μέν iii 63, xvi 27, 49, xvii 16, 49, xviii 25, 29, 38. with interrogatives: xii 55 πόλους μέν δὴ; with proper names, as Κύρος μέν iv 124. 9. double μέν followed by double δέ: iv 74, ix 56; the second δέ is dropped iv 61.

B. μέν before other particles:—1. where each particle retains its own separate force; μέν γάρ, with omission of δέ clause xvii 44, xix 66. ἀλλά—μέν δὴ xi 13, σὺ μέν δὴ xviii 63. to express positive certainty on the part of the speaker

or writer, οὐ μέν δ' ἤγε, *nequaquam, minime vero*: xiii 24. μέν δ' ἤ, continuative, 'to wind up a series of facts, closing a statement': i 94, iv 63, viii 116, 148, xi 1, xvi 24, xviii 75. See Kuehner on Xen. Mem. i 2, 62. μέν οὖν vi 5, xviii 4.

III. where the combination of particles causes a corresponding change of sense: μέν—γε: v.s. γε. μέν οὖν in replies, as a strong affirmation (*imo, imo vero*), 'yes indeed': xi 137, xvii 52. or in conceding more than was asked, so as to correct a statement, 'nay rather': vii 201, xvi 74.

1. μέντοι, with the force of a conjunction, *tamen, vero*, 'but however', 'yet': xi 105, xvi 14. οὐ μέντοι—γε xii 107, xiv 12, xvii 68, xxi 69. εὖ γε μέντοι xii 116. 2. as an adverb in strong protestations: γελοῖον μέν τ' ἂν (μέντοι ἂν) εἶη i 37, ii 13. or in eager or positive assent: i 56, xiii 6, vii 185 ἦ—δεήσει ταῦτα ποιεῖν; δεήσει μέντοι. καὶ—μέντοι, *atque adeo*: v.s. καὶ

μένειν, *manere*, 'to stay': vii 186 ἐνδον μ., 174 ἐν τῷ σμήνῃ μένουσα. *non aufugere*, 'to stay where one is', 'not to run away': v 78 ἐλπιδὼν ἀγαθῶν οἱ δοῦλοι δέονται, ὅπως μένειν ἐθέλωσι. μένος⁵, *eos, τό, ardor animi et impetus*, 'spirit', 'determination': xxi 64 μένος

ἐκάστω ἐμπέσῃ τῶν ἐργα-
τῶν
μεντάν = μέντοι ἄν: ι 37,
χι 17
μεριμνᾶν, *summa diligentia*
perpendere, 'to give one's
mind to a question as of
philosophy', 'to study a
thing deeply': xx 137 οὔτε
μεριμνῶν ἦδεν
μέρος, εὖ, τό, *pars*, 'share',
'part' (the whole: vii 139
πλείον μέρος τοῦ φόβου, 142,
xviii 43 ἐκ τοῦ προσσηνέμου
μ. τῆς ἀλῶ
μεσημβρία, *as*, ἡ, *meridies*,
'the south': ix 24 πρὸς
μεσημβρίαν ἀναπέπταται
(ἡ οἰκία)
μέσος, ἡ, ον, *medius*, 'in the
middle', 'intermediate': of
time, xvii 24 σπόρος ὁ πρώι-
μος ἢ ὁ μέσος ἢ ὁ ὀψιμώτα-
τος, xvi 77 ἐν μέσῳ τῷ θέρει
(in midsummer), *ib.* ἐν
μέσῃ τῇ ἡμέρᾳ (late Greek
for μεσημβρία, Rutherford,
New Phrynichus p. 126).
τὸ μέσον, *medium*, 'the
space between': viii 128 τὸ
μ. τούτων καλὸν φαίνεται,
131. ἐν τῷ μέσῳ, *in*
medio, *publice*, 'in public',
'open to all': v 36 ἐν τῷ
μέσῳ τοὺς καρποὺς τρέφουσα
i.e. *aggressivo patentes*, vii
144 τὴν ἐπιμέλειαν εἰς τὸ
μέσον (in *commune*, *aequali*
tem) ἀμφοτέροις κατέθηκεν,
147 τὸ ἐγκρατεῖς εἶναι εἰς τὸ
μέσον κατέθηκε
μεσοτομεῖν, *stramentum me-*
dium subsecare (Varro):
xviii 16 νομίζω ὁρθῶς ἂν
ποιεῖν μεσοτομῶν, i.e. *ita*
metens, ut partem culmi
mediam in agro relin-
quam

μεστός, ἡ, ὄν, *refertus*, 'filled':
c. gen. iv 103
μετά:—A. c. gen. *cum*, 'with',
implying a closer connexion
than σύν: vii 67 μεθ' οὗτου
ἐκαθεύδομεν ἄν, 105 κεῖται
μετ' ἀλλήλων, v 10 μετὰ
ἡδίστων ὁσμῶν. as a peri-
phrasis for adverb: vii 80
μετ' ἀσφαλείας for ἀσφαλῶς,
v 16 μετὰ μαλακίας for
μαλακῶς. B. c. acc.,
of Sequence in order of
Time, 'after', 'next to':
iii 12 μετὰ τοῦτο, xi 69
μετὰ ταῦτα, 100 μετὰ δὲ
ταῦτα
μεταβάλλειν, *invertere arando*,
novare, 'to turn over the
soil': xvi 73 εἰ ἐν τῷ θέρει
διπλοῦται μετὰ βάλαι
τις τὴν γῆν. Cf. Verg. Georg.
iii 161 *campum fractis in-*
verttere glebis
μεταδιδόναι, *communicare*, *im-*
pertire, 'to give part of',
'give a share in': c. gen.
rei ix 69 τῶν εὐφροσυνῶν
μεταδιδόντες. c. gen.
rei et dat. pers. ix 73 τῆς
εὐπραγίας αὐτῇ μεταδιδόν-
τες
μεταρρυθμίζειν, *aliter formare*,
hinc corrigere, meliora do-
cere, 'to remodel', hence
'to reform', 'amend': xi 99
μεταρρυθμίζω ἐὰν ἔχω τι
βέλτιον τοῦ παρόντος, 11 ἵνα
μεταρρυθμίσῃς με, 13 πῶς
ἂν δικαίως μεταρρυθμίσαι-
μι ἄνδρα ἀπειργασμένον κα-
λὸν τε κάγαθόν;
μεταχειρίζεσθαι, *in manibus*
habere, administrare, 'to
have in hand', 'to have the
management of', Fr. *ma-*
nier: xiv 7 ὁ τοὺς καρποὺς
μεταχειρίζόμενος

μέτεστι *mol* *τινος*, *particeps sum alicuius rei*, 'I have a share in a thing': c. gen. *rei* ix 98 *τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων*

μετέχων, *partem habere, uti*, 'to take part in', 'use': xvii 34 *παντός μετέχειν τοῦ σπόρου*

μετοπωρινός², *ή, όν*, *autumnalis*, 'autumnal': xvii 8 *ό μετοπωρινός χρόνος*

μετρίως, *modice*, 'moderately', 'in due measure': xii 88 *πρός τὸ φιλοκέρδεις εἶναι μετρίως ἔχουσι*, 'are moderate'

μέχρι et **μέχρις**, *usque ad, tenus*, 'even to', 'as far as':—1. of place: xviii 55 *μέχρι τοῦ ἡμισείας τῆς ἄλως*, xix 69 *μ. βυθοῦ*, 'to the very bottom'. 2. of measure or degree: xi 79 *μέχρι τούτου* (*hactenus*, 'so far') *ἔπομαι*, *δτι*. 3. of time: xvii 31 *ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπεῖρειν*

μή, 'not', the negative of will and thought, as *οὐ* is the neg. of fact and statement; *μή* rejects, *οὐ* denies; *μή* is relative, *οὐ* absolute; *μή* subjective, *οὐ* objective. L. S.

A. in independent sentences, in expressions of will or wish, command, entreaty, warning. 1. with imperat. pres. implying a continued prohibition.

2. with subj. implying a specific prohibition and warning, with 2 pers. of the aor.: viii 8 *μηδέν τι ἀθυμήσης*.

3. with optative to express

a wish that a thing may not happen: x 26 *μή γένοιτο σὺ τοιούτος*

B. in dependent clauses.

1. with the final conjunctions *ἵνα*, *ὥς*, *ὅπως*: ii 50 *ὅπως μή οἰκτρὸς γένωμαι*, vi 60 *ὅπως—μή ποιῶμεν*, vii 192, ix 28 *ἵνα μή ἐκφέρηται ἐνδοθεν ὅ τι μή δεῖ*, xviii 16, 62 *ἵνα μή δις ταῦτά ἀχυρὰ δέη λικμᾶν*. after *ὅπως* and *ὥς* with future indicative or optative: ii 68 *ἐπιμελεῖσθαι ὅπως ἂν—μή—πένης γένοιτο*, iii 71 *εἰ μή σκοπεῖς ὅπως μή ἰδιώτης ἔσῃ τούτου*, x 62 *ὥς ἂν τῷ ὄντι καλῇ φαίνοιτο ἄλλα μή μόνον δοκοῇ*.

2. in the protasis of conditional sentences, after *εἰ*, *εἰάν*, *ἥν*, *ἂν* and temporal conjunctions used conditionally as *ἐπειδάν*, *δταν*: i 20 *καὶ εἰ μή αὐτὸς τύχοι χρήματα ἔχων*, i 30, i 49 *κἂν—μή ἐπίσθῃται*, i 70 *εἰ μή ἀποδοῖτο*, i 84, 94, ii 82, 86, 105, 126, iii 71, 91, iv 114, v 61, vii 8, 210, 212, 230, viii 58, 103, 114, ix 4, 108, xiii 8, xvi 18, xviii 3, xix 66, iv 104 *δταν μή ἡ ὥρα τοῦ ἔτους ἐξέλρῃ*, i 118 *ὅπταν αἰσθανώμεθα μή θέλοντας ποιεῖν*.

3. in relative clauses when they imply a condition or generality: i 81 *εἰ πωλοῖται αὐτὸς τοῦτο ᾧ μή ἐπίσταται χρῆσθαι*, ii 78 *οὐδὲ ἄλλο οὐδὲν ὅτῳ μή τις ἐπίσταται χρῆσθαι*, iv 66 *ὅπως μή αὐτὸς ἐφορᾷ*, v 100 *ὅ τι τε χρῆ ποιεῖν καὶ ὅ τι μή*, ix 101 *ὅτῳ ἂν μή δῶ ὁ κύριος*, xi 111 *ὅσα μή διημερεῖν*, 148 *ἂν μή βουλόμεθα πράττειν*, xiii

11, xxi 25, xvi 12 ὅτι δύναται ἡ γῆ φέρειν καὶ ὁ τι μὴ, xix 7 πῶς (ἐπισταμαι), ὅστις μὴ οἶδα; 12 μάνθανε ὅτι μὴ ἐπίστασαι.

4. a. with the Infin. always, except after verbs of saying and thinking (*oratio obliqua*): (x 43 ἐμὲ νόμιζε μὴ ἤδεσθαι because of the imperative, cf. xix 12) vi 55 ψηφίζεσθαι μὴ ἀρήγειν, x 64 συνεβούλευον αὐτῇ μὴ καθῆσθαι, xi 53, 60, 105, xii 111 δεῖ εἶναι—μὴ ἐκνοῦντα.

after ὥστε or ὡς (except when the Inf. represents Indic. or Opt. as in *oratio obliqua*): i 96 τὸ ἀργύριον οὕτω πρόρρω ἀπωθείσθω ὥστε μὴδὲ χρήματα εἶναι, viii 68 ἐγχειρεῖ ἕκαστον ὥστε μὴ ἀπορεῖν χρήσθαι, xiv 8 ἀφανίζειν ὥστε μὴ λείπειν. Always with the articular infinitive: i 59 διὰ τὸ μὴ ἐπίστασθαι, viii 147 τὸ μὴ εἶναι τεταγμένον.

b. after verbs of negative result signifying to refuse, forbid, deny, oppose, hinder, deprive: ii 97 ἀποφεύγειν μοι πειρᾶ μὴ δέν με συνωφελεῖν, xii 77 ὑφίεμαι μὴ δ' ἐπιχειρεῖν.

c. after verbs of saying and thinking (*oratio obliqua*) οὐ is the regular negative; but in verbs meaning 'to swear', 'pledge', 'believe' etc. the neg. is μὴ: iv 165 ὅμνυμι μὴ πώποτε δειπνήσαι.

5. with the participle when it can be resolved into a conditional clause: i 72 μὴ ἀποδιδομένοις, 76 μὴ πωλούμενοι οὐ χρήματά εἰσι, xi 77. when the participle is used in a ge-

neric or characteristic sense with the article: viii 65 τὰ τε σᾶ ὄντα καὶ τὰ μὴ, 66 τὸ μὴ ὄν, xvi 8 ὁ μὴ εἰδώς, xi 75 τοῖς μὴ ἐργαζομένοις, 81, 102, 124, i 66 τῷ μὴ ἐπισταμένῳ, 69, 73, ii 75, xv 24 τοῖς μὴ ἐπισταμένοις. and similarly with adjectives when the members of a class are indefinite: xvi 24 οἱ μὴ πάνυ ἔμπειροι γεωργίας, 'all who are inexperienced in agriculture'. 6. after verbs expressing fear, apprehension, anxiety, mostly with aor. subj.: xxi 80 φοβούμενος μὴ δις ἀποθάνῃ, xvi 29 φοβούμενον μὴ οὐ γινῶ, vii 232 φοβείσθαι μὴ γένῃ, ix 66 τὸ προνοεῖν μὴ τι κακὸν λάβῃ, xii 6 φυλάττει μὴ ἀποβάλῃς τὴν ἐκωνυμίαν, ii 50 οἰκτεῖρά σε μὴ πάθῃς.

C. in QUESTIONS: in direct questions with subj. where the answer anticipated or expected is not clearly negative as with the Indic.: xii 1 μὴ σε κατακλώω; 'am I detaining you?' 'I hope I am not detaining you':—with ἄρα when a plainly negative answer is expected: iv 27 ἄρα μὴ αλσχυνθώμεν;

μηδέ, as a conjunction, *nec*, 'nor': xi 68 εἰ μήτε ἰδεῖν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς, 80. as an adverb, *ne—quidem*, 'noteven', 'also not': i 96, ii 66 μὴδὲ ἑκατοστὸν μέρος, i 31 εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἴη, viii 12 μὴ δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μὴδὲ ζητεῖν, xii 77. xvi 36

μηδεῖς, μηδεμία, μηδέν, *nullus*, 'none': xi 52 ἦν μηδέν ἀναγκαῖον ἢ κατὰ πόλιν. μηδέν, as an adverb, *nilil*, i.e. *non*, 'not at all': ii 97 μηδέν με συναφελῆσαι, viii 8 μηδέν τι ἀθυμήσῃς, xi 53 τὴν πόλιν μηδέν κατ' ἐμέ χρήμασιν ἀκόσμητον εἶναι. [So in Engl. 'nothing' is used adverbially: Shakesp. All's Well iii 7, 41 *it nothing steads us*, Hen. IV. A. v 1, 38 *you were nothing so strong and fortunate as I*]

μήκος, *eos*, τό, *longitudo*, 'length' (*spatium, tractus*, Zeune): xix 9 ὁπόσον μήκος τὸ φυτὸν ἐμβάλλειν

μήν, *vero, sane, 'verily'*, 'in sooth', used to strengthen asseverations. ἀλλὰ μήν, *verum enimvero*, 'yet truly': viii 134 ἀλλὰ μήν οὐδὲ τοῦτο δεῖ ἀθυμήσαι, xv 56. οὐδὲ μήν, *neque vero*, 'nor indeed': xii 73. See note on Hier. i. 178

μήν, μηνός, ὁ, *mensis*, 'a month': vii 192 ὅπως μὴ ἢ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται, ix 45 τὰ κατὰ μῆνα δαπανώμενα

μηπώποτε, 'never yet': iv 165

μήτε—μήτε, *neque—neque*, 'neither—nor': ii 86 μήτε αὐτὸς—μήτε ἄλλος, vi 37 μήτε ποιοῦντας μήτε κινδυνεύοντας, x 20 εἰ μήτε κομπάζοιμε—μήτε ἀποκρυπτοίμην τι τῶν ὄντων μηδέν, xi 111 μήτε κενὸς μήτε ἄγαν πλήρης, xviii 16 μήτε οἱ ἀλοῶντες—μήτε οἱ λικμώντες, xix 7 μήτε—μήτε—μήτε—μήτε—μήτε, xx 66 εἰ τις—μήτε ἰδεῖν ἔχει καρ-

πὸν μηδὲ φυτὸν αὐτῆς μήτε οὐτοῦ ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχει

μήτηρ, *eros, (rós)*, ἡ, *mater*, 'mother': vii 36, 86 ἡ μήτηρ, 'my mother': met. v 79 ὅς ἐφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα (*causam et originem*) καὶ τροφὸν εἶναι

μηχανάσθαι, *moliri, excogitare*, 'to contrive', 'devise': i 149 μηχανάσθαι προσόδους, ii 48 μ. χρήματα (*rationes pecuniae parandae*), v 72

μηχάνημα, τό=τὸ μεμηχανημένον, *machina bellica*, 'an engine of war': vii 76 πολλοῖς μεμηχανασιν (ναῦς) ἀνωπλισται πρὸς τὰ πολέμια πλοῖα

μιγνύναι, *miscere*, 'to mingle': xx 13 μιγνύναι κόπρον τῇ γῇ, 'to manure the land'. PASS. xx 62 ἡ ἄλμη μιγνυμένη τοῖς ἀνάλμοις

Μίθρης, ου, ὁ, the Persian Sun-god: iv 165 δμνυμί σοι τὸν Μίθρην

μικρός, ὁ, ὄν (or *σμικρός*), *parvus*, 'small', 'little' in point of size: viii 72 ἐν σμικροτάτῳ ἄγγειῳ, 109 πλοίοις μ. 2. 'little' in quantity, *paucus*, ii 53 πάνν μικρὰ πορίζαντες

μίλτος, ου, ἡ, *minium*, 'red lead': x 35 μίλτῳ ἀλειφόμενος, x 39 ἄπτεσθαι μίλτου, 40 μιμείσθαι, *imitari*, 'to take after', 'imitate': xi 32 ὡς περὶ ὡμαί σε μιμείσθαι, iv 28 τὸν Περσῶν βασιλέα μιμήσασθαι (in agricultura)

[μυμήσκομαι] μεμνήσθαι, *recordari, meminisse*, 'to remember', 'bear in mind': ix 59 μεμνήσθαι ὅτι ἄν τφ

διδῶ. c. inf. praes. viii 136
τὸν μεμνησόμενον καταχω-
ρίζειν ἅπαντα. c. particip.
vii 238 τοιαῦτα δοκῶ μεμ-
νησθαι διαλεχθεῖς, viii 149
τοιαῦτα διαλεχθεῖς δοκῶ μεμ-
νησθαι. followed by a
relative particle: ii 74 οὐκ-
ουν μέμνησαι δε; ;
μισεῖν, *aversari*, 'to hate':
xii 20. PASS. *invisum*
esse, 'to be hated': xii 21
μισθοφορεῖν, *pro mercede ope-*
ram suam locare, 'to re-
ceive wages', 'serve for
hire': i 22 τὸν ἄλλου οἶκον
οἰκονομοῦντα μισθοφορεῖν
μισθοφόρος, *on, mercede con-*
ductus, 'serving for hire'.
οἱ μισθοφόροι, *milites*
mercenarii, 'mercenaries':
iv 48 ἐξέτασιν ποιεῖται τῶν
μισθοφόρων
μνήμη, *ης, ἡ, memoria, vis*
reminiscendi, 'memory', as
a power of the mind: vii
143 τὴν μνήμην εἰς τὸ μέσον
ἀμφοτέροις (sc. man and wo-
man) κατέθηκεν (ὁ θεός)
μνημονικός, *ή, ὄν, memoria*
valens, 'for memory': τὸ
μνημονικόν = μνήμη, ix 65
ἡ τὸ μν. μάλιστα ἐδόκει ἔχειν
μόνος, *η, ὄν, solus*, 'alone':
xii 61. ADV. *μόνον, tan-*
tum, non nisi, nil nisi, 'only',
'nothing but', 'merely':
vii 39 εἰ μόνον ἦλθεν ἐπιστα-
μένη ἱματίον ἀποδεῖξαι, viii
103 εἰ μόνον μὴ ἀπολέσῃ
τοὺς μὴ ἀμαρτάνοντας, ἀγα-
πητόν, x 62, xi 60 μὴ μ. ἄλ-
λὰ καί, xiv 28, 36
μορφή, *ης, ἡ, forma, species*
oris, 'the outward form': vi
84 ἐνίους τῶν καλῶν τὰς μορ-
φὰς πάνυ μοχθηροὺς ὄντας
τὰς ψυχὰς

μουσικός, *ή, ὄν, artium liber-*
alium studio excolitus, 'a
scholar': xii 100 ἀμουσον-
δντα αὐτὸν ἄλλους μουσι-
κοὺς ποιεῖν. **μουσική** (sc.
τέχνη), *ή, musica*, 'music':
ii 107 μουσικὴν μαθεῖν, 108
δεινότερους ἐμοῦ περὶ μ.
μοχθεῖν, *labores et aerumnas*
perpeti, laborare, 'to be dis-
tressed with labour', 'to la-
bour' (principally confined
to the poets, though Thu-
cydides uses it twice i 70, 5,
ii 39, 3, and Xenophon several
times Mem. ii i, 17, Anab.
vi 6, 31, Ven. xii 15): xviii
16 ἵνα μὴ μοχθῶσι περιττὸν
πόνον
μοχθηρός, *ά, ὄν:—1. aerumno-*
sus, 'wretched'. 2. *pravus*,
turpis, 'morally bad': vi 84
μοχθηροὺς ὄντας τὰς ψυχὰς
) (καλοῦς
μυριάς, *άδος, ἡ, decem milia*,
'a number of 10,000': iv
134 πολλὰ μ., viii 44
μυριοπλάσιος^a, *ον: viii 137*
μυριοπλάσια (millies plura,
infinito plura) ἡμῶν ἔχει ἡ
πάσα πόλις. Cf. ii 23 ἐκα-
τονπλάσιον αὐτοῦ

N

Ναί, *nae*, 'yea', 'verily': *ναί*
μὰ, in oaths, 'yea by'; *ναί*
μὰ Δία, ii 14, xii 47. in
affirmative replies: iii 23,
xii 63, xiii 6, xiv 5, xvii 80,
v. s. *μά*
ναύκληρος, *ου, ὁ, dominus*
navis qui naviculariam facit.
'a ship-owner', 'ship-mas-
ter', who generally acted
himself as skipper: viii 80
φορτίων ὅσα ναύκληρος κερ-
δοὺς ἔνεκα ἔγεται

ναῦς, ἡ, *navis*, 'a ship': **vii** 75 ὁρίζεται ναῦς καὶ ἀνάγε-
ται, 88 πωφρεὺς τῆς νεώς,
98 πῶς κείται τὰ ἐν τῇ νηί
νεατός⁴, οὐ, ὁ, *arvorum renovatio*,
novalis aratio, 'the plough-
ing up of fallow land': **vii**
113 νεατὸς καὶ σπόρος καὶ
φυτεία
νεοποιεῖν⁴, *vernactum facere*:
xi 97, where see note
νεκρός, οὐ, ὁ, *cadaver*, 'a
corpse': **iv** 139 περὶ τὸν ν.
μαχόμενοι
νεογνός, ὃν (νεόγονος), *recens
natus*, 'newly born': **vii**
119 ἡ τῶν νεογνῶν τέκνων
παιδοτροφία, 134
νεός, οὐ, ἡ, i.q. νεῖος, *novale*,
'land ploughed up anew
after being left fallow': **xvi** 66
εἰ μέλλει ἀγαθὴ ἡ ν. ἔσθαι,
49 τῷ σπόρῳ νεὸν ὑπεργά-
ζεσθαι, **xx** 17 τῷ σπόρῳ νεὸν
προεργάζεσθαι, **xvi** 79 εἰ
σκάπτοντες τὴν ν. ποιοῖεν,
xvii 1 περὶ τῆς νεοῦ
νέος, νέα, νέον, *juvenis*, 'young':
xx 96 νέοι ὄντες καὶ ὑγαλ-
νοντες, **iii** 100 παῖδα νέαν
μάλιστα
νεοττός³, οὐ, ὁ, *pullus*, 'the
young of any animal': **vii**
183 οἱ νεοττοί, 'young bees'
νή, *per*, a particle of strong
affirmation, usually in the
phrase νῆ Δία or νῆ τὸν
Δία, *profecto*, *haud dubie*:
xix 37, 55, 66, **xx** 146, 169.
scilicet: **xii** 5, 19, 34, **xvii**
107 in answering questions.
recte, ita est ut dicis: **iii** 49,
xx 169. νῆ τὴν Ἥραν **x** 2,
xi 112 (generally a woman's
oath)
Νίκας, οὐ, ὁ: **xi** 20
νομεύς, ὥς, ὁ, a generic term
for 'one who tends cattle'

(Philo Iud. de agricult. § 11
χρὴ δὲ ὥσπερ αἰπόλων ἡ
βουκόλων ἡ ποιμένα ἡ κοινῶς
νομέα τὸν ἡμέτερον ἀρχεῖν
νοῦν): **iii** 86 πρόβατον ἦν
κακῶς ἔχῃ, τὸν νομέα αἰτιώ-
μεθα
νομή, ἡς, ἡ, *pastio*, 'res pecua-
ria', 'a grazing of cattle':
vii 114 σπόρος καὶ φυτεία καὶ
νομαὶ ὑπαίθρια ἔργα ἐστίν
νομί(ζ)ειν, with predicate acc.
'to regard', 'consider as':
xx 165 φιλοικοδόμους νομίζω
οἷτινες ἀν ἀποδιδῶνται τὰς οἰ-
κίας, **xi** 64 τούτους βαθεῖς ἀν-
δρας χρὴ νομίσαι, **ix** 87
νομίσαι ἐκέλευον τὴν γυ-
ναῖκα νομοφύλακα τῶν ἐν τῇ
οἰκίᾳ εἶναι. c. inf. *existi-
mare*, *putare*, 'to consider',
'think': **ix** 116, **x** 43 νό-
μιζε ἐμὲ ἡδεσθαι, **xviii** 15
νομίζω ὁρθῶς ἀν ποιεῖν, **xix**
104, **xx** 171 φιλεῖν ταῦτα ἀφ'
ὧν ἀν ὠφελείσθαι νομίζω-
σιν. *fas*, *aequum*, *rec-
tum* *putare*, 'to think pro-
per' (?): **xvii** 59 (where see
note), 81
νόμος, ἡ, οὐ (νέμος, νόμος),
iustus, *legibus consentaneus*,
usu receptus, 'right', 'con-
formable to law or usage':
ix 85 τὸν ποιοῦντα τὰ νόμι-
μα (*leges*))(τὸν παρὰ τοῦ
νόμου ποιοῦντα
νόμος, οὐ, ὁ, *mos* et *instituta
civitatis*, 'usage and all that
becomes law thereby': **ix**
86 ἦν τις παρὰ τοὺς νόμους
ποιῶν, **vi** 95 ἀ οἱ θεοὶ ἐφυσάν
σε δύνασθαι καὶ ὁ νόμος συνε-
παινεῖ, 159 συνεπαινεῖ καὶ ὁ
νόμος αὐτά (sc. ἀ προστέτακ-
ται ὑπὸ τοῦ θεοῦ), **xiv** 14 τὰ
μὲν καὶ ἐκ τῶν Δράκοντος νό-
μων, τὰ δὲ καὶ ἐκ τῶν Σόλω-

νὸς λαμβάνων, 18 θείναι πολ-
λοὺς τῶν νόμων ἐπὶ δικαιοσύ-
νης διδασκαλίᾳ δοκοῦσι, ix 83
οὐκ ἄρκειν δοκεῖ..., ἦν νόμους
καλοὺς γράψωνται, xiv 25
ἄλλα τῶν βασιλικῶν νόμων,
27 ἐκείνοι οἱ νόμοι ζημίαι
εἰσὶ τοῖς ἀμαρτάνουσι— 29
οἱ βασιλικοὶ νόμοι ὠφελοῦσι
τοὺς δικαίους
νομοφύλαξ, ακος, ὁ, *legum
custos*, 'a guardian of the
laws': ix 84 where see note,
ib. 88 γυναῖκα—νομοφύ-
λακα τῶν ἐν τῇ οἰκίᾳ
νόσος, ου, ἡ, *morbus*, 'disease':
v 92 πρόβατα νόσος ἀπώ-
λεσεν
νυκτερινός, ἡ, ὄν, *nocturnus*,
'nightly': xx 40 φυλακάς
νυκτερινὰς
νῦν, *nunc*, 'now', 'at the pre-
sent time': νῦν δέ (*nunc
autem*))(τότε iii 51, vii 77,
) (τόσθεν vi 8. οἱ νῦν (*sc.
ἄνθρωποι*), *homines huius
aetatis*, 'men of the present
day': xvii 7. καὶ νῦν, *nunc
quoque*, 'in this case also'.
νυνὶ ἀκούσας ἀπει xx 134

ὕγρῃ, 30 ξηροτέραν καὶ
ὕγροτέραν γῆν, 69 γῆ ξηρὰ
μέχρι βυθοῦ, vii 195 ὁ ξηρὸς
σίτος ὅπως καλὸς ἐδώδιμος
γίγνηται ἐπιμελητέον, xx 63
ὕγροῖς τε καὶ ξηροῖς, v 103
ὑπὲρ ὑγρῶν καὶ ξηρῶν καρ-
πῶν

ξηρότης³, ητος, ἡ, *siccitas*,
'dryness': xix 71 ἀναίνεσθαι
διὰ ξηρότητα, 'for want of
moisture'

ξύλον, ου, τό, *lignum*, 'wood':
xvii 21 ἦν ξύλα ἐχῶσιν *sc.
igni faciendo*

ξυστός³, οὔ, ὁ (ξύειν), *xystum*,
'a covered gallery or colon-
nade, where athletes exer-
cised in winter': xi 95. Cf.
Vitruv. v 11, 4 *haec autem
porticus ξυστός apud Grae-
cos vocitatur, quod athletae
per hiberna tempora in tec-
tis stadiis exercentur*; vi
10, 5 *ξυστός est graeca ap-
pellatione porticus ampla
latitudine, in qua athletae
per hiberna tempora exer-
centur*

Ο

Ὁ, ἡ, τό, originally an ana-
phoric pronoun (Monro's
Homeric Grammar § 248)

I. The Substantival Ar-
ticle:

Survivals of its old usage
in Attic Greek (Xen.), as
a demonstrative: xii
117 τὸν δ' εἰπεῖν λέγεται,
i 114 τὰ μέν, i. q. ταῦτα
μέν, followed by ἐκείνο δέ.
with μέν and δέ in all
its cases, ὁ μέν, 'the
one'—ὁ δέ, 'the other':
xx 97, in relation to a
subject previously men-

Ξ

Ξενοδοκία⁸, ας, ἡ, *hospitum
exceptio*, 'the entertainment
of strangers': ix 55, ubi
contra praecepta veterum
grammaticorum vulgo ξε-
νοδοχία scribitur

ξένος, ου, ὁ, *peregrinus*, 'a
stranger')(ἀστός: vi 89,
vii 8

ξηρός, ἀ, ὄν, *siccus, aridus*,
'dry': xvii 13 μὴ σπείρειν
ἐν ξηρᾷ (*sc. γῇ* i. e. in terra
pluvia destituta), xix 32
ξηρὰ ἢ περὶ τὸν Λυκαβηττόν,
35, 37 ἐν τῇ ξηρᾷ)(ἐν τῇ

tioned (partitive apposition): **xvii 52** ἡ μὲν (γῆ) — ἡ δέ, **54** τὴν μὲν — τὴν δέ, **xvi 86** τὴν μὲν (γῆν) ψέγουσι τὴν δ' ἐπαινοῦσι, **xvii 26** τὸ μὲν — τὸ δέ. **οἱ μὲν** — **οἱ δέ**, 'some' — 'others': **i 153**, **iv 80**, **xvii 47**, **xx 4**, **30**, **33**, **37**, **45**, **50**, **64**, **xxi 13** οἱ μὲν τῶν κελυστῶν — οἱ δέ, **18**, **22**, **i 126** τοὺς μὲν πολεμικάς, τοὺς δέ καὶ εἰρηνικάς ἐπιστήμας ἔχοντας, **iii 6**, **21**, **81**, τοὺς μὲν — τοὺς δέ **iii 12**, **36**, **i 126**, **xix 129**, **xx 10**, **iii 21** τοῖς μὲν — τοῖς δέ, **xi 109** τὰ μὲν βάδην τὰ δέ ἀποδραμῶν, **v 12** τὰ μὲν φύει τὰ δέ τρέφει, **xiii 58** τὰ μὲν χεῖρω τὰ δέ βελτίω, **xiv 14** τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων τὰ δέ καὶ ἐκ τῶν Σόλωνος, **xi 109**, **xv 60** τὰ μὲν ἰδῶν, τὰ δέ ἀκούσας. the partitive τὰ μὲν without corresponding τὰ δέ: **ii 39**

II. The Attributive Article:

denoting individual objects conceived as definite either from their nature or from the context or by reference to a circle of ideas assumed to be familiar: **i 53** ἡ γῆ, **57**, **v 7**, **i 83** τὸ ἀργύριον, **143** προϊώντος τοῦ χρόνου, **iii 111** ἔρχεται εἰς τὴν οἰκίαν, **vi 30** εἰς τὴν χώραν ἰόντων, **vii 6** ἐν τῇ ἀγορᾷ, **xx 12** ὁ οἶκος, **vii 234** ἐν τῷ οἴκῳ, **viii 63** τὴν διάκονον, **x 66** τὸν ἱσθόν, τοῦ θέρους — τοῦ χειμῶνος **ix 21**, **xvi 55** (but χειμῶνος — τοῦ

θέρους **ix 25**, **xvi 52**, **εἰρα** **os 58**), **72** ἐν τῷ θέρει, **xvii 19** ἐν τῷ χειμῶνι, **85**, **xvi 67** ὁπτινὴν πρὸς τὸν ἥλιον; [nearly always omitted with βασιλεὺς when the Persian king is meant: **iv 34**, **96**, **112**, **133**;] **vii 192** ὁ ἐνιαυτός, **xvii 25** τὸ ἔτος, **vii 192** ὁ μῆν, **xvii 44** ἡ χεῖρ, **50**, **v 22** ἐν τῷ χώρῳ — ἐν τῷ ἄστει, but ἀπὸ τοῦ χώρου **eis** ἄστν **xi 108**, **vii 112** ἐν τῷ ὑπαίθρῳ, but ἐν ὑπαίθρῳ **vii 109**, **iv 58** ταῖς τιμαῖς, *honoribus consuetis*, **vii 216** *eis* τὸν τετραμήνον πῖθον ἀντλεῖν. In local designations the article is occasionally omitted, when they are governed by prepositions: **xi 93** *eis* ἀγρόν, **94**, **96**, **v 46** κατ' ἀγρόν, **xi 108** *eis* ἄστν, **90** κατὰ πόλιν, **92**, **v 45** ἐν χώρῳ

To denote the whole of a class —

a. In plural: **i 58** τὰ πρόβατα, **100** τοὺς βοὺς, **102** οἱ ἔχθροί, **iii 66** τοὺς τραγῳδοὺς τε καὶ κωμωδοὺς, **v 73** τοὺς ἀγαθοὺς, 'the brave', **77** οὐδὲν ἤτητον οἱ δοῦλοι τῶν ἐλευθέρων, **102** οἱ σῳφρονες, **vi 31** τοὺς γεωργοὺς — τοὺς τεχνίτας, **vii 121** τῆς ἐσθῆτος, **viii 25** τοῖς πολεμίοις — τοῖς φίλοις, **103** τοὺς βλακάς, **ix 75** τοὺς δικαίους, **x 49** οἱ ἀνθρωποι, **xx 151** οἱ ἔμποροι, **xvii 104** οἱ κηφῆνες, **83** τοὺς σκαλέας, **111**, **65** τὰ ὑποζύγια

b. In singular: **viii 124** ὁ σεμνός — ὁ κομψός, 'the grave man' — 'the face-

tious man', III 84 τὸν ἄνδρα—τὴν γυναῖκα, VII 128, 140, VI 75 τὸν γεωργόν—τὸν στρατηγόν, VIII 30 ἡ ἄμαξα—τὸν ἱππέα, 81 ὁ σκευόφορος—τὸν ὀπλίτην, XX 13 ὁ σπορεύς, XVII 25 τὸ ἔτος, XX 55 τὸ ὕδωρ, 56 ὁ χρόνος

With abstract and other words, where however the use is fluctuating: VIII 52 ἡ ἀταξία, but τάξις, 'orderliness' 18, XII 85 ἡ ἐπιμέλεια, XIV 23 τὴν ἀσχοκέρδειαν, XIX 101 ἡ ἐρώτησις

With names of arts and sciences, trades and industries: I 3 ἡ οἰκονομία, III 32, I 4 ἡ ἱατρικὴ καὶ χαλκευτικὴ καὶ ἡ τεκτονικὴ, III 89 τῆς γεωργίας, V 2 (but γεωργίαν IV 30, VI 39)

With cardinal Numerals where a division is made: XX 89 ῥάδιως ἄνθρωπος εἰς παρὰ τοὺς δέκα διαφέρει, 94 παρὰ στάδια διακρίσσεια—τοῖς ἐκατὸν σταδίοις

The Article makes a noun of any word or set of words to which it is prefixed:—

1. Adjectives: I 45 τὰ ἐκάστῳ ὠφέλιμα, III 27 τῶν οἰκονομικῶν, 111 τὸ ἀγαθόν, 114 τὰ πλείστα, IV 186 ἐν τοῖς δεινοῖς, VII 49 τὰ βέλτιστα, 72 ἐκ τῶν δυνατῶν, 78 τὸ κοινόν, 79, 144 τὸ μέσον, 83 τὰ πλείονος ἀξία, 179 τὸ δίκαιον, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, 116 τὸ στεγνόν, 117 τὸν στεγνόν, VIII 128 τὸ μέσον, IX 44, 65 τὸ μνημονικόν, XI 121 ἐν τοῖς ἱπποκρατέσις, XII 57 τοὺς οἰνοῦ ἀκρατοῖς, 120 τὰ καλὰ τε κάγαθά, XIII 65 τῶν ἴσων,

67 τοῖς πλείστον ἀξίοις, XIV 30, XV 76 τὰ ῥάδια, XVI 16 τὰ ἐπιτήδεια, XX 79, 44 τὰ ἐπικαίρα, 52 τὰ κοῖλα, 63 πᾶσι τοῖς ἀνάλμοις

2. Participles: I 81 τῷ κερκτημένῳ ('the possessor'), XX 121, I 47 τὰ βλάπτοντα, 63, 65 τῷ ἐπισταμένῳ, II 75, I 75 τὰ ὠφελούντα, 164 τοὺς σὺν δόλοισι πειρωμένους καταδουλοῦσθαι, II 8 τὰ λεγόμενα ὑπὸ σοῦ, 21 τὰ ἐνόντα, 27 τὰ ἐμοὶ ἀρκούντα, 71 τὸν ἀπ' ὀλίγων περιποιούντα, III 64 τῶν κερδαινόντων, 117 τοὺς ἀξίως λόγου ἐκδότην τῶν ἄλλων ἐπιστημῶν ἐργαζομένους, IV 23 ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, 43 τῶν ὑπ' αὐτοῦ ἀρχομένων, 52 τοὺς πρόσω ἀποικοῦντας, 77 ὑπὸ τῶν κατοικοῦντων, 84 τῶν ἐνοικοῦντων, 90, 113, 114 οἱ ἀρῆξοντες, 117, 119, 122, 152, V 37 τῷ κρατοῦντι, 55, 58, 73, 90, VI 7 τὰ τούτων ἐχόμενα, 34 τοὺς ἀμφὶ γῆν ἔχοντας, 74 τὰ δεδοκιμασμένα καλὰ ἔργα αὐτοῖς εἶναι, VII 32 τὰ προσήκοντα αὐτῇ, 56, 158, 110 τοῖς μέλλουσιν ἀνθρώποις ἔξειν, 127 τοῦ ἐργαζομένου, 127 τοῦ σώσαντος, 189 τὰ εἰσφερόμενα, 215 τὰ εἰσενεχθέντα, VIII 5, 29 ὁ βαδίζων—τὸν τρέχοντα, 46 τὸ κενούμενον, 59 τὰ ὄντα ('possessions'), 91 ὁ γράμματα ἐπιστάμενος, 111 τὸ δεῖν λαμβάνειν, IX 14, 15, 44, 46, XII 64 ὁ καθέδων, 70, 74 τὸ πρακτέον, 75, XIII 63, XIV 6, 81, XV 59 τὸν διδασκόμενον, XVII 15 οἱ πρὶν κελευσθῆναι ὑπὸ θεοῦ σπείραντες, 39 ὁ μανθάνων τῷ διδάσκοντι, XIX 125 τὰ ἡλιούμενα, 131 τὸ ὀργῶν, XX 118.

xxi 19 δ τε κελύων καὶ οἱ
πειθόμενοι, 40 οἱ ἐπόμενοι, 54
ὁ ἐφεστηκώς, 56, 71, 76, xvi
8 ὁ μὴ εἰδώς

3. Adverbs and Adjectives used adverbially: vii 123 τὰ ἐνδον καὶ τὰ ἔξω, 166 τῶν ἔξω, 238 τὰ πρῶτα, iii 113 ὡς ἐπὶ τὸ πολὺ, ix 30, xvi 37 τὰ πλείστα, xvii 7 οἱ πρόσθεν—οἱ νῦν, xix 89 τὸ ἄνω, xx 111 αἱ λαν ἀνεπιστημοσύναι, xxi 79 τὸν αἰεὶ χρόνον

4. a Preposition with its case: ii 117 ἐπιστημονέστατοι τῶν ἐν τῇ πόλει, iv 50 τοὺς ἐν ταῖς ἀκροπόλεσι, 52 τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκῆσιν, 145 τὸν ἐν Σάρδεσι παράδεισον, v 97 τοὺς ἐν τῷ πολέμῳ, vii 25 τὰ ἐν τῇ οἰκίᾳ, ix 88, vii 41 τὰ ἀμφὶ γαστέρα, xviii 75 τὰ ἀμφὶ σπόρον, xix 4, 5 τὰ ἀμφὶ τὴν φυτείαν, xx 3 τὰ περὶ τὴν γεωργίαν, vii 120 αἱ ἐκ τοῦ καρποῦ σιτοποιαί, 205 τῆς ἐν τῷ σμήνῃ ἡγεμόνος, viii 122 τὰ ἀμφὶ τραπέζας, 98 τὰ ἐν τῇ νηί, ix 56 τὰς διὰ χρόνου πράξεις, xi 1 τὰ περὶ τῶν τῆς γυναικὸς ἔργων, xii 81 τῶν κατ' ἄγρον ἔργων

5. with the Infinitive.
a. as Subject in the Nominative: ix 67 τὸ προνοεῖν—καὶ—σκοπεῖν, iii 107 οὐδὲν οἶον τὸ ἐπισκοπεῖσθαι, vii 105 τὸ γηροβoscοὺς κεκτῆσθαι, viii 10 ἔστι πενία αὕτη—τὸ δεόμενον τινος μὴ ἔχειν χρῆσθαι, 11, 67 τὸ εἰδέναι θπου ἑκαστὸν ἔστι ταχὺ ἐγχειριεῖ, ix 114 ῥῶν τὸ ἐπιμελεῖσθαι ἢ ἀμελεῖν, 116, x 80 ὅπου τὸ ἐκούσαν χαρίζεσθαι προσῆ ἀν-
τι τοῦ ἀναγκαζομένην ὑπηρε-

τεῖν, xi 113, xii 59 τὸ μεθεῖν λήθην ἐμποιεῖ, xiv 9 τί ἂν ὀφελος εἴη τὸ—γεωργεῖν; xv 26, xx 91 τὸ εἶναι ραδιουργεῖν—τὸ ἡμῶν διαφέρει τοῦ ἔργου παντός, 104 τὸ καλῶς ἐργάζεσθαι—τοῦτο διαφέρει, 112, xxi 38 ἐγγίγνεται τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι

b. in the Accusative, as Subject of the Inf.: x 73 ἀγαθὸν ἔφην εἶναι τὸ δεύσαι. as Object: vii 136 τὸ ἐγκρατεῖς εἶναι εἰς τὸ μέσον κατέθηκε, 106 τὸ φυλάττειν—προσέταξε, 147, ix 65 ἡ τὸ μνημονικὸν καὶ τὸ προνοεῖν ἐδόκει ἔχειν, 71 τὸ προθυμεῖσθαι ἐπαιδεύομεν, xii 30 τὸ εὐνοεῖν ...πειρώμαι παιδεύειν, xiii 21, xii 51 τοῦτο οὐ διδακτὸν φῶμην εἶναι τὸ ἐπιμελεῖν ποιῆσαι, xiii 32 τὸ πείθεσθαι μανθάνουσιν, xv 1 ἐπειδὴν ἐμποιήσῃς τινι τὸ βούλεσθαι, xvii 13 ἐγνώκασιν τὸ μὴ ἐν ξηρᾷ σπείρειν, xxi 77 τὸ ἀκόντων τυραννεῖν διδάσιν. with the Prepositions διὰ, ἐπὶ and πρὸς (of 'goal' and 'object'), eis ('in reference to'): i 59 διὰ τὸ μὴ ἐπίστασθαι, vii 15, xx 152 διὰ τὸ σφόδρα φιλεῖν τὸν σίτον, i 149 πρὸς τὸ ἐργάζεσθαι, ii 48 πρὸς τὸ μηχανᾶσθαι, 137 πρὸς τὸ φυλάττειν, ix 31 εὐπωρότεροι πρὸς τὸ κακουργεῖν, xii 87 μετρίως ἔχουσι πρὸς τὸ φιλοκερδεῖς εἶναι, xiii 47 ἐπαγωγὸς πρὸς τὸ πείθεσθαι, xxi 15 ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ θελοντὰς πονεῖν, v 35 εἰς τὸ ἀρῆγειν, 66 εἰς τὸ ἐπαρκεῖν, xx 84 μέγα διαφέρει εἰς τὸ λυσitteλεῖν γεωργίαν καὶ μὴ λυσitteλεῖν, 101 διαφέρουσιν εἰς τὸ ἀνύτειν

c. with the objective Genitive after substantives, verbs, adjectives and adverbs, and with the prepositions *ἀντί*, *ἐκ*, *ἀνευ*; and to denote the aim or purpose: xi 84 *ὅπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν*, xx 103 *προφάσεις τοῦ μὴ ἐργάζεσθαι*, xiv 5 *τοῦ ἀπέχεσθαι τῶν δεσποσύνων* (δείται), 38 *τοῦ ἐπαινεῖσθαι ἐπιθυμούντας*, vii 134 *τοῦ στέργειν—πλεῖον*, xii 79 *ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν*, i 57 *ἀντὶ τοῦ τρέφειν*, viii 56 *ἀντὶ τοῦ λαβόντα χρῆσθαι*, xi 38 *ἀνευ τοῦ γιννώσκειν*, 58 *οὐ δύναται ζῆν ἀνευ τοῦ ἄλλων δεῖσθαι*, xiii 33 *ἐκ τοῦ ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ ἐκ τοῦ ὅταν προθύμως ὑπηρετῶσιν εὐ πάσχειν*, xii 75 *τιμωρίαν χαλεπωτέραν τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι*, vii 104 *τοῦ μὴ ἐκλιπεῖν ζώων γένη*

d. with the Dative after verbs, adjectives, and with the prepositions *ἐν* and *ἐπί*, and as expressing the means or cause: iv 125 *ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργοῦς ποιεῖν*, xxi 26 *μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι*, xiv 32 *ἐπιμένουσι τῷ μὴ ἀδικεῖν*, xvii 41 *ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλῃ τέχνῃ ἐνεσσι*, xxi 33 *ἀγαλλομένους τῷ πείθεσθαι*, xiii 35 *οἱ πῶλοι μανθάνουσιν ὑπακούειν τῷ ὅταν μὲν πείθονται τῶν ἡδέων τι αὐτοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν*, xiv 37 *τῷ πλέον ἔχειν ἐπαιρομένους*, xiv 43 *τούτῳ διαφέρει—τῷ ἐθέλειν*, xx 73 *ἡ γῆ τοὺς κακοὺς τε καὶ καλοὺς τῷ*

εὐγνωστα πάντα παρέχειν ἐξετάζει, 89 *διαφέρει τῷ ἐν ὧρα ἐργάζεσθαι*

The Article where in English the Possessive Pronoun is used: i 88 *κἀκίον ἔχοι τὸ σῶμα—τὴν ψυχὴν—τὸν οἶκον*, 120 *τούτοις οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε τὰ κτήματα*, ix 97, iii 42 *αὐτῷ καὶ τῷ οἴκῳ*, iv 21 *ταῖς πατρίσιν*, 131 *τῷ ἀδελφῷ*, v 60, vi 84 *τῶν καλῶν τὰς μορφάς*, xvii 100 *ἐφιλωμένῳ τὰς ρίζας*, xix 123 *ἡ ἀμπελος περιπεταννύουσα τὰ ὀνόαρα*, v 57, xx 119 *ἐμὲ ἐδίδαξεν ὁ πατήρ*, 144, vii 3, 51 *ἐπαίδευσας τὴν γυναῖκα* (but iv 162 *ταῖς σαῖς χερσὶ*, 'with your own hands', x 32 *τὸ σῶμα τὸ ἑαυτοῦ*, because of the emphasis)

The Article is in the neuter gender, before any word or expression which is itself made the object of thought: vi 75 *τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο τὸ 'καλὸς τε καὶ γαθός'*, vi 80 *τὸ 'καλὸς' προσέκειτο τῷ 'ἀγαθῷ'*. Similarly before whole clauses, especially when interrogative (Madv. § 15 b, Rem. 1): vii 16 *γελάσας ἐπὶ τῷ τί ποιῶν—κέκληται;*

The Article put once only when two or more terms are so closely joined as to form but one notion (Madv. § 16 b): iv 115 *τοὺς κατασκευάζοντας τὰς χώρας καὶ ἐνεργοὺς ποιούντας*, x 73 *τὸ δεῦσαι καὶ μάξαι καὶ ἀνασεῖσαι*, i 149 *πρὸς τὸ ἐργάζεσθαι καὶ μηχανᾶσθαι*. and after ἡ: ix 114 *ῥῶν τὸ ἐπιμελεῖσθαι ἡ ἁμελεῖν*

The Article sometimes omitted in rapid enumeration of a series of even definite substantives: v 103 ὑπὲρ ὕγρων καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἱππῶν καὶ προβάτων, vii 113 νεατὸς καὶ σπόρος καὶ φυτεία καὶ νομαί, 127 ῥίγη καὶ θάλαγη καὶ ὁδοιπορίας καὶ στρατείας, viii 27 ὄρος ὁμοῦ, ὁπλίτης, σκευοφόρος, φίλος, ἱππεύς, ἄμαξα, 41, 54 κριθὰς καὶ πυροὺς καὶ ὅσπρια, iv 19 καὶ φίλων καὶ πόλεως, vi 44 (but iv 21 καὶ φίλοις καὶ ταῖς πατρίσι, iii 42 αὐτῷ καὶ τῷ οἴκῳ, xviii 10 καὶ τοῖς θύμασι καὶ ταῖς χερσὶ). and frequently with names of relationship, as in English, 'house and home', 'kith and kin', 'man and wife': vii 43 καὶ ἀνδρὶ καὶ γυναικί, 89, 160 (but iii 84 τὸν ἀνδρα—τὴν γυναῖκα, vii 140 τῇ γυναικί—τῷ ἀνδρί), vii 70 οἴκου τε καὶ τέκνων (but 81 τοῦ πατρὸς καὶ τῆς μητρὸς)

A Superlative (or other adjective), with a Predicative noun never takes the article: vi 39 ἀνδρὶ καλῷ τε κάγαθῷ ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν ἐδοκίμασαμεν

The Article distinguishes the Subject from the Predicate: i 120 τούτοις οὕτε αἱ ἐπιστήμαι χρήματά εἰσιν οὕτε τὰ κτήματα

Position of the Article. The Article in the predicative position, i.e. with substantives, to which an adjective is added as an apposition (outside of the article) and belonging to

the predicate, when the substantive is assumed as given and some property of it is described: iv 88 ἦν δλιγὰν ἄνθρωπον παρέχεται τὴν χώραν, v 15 παρέχουσα ἀφθορώτατα τὰγαθά, 26 σφοδρὸν τὸ σῶμα παρέχει, 69 τοὺς ἐργαστήρας προθύμους παρασκευάζειν, x 3 ἀνδρικὴν ἐπιδεικνύεις τὴν δαδνοίαν τῆς γυναικὸς, xi 27 εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι, xvi 22, 23, xvii 79 μείον τὸ στέρμα ἐμβαλεῖν, xix 7 ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεῖν, 61 ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν, xv 7 τὰ ὥραια ἀποδεικνύων ὅτι πλείστα, xx 118, xxi 58 πολλὴν τὴν περιουσίαν ποιούντες. The above are what are called Oblique Predicates, and may be sometimes conveniently rendered in English by 'a' or 'an'

The Article in the attributive position, 1. when adjectives and adjectival phrases are placed between it and the noun: i 45 τὰ ἐκάστῳ ὠφέλιμα κτήματα, iii 117 τῶν ἄλλων ἐπιστημῶν, iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν, v 22 αἱ ἐπικαιριώταται πράξεις, vii 192 ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη. 2. more rarely after the definite noun, when it is repeated with the attributive, in which case the latter sometimes serves as a nearer specification: iv 55 τὸν ἀριθμὸν τὸν τεταγμένον, vii 146 τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἀρρεν, viii 71 τὸ μέγα πλοῖον τὸ Φοινικικόν, ix 49 τὰς χώρας τὰς προσ-

ηκούσας, xvii 59 τῷ ὄνῳ τῷ ἰσχυροτέρῳ, xix 45 τῆς γῆς τῆς ἐργασμένης. 3. where the object is first placed as an undefined notion and the attributive follows as an explanation: iii 80 γυναῖξ ταῖς γαμεταῖς, vi 21 κτήσις ἡ σύμπασα, vii 60 ἀγῶνα τὸν κάλλιστον, viii 62 χώραν τὴν προσήκουσαν ἐκάστοις, 47 τριήρης ἡ σεσαγμένη, x 36 κόσμον τὸν εἰς ἑορτάς, xvii 60 ἀνθρώπῳ τῷ ἰσχυροτέρῳ

The Predicate may occur inside an attributive phrase: iv 23 ἐν ταῖς εἰπολέμοις δοκούσαις εἶναι, i 91 τὸν ὑοσκύαμον καλούμενον, iv 11 αἱ βανανσικαὶ καλούμεναι (τέχναι), 102 οἱ παράδεισοι καλούμενοι, vi 26, viii 75 τῶν κρεμασμάτων καλουμένων, xix 100 οἱ δεινὸς λεγόμενος γεωργός, xii 113 ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, 115 τῶν δεινῶν δοκούντων εἶναι

With nouns in regimen:—(1) genitive in the middle (most common): iv 84 οἱ τῶν ἐνοικούντων ἄρχων, vii 121 ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία, iii 112 διὰ τῶν τοῦ ἀνδρὸς πράξεων, vii 172 ἡ τῶν μελιττῶν ἡγεμών, 210 τὰ τοῦ ἡγεμόνος ἔργα. (2) genitives followed by the substantive (less common): iv 158 τῶν ἱματίων τὸ κάλλος, vii 128 τοῦ ἀνδρὸς τὸ σῶμα, ix 10 τῆς οἰκίας τὴν δύναμιν

The Article with Pronouns:—The Predicative position is used by demonstratives ὅδε, οὗτος, ἐκεῖνος, when they are joined attributively to nouns: iv 58 τοὺτους τοὺς ἄρχοντας,

vii 107 ἐκ τούτου τοῦ ζεύγους, ix 77 ἐν ταύτῃ τῇ χώρᾳ, x 49 αἱ ἀπάται αὐταί, xii 45 ταῦτα τὰ ἀγαθὰ, 119 τάλλα τὰ καλὰ τε κάγαθα. by αὐτός, ἑρσε, 'self': xv 55 αὐτὰ τὰ ἔργα τῆς γεωργίας, xvii 115 ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες, xvii 58 ἐκατέρῃ τῇ γῇ, ix 56 ὁ χρόνος αὐτὸς ἀνποιήσῃ, 92 δι' ὅλης τῆς ἡμέρας, xxi 3 ὅλον τὸν λόγον, 36 ὅλῳ τῷ στρατεύματι, xix 52 ὅλον τὸ κλῆμα, xx 93 τοῦ ἔργου παντός, xvii 17 πάντες οἱ ἄνθρωποι, iv 3 πασῶν τῶν τεχνῶν, 109 τοῖς ἄλλοις ἅπασιν, ix 23 σύμπασαν τὴν οἰκίαν

The Attributive position is used by (a) τοιοῦτος: xiii 3, xv 9, iv 20 οἱ τοιοῦτοι, ii 2 περὶ τῶν τοιούτων, xi 64, vi 72 τάλλα τὰ τοιαῦτα, xix 112 τῶν ἄλλων τῶν τοιούτων.

(b) possessive adjective pronouns when used definitely, as in Italian: xx 141 ὁ ἐμός πατήρ, 162 ὁ σὸς πατήρ, i 82 κατὰ τὸν σὸν λόγον, ii 17 τὰ σὰ κτήματα, x 42 τοὺς ὀφθαλμοὺς τοὺς σοῦς, vii 71 οἱ σοὶ γονεῖς, x 41, 45.

(c) reflexives: i 11, xi 60 τὸν ἑαυτοῦ οἶκον, iv 52 τὴν ἑαυτοῦ οἰκησιν, ii 55 τῇ ἑαυτῶν κατασκευῇ, x 32 τὸ σῶμα τὸ ἑμαυτοῦ, 39 τοῦ ἑμαυτοῦ χρώτος, xvi 21 τὴν αὐτῆς φύσιν, ix 117 ἀμελεῖν τῶν ἑαυτῆς.

(d) Sometimes with the interrogative adjective pronouns when the question regards something which has been already mentioned, cf. French *le quel*: x 8 τὰ ποῖα; xv 14 τὸ ποῖον; (e) with αὐτός, to signify *idem*:

ι 65 ταῦτά ὄντα, xix 74
 τὰ αὐτὰ ἐμοὶ γιγνώσκων, 59
 τὸ αὐτὸ τοῦτο, xxi 17 τὸν
 αὐτὸν ἀνύτουσι πλοῦν, viii
 22, xxi 27 οἱ αὐτοὶ οὗτοι.
 (f) with πᾶς: vi 21. κτῆσις
 ἡ σύμπασα, viii 138 ἡ πᾶσα
 πόλις, 'the entire com-
 munity'
 ἴδε, ἦδε, τόδε, hic, haec, hoc,
 'this': xx 34 τόδε γιγνώ-
 σκουσα πάντες ὅτι κτλ., xxi
 7 τόδε τὸ πάσαις κοινὸν ταῖς
 πράξεσι τὸ ἀρχικὸν εἶναι,
 τοῦτο δὴ συνομολογῶ σοι
 ὁδοιπορία, as, ἡ, iter, 'a jour-
 ney': vii 127 ὁδοιπορίας
 καὶ στρατείας, xx 94
 ὁδός, οὗ, ἡ, via, 'a road',
 'highway': xix 86 παρὰ τὰς
 ὁδοὺς. iter, 'a journey':
 xi 94 τῇ εἰς ἀγρόν ὁδῷ
 ὅθενπερ, ex quo ipso loco, 'from
 which very place': ix 61
 κατατιθέναι πάλιν ὅθενπερ
 ἂν ἕκαστα λαμβάνη
 οἶδα: v.s. εἰδέναι
 οἰεσθαι, putare, opinari, 'to
 think', 'suppose': ii 34,
 xv 62, xvi 65 οἶμαι καὶ
 τοῦτό σε γιγνώσκω, ii 17 πό-
 σον ἂν οἰεῖ εὔρεῖν; 80, xix
 46, iii 71 οὐ μῶρος οἰεῖ εἶ-
 ναι; vii 207 οὐδεμία οἰεται
 ἀπολειπτέον εἶναι, x 48, v
 95 ᾧ μὴν σε εἰδέναι, xii 51
 τοῦτο οὐ διδασκὸν ᾧ μὴν εἶναι,
 xi 124 σὺ δ' ἴσως ᾧ μὴν με
 ἐρεῖν, xx 127 τοῦτο εὐφρα-
 νειν μάλιστα ᾧ μὴν, ii 47
 ὁρῶ σε οἰόμενον πλουτεῖν,
 ix 109 εἰ οἰοίμην, xxi 32.
 οἶμαι, opinor, ut puto, 'I
 should think', 'I take it',
 used parenthetically to ex-
 press full persuasion mo-
 destly and to avoid bluntness
 of assertion: v 98, vii 97

οἶμαι μὲν ἔγωγε, 212 γε-
 λοῖα τις ἂν οἶμαι φαίνεται,
 xv 47, xviii 9, xix 77. So
 οἶομαι is used iii 67, xvi
 10
 οἶκαδε, adv. domum, 'home',
 'homewards': xi 107 ὁ παῖς
 τὸν ἵππον οἶκαδε ἀπάγει
 οἰκεῖν, trans. administrare,
 'to manage', 'direct': i
 11 εὖ οἰκεῖν τὸν ἑαυτοῦ
 οἶκον, 14
 οἰκεῖος, a, ον, proprius, non
 alienus, 'one's own', 'pri-
 vate': ix 113 ἐπιμελείσθαι
 τῶν οἰκεῖων ἀγαθῶν
 οἰκεῖως, naturae convenienter,
 'naturally': ii 121 εὖρον
 πάνυ οἰκεῖως ταῦτα γιγνώ-
 μενα
 οἰκέτης, ου, ὁ, servus, 'a house-
 slave': iii 20 οἰκέτας—δε-
 μεμένους, vii 187 οἷς ἂν ἔξω
 τὸ ἔργον ἢ τῶν οἰ., 198 ὅς
 ἂν κάμῃ τῶν οἰκετῶν, viii
 139 ὁποῖον ἂν τῶν οἰ. κελεύ-
 σης ἐνεργεῖν, xii 105 πονηροῦ
 δεσπότου οἰκέτας, xiv 27
 δικαίους ἀπεργάζεσθαι τοὺς
 οἰκέτας, iii 16 πολλὰ ἀνιών-
 τας τοὺς οἰκέτας, where the
 word may be extended to
 mean 'family, women and
 children'
 οἶκημα, ατος, τό, conclave, 'a
 chamber': ix 12 τὰ οἰκή-
 ματα ᾧ κοδμηται πρὸς αὐτὸ
 τοῦτο ἐσκεμμένα
 οἶκησις, εως, ἡ, habitaculum,
 domicilium, 'a house',
 'dwelling': iv 52 τοὺς ἀμφὶ
 τὴν ἑαυτοῦ οἶκησιν
 οἰκία, las, ἡ, domus, 'a house',
 'dwelling-place': i 28 οἰκία
 καὶ ὅσα τις ἔξω τῆς οἰκίας
 κέκτηται, viii 113 βεβηκυίας
 τῆς οἰ. ἐν δαπέδῳ, ix 10 τῆς
 οἰκίας τὴν δύναμιν, ii 20

τὴν οἰκίαν καὶ τὰ ὄντα πάν-
τα, III 111 ἐρχεται εἰς τὴν
οἰκίαν τὰ κτήματα, IX 23
σύμπασαν τὴν οἰκίαν ἐπέ-
δειξα ὅτι πρὸς μεσημβρίαν
ἀναπέπταται, III 7 οἰκίας
ἀχρήστους οικοδομοῦντας

οικοδομεῖν, *aedificare, exstru-
ere*, 'to build a house': I 21
οικοδομοῦντα μισθοφορεῖν,
III 7 οἰκίας ἀχρήστους οικο-
δομοῦντας, XX 167. PASS.
IX 12 τὰ οἰκήματα ᾧ κοδό-
μηται

οικονομεῖν, *administrare*, 'to
manage': I 21 τὸν ἄλλου
οἶκον οικονόμοῦντα μισθο-
φορεῖν

οικονομία, *las, ἡ, rerum domes-
ticarum administratio*, 'the
management of a house-
hold': I 3 ἀρὰ γε ἡ οἰκονο-
μία ἐπιστήμης τινος ὀνομά-
ζεται; I 8, III 32 τῆς οἰκο-
νομίας ἔργον, I 19 ἡ οἰκο-
νομία nominatur τέχνη, VI
18 ἐπιστήμης τινος ὄνομα ἡ
οικονομία ἢ οἶκους δύνανται
αὔξειν ἄνθρωποι, II 83

οικονομικός, *ἡ, ὄν, rei famili-
aris administrandae peritus*,
'practised in the manage-
ment of a household': I 16 ὁ
οικονομικός in suo genere
idem est, qui suo in genere
ὁ τεκτονικὴν ἐπιστάμενος.
2. in re pos. *ad rei famili-
aris administrationem perti-
nens*, 'concerning the duties
of domestic life': III 9 ἐν τι
τῶν οικονομικῶν ἔργων, 27
λέγειν τί μοι δοκεῖς καὶ τοῦτο
τῶν οικονομικῶν. fem.
rei familiaris administratio,
'domestic economy': XXI 9
πάσαις ταῖς πράξεσι καὶ πο-
λιτικῇ καὶ οικονομικῇ
οικονόμος, *οὐ, ὁ, rei familiaris*

administrator, 'one who
manages a household': I 10
δοκεῖ οικονόμου ἀγαθοῦ εἶ-
ναι εὐ οἰκεῖν τὸν ἑαυτοῦ οἶκον,
106 οικονόμου ἐστὶν ἀγαθοῦ
τοῖς ἐχθροῖς ἐπίστασθαι χρήσ-
θαι

οἶκος, *οὐ, ὁ, res familiaris*,
'estate', 'property', 'house
and goods': I 11 εὐ οἰκεῖν
τὸν οἶκον, 21 τὸν ἄλλου οἶ. οἰ-
κονομοῦντα, 24 οἶ. παραλαβὼν
αὔξειν τὸν οἶ., 28 οἶκος expli-
catur verbis οἰκία καὶ ὅσα τις
ἐξω τῆς οἰκίας κέκτηται, et 31
dicuntur πάντα τοῦ οἶκου
εἶναι ὅσα τις κέκτηται, et 40,
VI 20 οἶκος idem dicitur
quod κτήσις ἢ σύμπασα, III
42 δ βλαβὴν φέρει αὐτῷ καὶ
τῷ οἴκῳ, VII 77 οἶκος ἡμῶν
ὁδε κοινὸς ἐστίν, XX 12 διέφ-
θαρταὶ ὁ οἶκος, II 94 ἐν τῷ
σῷ οἴκῳ μαρθάνειν οικονομεῖν,
I 150 τοὺς οἶκους κατατρί-
βουσι, XX 110 τὰ συντρίβοντα
τοὺς οἶ., 112 τὰς δαπάνας χω-
ρεῖν ἐντελεῖς ἐκ τῶν οἴκων

οἰκτερεῖν, *commiserari*, 'to
pity': II 50 οἰκτερῶ σε
μή τι ἀνῆκεστον κακὸν πάθος,
15 καὶ πάνυ οἰκτερῶ σε, 25
ἐμὲ οἰκτερεῖς ἐπὶ τῇ πενίᾳ.
PASS. VII 217 οἰκτερίζονται
ὅτι μάτην ποτεῖν δοκοῦσι

οἰκτρός, *ἁ, ὄν, miserandus*, 'an
object of pity': II 60 ὅπως
μὴ οἰκτρὸς γένωμαι ad pau-
pertatem redactus

οἶμαι: V. S. οἰεσθαι

οἶναρον³, *οὐ, τό, folium vitis*,
rampinus, 'a vine leaf or
tendrill': XIX 124 ἀμπελος
περιπεταννύουσα τὰ οἶναρα

οἶνος, *οὐ, ὁ, vinum*, 'wine': IX
18 τὰ ψυχρινὰ (τῶν στεγῶν
παρεκάλει) τὸν οἶνον, 63
ἐγκρατεστάτη οἶνον, XIII 57

τοὺς οἴνου ἀκρατεῖς, xx 21
οὐδ' οἶνον ἔχει ἀνὴρ, xvii 59
τῷ οἴνῳ τῷ ἰσχυροτέρῳ
οἰνοφλυγία³, ias, η, vinolentia,
'drunkenness': i 154 δοῦλοι
οἰνοφλυγιῶν
οἶον, velut, verbi gratia, 'as',
'as for example': i 87, ix
51, xvii 19, xx 34, 107, xxi
12

οἶος, οἶα, οἶον, qualis, 'such
as': vii 30 ὥστ' εἶναι (τοι-
αύτην) οἶαν δεῖ (εἶναι), 53
ὑποσχομένη γενέσθαι οἶαν
δεῖ. iii 107 οὐδὲν οἶον
(*nilhil melius est quam*) τὸ
ἐπισκοπεῖσθαι. xv 73 τὸ
προοίμιον οὐκ (ἐστίν) οἶον
ἀκούσαντα ἀποτρέπεσθαι τοῦ
ἐρωτήματος for οὐ τοιοῦτον
ᾧστε, see Madv. § 166 c) and
cf. Soph. Oed. T. 1296
θέαμα τοιούτων οἶον καὶ
στυγούνη' ἐποικτίσαι. in
indirect questions: xvii
112 ἐνθυμούμαι οἶόν ἐστι
τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι,
xix 13 βοθύνους οἶους ὀρύτ-
τουνται, ἐώρακας

οἶός τε, c. inf. *eiusmodi qui*,
qui potest: xii 53 οὐδὲ γάρ
ἐστὼν οἶόν τε πάντας διδάξει
ἐπιμελεῖς εἶναι, iv 4 οὔτε ἐμ-
πειρον γενέσθαι αὐτῶν οἶόν
τε

οἰόσπερ, οἶαπερ, οἶόνπερ: viii
53 ὁμοῖν τι οἶόνπερ
οἰωνός, οὐ, ὁ, *augurium*, 'an
omen': v 100 τοὺς θεοὺς
ἐπερωτῶντας θυσίαις καὶ οἰ-
ωνοῖς

ὀκνεῖν, *dubitare, non audere*,
'to scruple', 'hesitate':
xvi 34 οὐκ ὀκνοῦσιν ἀπο-
φαίνεσθαι περὶ τῆς γῆς.
recusare, nolle, 'to object',
'to be reluctant': xii 111
δίκην μὴ ὀκνοῦντα τὴν

ἀξίαν ἐπιθεῖναι τῷ ἀμε-
λοῦντι

ὀλιγάνθρωπος, *on, a paucis
habitatus*, 'thinly peopled':
iv 73 ἀργὸν τὴν χώραν καὶ
ὀλιγάνθρωπον ὄρε, 88
ὀλιγάνθρωπόν τε παρέχ-
ται καὶ ἀργὸν τὴν χώραν

ὀλίγος, η, *on, paucus, exiguus*,
'few', 'little': ii 72 ἀπ'
ὀλίγων περιποιούντα, xvii
30 ὁ σπέρμα, vi 78 ὀλίγος
χρόνος, ii 63 ὀλίγῳ (*pauculo*)
πρόσθεν ubi vulgo ὀλίγον

ὅλος, η, *on, totus*, 'whole': xix
52 ὅλον τὸ κλῆμα, xx 92 δι'
ὅ. τῆς ἡμέρας, xviii 44 δι' ὅ.
τῆς ἁλῶς, xxi 3 ὅλον τὸν
λόγον, 36 ὅλῳ τῷ στρατεύμα-
τι, 75 ὅλον τούτῳ τὸ ἀγαθόν

ὅλως, *prorsus, omnino*, 'whol-
ly', 'altogether': xx 106
ὅλως ἐργάζεσθαι ἢ ὅλως
ἀργὸν εἶναι

ὀμαλίζειν³, *aequabiliter ten-
dere et terere*, 'to keep even
and level': xviii 36 ὀμαλί-
ζοιεν ἂν τὸν δῖον. PASS.
xviii 32 ὅπως ὀμαλίζειται
(fut. mid. as pass.) ὁ ἄλση-
τός, ut *tritura aequabiliter
fiat*

ὀμαλῶς, *aequabiliter*, 'evenly':
xvii 47 ὀμαλῶς ῥίπτειν τὸ
σπέρμα, xx 13 οὐχ ὀμαλῶς
ὁ σπορεὺς ἐσπείρειν

ὀμβρος, *on, ὁ, imber*, 'a shower',
'storm': v 89 ὀμβροὶ ἐξαί-
σιοι

ὀμιλία, *as, ἡ, consuetudo*,
'intercourse', 'compani-
onship': i 142 ἀνωφελεῖς ἀν-
θρώπων ὀμιλῖαι

ὀμμα, *atos, τό, oculus*, 'the
eye' (not common in prose):
xviii 10 χαλεπὸν τοῖς ὀμ-
μασι γίγνεται ἀντίον ἀθέρων
θερίζειν

ὁμνύναι, *iurare*, 'to swear by':
 ιν 164 ὁμνυμί σοι τὸν
 Μίθρην

ὁμογνῶμονεῖν, *consentire*, 'to
 be of one mind': xvii 16
 ταῦτα ὁμογνῶμονοῦμεν
 πάντες i.e. in his *consenti-*
mus. c. dat. pers. xvii
 39 τοῦτο ὁμογνῶμονεῖς
 ἐμοί

ὁμοιος, a, ov, *similis*, par,
 'like', 'resembling': xv 52
 ὁμοιος τῷ περιούντι λατῷ,
 viii 53 ὁμοιόν τι ὁδόνπερ,
 xix 33 ἡ ταύτη ὁμοία γῇ,
 10½ ὁμοία τοῦτοις ἐπιδεικνύς,
 xiii 63 τῶν ὁμοίων τυγχά-
 νοντας ἑαυτοῖς, *eadem quae*
ipsi praemia consequentes,
 xi 103 ἱππασίαν ὁμοιοτά-
 την ταῖς ἐν τῷ πολέμῳ ἱππα-
 σίας

ὁμοίως, *similiter*, *aeque*, 'in
 like manner', 'equally':
 i 15 ὁμοίως ὅτιπερ, viii 44
 ὁμοίως ὥσπερ, xviii 28 πάν-
 τα ὁμοίως, xx 3, 4 πρᾶτ-
 τουσιν-ὁ. c. dat. xx 134
 ἐμοί ὁμοίως (*aeque ac ego*)
 ἐπιστάμενος

ὁμολογεῖν, *concedere*, 'to agree
 to', 'grant': ii 66 ὁ. με
 ἐποίησας, vi 11 ὅσα ὁμολο-
 γοῦντες διεληλύθαμεν

ὁμολογουμένως, *consentanea*
ratione, 'consistently': i
 74 ὁ. ὁ λόγος ἡμῖν χωρεῖ

ὁμονοεῖν, *consentire*, 'to be of
 one mind': xvii 19 αὐτὸ θεὸς
 διδάσκει οὕτω γίγνεται ὁμο-
 νοεῖν

ὁμοῦ, *una*, *confuse*, 'together',
 'promiscuously': viii 26
 ὄνος ὁμοῦ, ὀπλίτης, σκευο-
 φόρος, 54 εἰ γεωργὸς ὁ. ἐμβά-
 λτοι κριθὰς καὶ πυροῦς

ὁμως, *tamen*, 'nevertheless',
 'still', 'yet': ii 83 καὶ εἰ

μὴ—ὁμως, xx 48; in the
 apodosis with finite verb,
 where the protasis is con-
 tained in the participle,
 which it follows: ii 57, viii
 110 σαλεύοντες ὁμως σώ-
 ζουσι τὴν τάξιν, xiii 40, xvi
 21 χειρσεύουσα ὁμως ἐπιδείκ-
 νυσι τὴν αὐτῆς φύσιν;—with
 ὦν omitted xvi 25 οἱ μὴ
 πάννυ ἐμπειροὶ (δυντες) γε-
 ωργίας ὁμως δύνανται διαγι-
 γνώσκειν (cf. Soph. Oed. T.
 1326), 34. Sometimes it
 precedes the participle as
 xiv 33 οὗς ἀν' αἰσθάνωμαι
 ὁμως καὶ εὖ πάσχοντας
 ἐπὶ ἀδικεῖν πειρωμένους, xx
 49

δνησις, *ews*, ἡ (ὄννησις), *uti-*
litas, *fructus*, 'profit')(*βλάβη*:
 ix 103 σωζομένων
 μεγίστη δνησις

ὄνομα, *atos*, τό, *nomen*, 'name':
 i 1 ἀρά γε ἡ οἰκονομία ἐπιστή-
 μης τινος ὄνομά ἐστιν; vi 4,
 vi 64 ἐφ' ὅς τοῦτο τὸ ὄνομα
 δικαίως ἐστίν, 8 καλεῖται καλὸς
 τε κάγαθός ἀνὴρ, vi 76 τοῦς
 ἔχοντας τὸ σεμνὸν ὄνομα
 τοῦτο τὸ καλὸς τε κάγαθός,
 vii 19 καλοῦσί με τοῦτο τὸ
 ὄνομα

ὄνος, *ou*, ὁ, *asinus*, 'an ass':
 viii 26 ὄνος ὁμοῦ, ὀπλίτης,
 σκευοφόρος

ὄντι: v. s. εἶναι

ὀπηνίκα, *quando*, 'at what
 precise time': xix 41 ὀπη-
 νίκα δεῖ τιθεῖναι τὰ φυτὰ,
 ἥδη εἶδες;

ὀπισθεν, *pone*, 'behind', 'in
 the rear': viii 46 εἰς τὸ
 κενούμενον αἰεὶ οἱ δ. πορεύον-
 ται

ὀπλίζεσθαι, *armari*, 'to arm
 oneself': iv 49 ὡς προστέ-
 τακται ὀπλίεσθαι (armatis)

adese), 82 τῶν ὀπλι-
μένων φρουρῶν
ὀπλίτης, ου, ὁ, *pedes gravis ar-
maturae*, 'a heavy-armed
foot-soldier': viii 27 ὀ-
πλίτης, σκευόφορος, ψιλός, 32,
38 ὀπλίτας πολλοὺς ἐν τάξει
πορευομένους, 41 ὀπλίτας,
ἱππείας
ὀπλον, ου, τό, pl. ὀπλα, *quae-
libet instrumenta*, 'any kind
of tools or implements': viii
77 πολλὰ ὀπλα τοῖς ἀνδράσι
(ἡ ναὺς) συμπεριάγει. esp.
arma bellica, 'implements
of war': viii 35 τοὺς ὀπλα
ἔχοντας, ix 39 ὀπλων ἄλλη
φυλή, i 164, v 35 σὺν ὀπ-
λοις (*ope armatum, hostili-
ter*), v 64 σὺν τοῖς ὀπλοις
τὴν τροφήν μαστεύειν
ὀπόθεν, unde, 'from what
place': ii 103 εἰ ἄλλοσε ἡγη-
σάμην ὀπόθεν σοι εἰη λαβεῖν,
viii 16 ὅπου δεῖ τιθέναι καὶ
ὀπόθεν λαμβάνειν
ὅποι, quo, 'whither', 'to what
place': viii 141 ὅποι χρὴ
ἐλθόντα λαβεῖν ἕκαστα, ii 21
ὅποι ἐτυχεν καταβέβληται
ὀποῖος, οἷα, οἷον, as relative,
qualis, 'of what sort': viii
120, 121 ὑποδήματα, ἱμάτια
κἂν ὀποῖα ᾖ, viii 139
ὀποῖον ἂν (*qualecumque*)
τῶν οἰκετῶν κελεύσῃς—οὐδεὶς
ἀπορήσει, xii 28 ὀποῖα
τινος οὖν ἐπιστήμης, i.e. 'of
any kind soever', xi 82 ὀ-
πίφ χρόνῳ χρῆτ' ἡδέως ἂν πυθό-
μην, xix 7 ἐν ὁ. τῇ γῇ δεῖ
φυτεύειν οὐκ οἶδα. in in-
direct questions: xii 93
ποιεῖν ὀποῖα δέξεται αὐτοὺς,
xvi 35 ἀποφαίνεσθαι περὶ τῆς
γῆς ὀποῖα τε ἀγαθὴ ἐστί καὶ
ὀποῖα κακὴ
ὀπόσος, η, ου, of Quantity,

quantus, 'as much as': iv
64 ὀπόσῃ τῆς χώρας, ix
155 οἷον ὀπόσον δύνανται
πλείστον. 2. in indirect
questions: xix 8 οὐκ οἶδα
ὀπόσον βάθος δρύττειν δεῖ
οὔτε ὁ. πλάτος, οὔτε ὁ. μήκος
τὸ φυτὸν ἐμβάλλειν. Of
Number, *quotus*, 'as
many as': iv 40 ἐξ ὀπόσων-
περ ἔθνων δασμοὺς λαμβάνει,
ἐκάστῳ, vi 24 πάντα ὀπόσοις
τις ἐπίσταται χρῆσθαι, viii 95
πάντα ὀπόσοις δεῖ χρῆσθαι,
xv 32 γενναῖα καλοῦμεν τῶν
ζώων ὀπόσα...πραεῖα ἐστί
πρὸς ἀνθρώπους, ix 143 ὁ.
ἐξεργάσατο χώρους. 2. in
indirect questions: iv 41
τέταχε εἰς ὀπόσους δεῖ δι-
δόναι τροφήν, viii 91 καὶ
ἀπὸν ἂν εἰποὶ ὀπόσα ἕκαστά
ἐστί, iv 99 ἐν ὀπόσαις χώ-
ραις ἐνοικεῖ καὶ εἰς ὀπόσας
ἐπιστρέφεται, xx 58 ὀπόσα
θεραπείας δεῖται ἡ γῆ, γινώ-
σκουσι
ὀπόταν (ὀπότε ἂν), *quando, quo-
tiens*, 'whenever', 'as
often as': with the subjun-
ctive after a principal tense,
vii 221, x 77, 79
ὀπότε, *quo tempore*, 'at the
time when': iv 131 ὀπότε
ἐπορεύετο μαχοῦμενος. in
indir. questions: *quando*,
'when': xiii 7 γινώσκει ὅτι τι
ποιητέον καὶ ὀπότε καὶ ὅπως,
xv 40 μαθεῖν δὲ δεῖ ποιεῖν καὶ
ὀπότε ἕκαστα, xvii 9 πρὸς
τὸν θεὸν ἀποβλέπουσιν ὀπότε
βρέξει τὴν γῆν
ὀπότερος, α, ου, *uter*, 'which
of two': vii 82 ὀπότερος
ἂν (*utrumcumque*) ἡμῶν βελ-
τίων κοινῶς ᾖ, 149
ὅπου, ubi, 'where', 'in what
place': ix 53 ὅπου δεῖ

τιθέναι, viii 15 ὅπου χρή
ἐκαστα κείσθαι. *apud quos*:
xx 152, 159 ὅπου ἂν ἀκούσω-
σιν τιμᾶσθαι μάλιστα τὸν σί-
τον, τοῦτοις παραδιδόσσι (cf.
Soph. Aiac. 1060, Antig. 318,
Phil. 454). *ubi, quando*,
'when': v 82, ii 44 ὅπου δ'
ἂν ἐνδεῶς δόξης τι ποιεῖν, xiv
44 πονεῖν ὅπου δεῖ, xxi 68
ἐν παντὶ ἐργῶ, ὅπου τι δε'
ἀνθρώπων πράττεται (where,
however, ὅπου may=ἐν ᾧ)

ὀπτᾶν, *coquere*, 'to bake',
'harden': xvi 76 οὐδαμῶς
ἂν μᾶλλον ἢ γῇ ὀπτῶτο ὑπὸ
τοῦ ἡλίου, 84 ὡς ἡ ὠμὴ αὐτῆς
(sc. τῆς γῆς) ὀπτᾶται. Cf.
Lucr. v 592 *terram sol ex-
coquit*, Vergil Georg. ii
260 *terram multo ante me-
mento excoquere*

ὀπτός, ἡ, ὄν, for ὀπτητός,
cocctus, 'baked': xvii 67
ὀπτήν ὅτι μάλιστα πρὸς τὸν
ἡλίον

ὀπώρα, as, ἡ, *fructus*, 'fruit':
Hesychius ὀπώρα: κυρίως ἡ
σταφυλή: xix 128 (ἡ ἄμπελος)
διδάσκει αὐτὴν ψιλοῦν καὶ πε-
παίνειν τὴν ὀπώραν

[Cf. Soph. Trach. 700 γλαυκῆς
ὀπώρας ὥστε πίονος ποτοῦ χυ-
θόντος εἰς γῆν Βακχίας ἀπ' ἀμπέ-
λου, Thyest. vi 8 (Dind. fr. 239)
δείλη δὲ πᾶσα τέμνεται βλαστου-
μένη καλῶς ὀπώρα]

ὅπως, relative adv. *quo-
modo pacto*, 'how': like ὡς
with superlatives, ὅπως
βέλτιστα v.l. vii 157. in
indirect questions: ix 47
ἥττον λανθάνει ὅπως ἐκβή-
σεται, xv 51, 69 οὐδὲν ἂν σε
ἀποκρύψαιτο ὅπως ἐποίησεν,
xiii 7 γνῶναι ὅ τι ποιητέον
καὶ ὅπως, xv 51 οὐδὲν τι
μᾶλλον ἐπίσταμαι ὅπως δεῖ
γεωργεῖν, xvi 46 μανθάνειν

ὅπως ἂν λαμβάνοιμι, xix 10
οὐκ οἶδα ὅπως κείμενον ἂν
βλαστάνοι. ὅπως in object
clauses with fut. indic.: iii
71 *ei μὴ σκοπεῖς ὅπως ἰδιώ-
της ἔσῃ*, iv 77, 78, 101,
107, vii 74, 195, ix 67, x 33,
xii 45, xviii 32. with fut.
opt. vii 36 ὑπὸ πολλῆς ἐπι-
μελείας ὅπως ὡς ἐλαχιστα
ᾀψοιτο. with subj. xi 39,
xx 50. with opt. and ἂν:
ii 69 ἐπιμελεῖσθαι ὅπως—ἂν
γένοιτο. with infinitive:

vii 157 πειρᾶσθαι ὅπως ὡς
βέλτιστα τὰ προσήκοντα δια-
πράττεσθαι dub.

as final conjunction,
ut, 'in order that': ii 60
ὅπως μὴ οἰκτρὸς γένωμαι, iii
67 οὐχ ὅπως ποιητῆς γένῃ,
vi 59, 75 δ. ἐπισκεψάμην, x
13, ix 14, xvii 50, xx 138 δ.
ἔχοι ὅ τι ποιοῖη. οὐδ'

ὅπως τι οὖν, *nullo pacto*, 'in
no way whatever': xiii 65

ὄρᾶν (from root *ver*, *vor*,
whence come *οὔρος* 'watch-
man', Lat. *ver-eri*, *ver-
e-cundus*), *videre*, 'to see',
'behold': xvii 46 ἐώρακα,
xix 119 ὀρῶντάς καὶ ἀκού-
οντας, vii 37 ὅπως ὡς ἐλάχ-
ιστα ᾀψοιτο, x 41 οὐκ
ἂν ἀνδρεῖκελου χρῶμα ἦδιον
ὀρῶν ἂν, 38 παρέχων ὁ.
μίλτον, xvi 13. PASS.

xix 28. with double
acc. ii 5 πρᾶττοντά τι ὀρώ
σε, v 98, xiii 62, xiv 80,
xviii 70, xix 87, xx 48.
PASS. xxi 39 ὁ φθῆναι καλὸν
τι ποιοῦντας. *intellegere*,
perspicere, 'to observe', 'to
perceive mentally': c. acc.
partic. ii 33 ὀρώ σοι ἀνάγκην
οὔσαν, 47 ὀρώ σε οἰόμενον
πλουτεῖν, xii 41 τοῦτο ὄργανον

εὐνοίας ὀρῶ ὄν. seq. claus.
rel. XIX 18. seq. ὅτι: XII
43 οὐχ ὀρῆς ὄτι: XIX 84, 86.
seq. ὥς: XVIII 21
ὄργαν³, *turgere, maturum esse*,
'to swell', 'to be ripe': XIX
131 τὸ ὄργων ἀελ
ὄργανον, οὐ, τό (from root *verg*
seen in *ἐρδ-ειν* for *ἐργ-ειν* from
ἐργ-ειν, 'to work'), *instru-*
mentum rei familiaris, 'an
instrument', 'implement':
IX 40 θαλασσιουργικῶν ὄργα-
νων, V 64 ἀσφαλέστερον ἔστι
σὺν τοῖς ὅπλοις τὴν τροφήν
μαστεύειν ἢ σὺν τοῖς γεωργι-
κοῖς ὄργάνοις. 2. *de*
rebus, hominibus quibus ad
aliquid perficiendum utimur,
'an instrument', 'means':
II 89 ὅπτε ὄργανα χρήματα
ἐκεκτῆμην ὥστε μαρθάνειν,
XII 39 ὄργανον εὐνοίας ἀρι-
στον
ὀρθός, ἡ, ὄν, *erectus, rectus, non*
curvus, 'upright', 'straight':
XIX 52 τὸ κλημά ὀρθὸν τιθεῖς
πρὸς τὸν αὐρανὸν βλέπων)(*πλάγιον*,
IV 147 ὀρθοὶ οἱ
στῖχοι τῶν δένδρων
ὀρθώς, *recte, vere*, 'properly',
'rightly', 'truly': III 69
ταῦτα ἴσως οὕτως ὀρθῶς
ἔχει, i.e. *quae si facis, for-*
tasse non es reprehendendus,
XI 74 ἐκπονούντι ὄ., 118 ὄ.
τούτων ἐπιμελῆ, XV 49, XVIII
15 νομίζω ὄ. ἂν ποιῇ, XX 14
οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτ-
τευσεν, XVI 5 τὸν μέλλοντα ὀρ-
θῶς γεωργήσιν. Absolute
ponitur ita ut verbum ex
antecc. repeti oporteat: XVI
8 ὀρθῶς γε ταῦτα λέγοντες,
sc. *φασί*
ὀρρίζω, *disterninare, secernere*,
'to divide', 'separate from':
PASS. IX 27 τὴν γυναικωνί-

τιν θύρα ὠρισμένην ἀπὸ τῆς
ἀνδρωντιδος
ὀρμίσσθαι, *initium facere*, 'to
make a start': XX 97 ὄταν
πράττη ἐφ' ὥπερ ὠρμηται
βαδίῳ
ὀρμίσσθαι, *in portum duci*, 'to
be brought into harbour':
VIII 74 διὰ πολλῶν σκευῶν
ὀρμίζεται ναῦς
ὄρμος, οὐ, ὅ (from root *ser*
seen in *εἰρ-ειν*, *ser-ere, de-ser-*
ere, ex-ser-ere, ser-ies, ser-
mo, ser-tum, प्रा-er-ser-tim,
'swar-m' etc.), *monile*, 'a
necklace': X 24 ὄρμους
ὑποξύλους
ὀρύττειν (from root *tugh*),
fodere, 'to dig': XIX 18 βο-
θύνους οἶους ὀρύττουσι τοῖς
φυτοῖς, 8 βόθυνον ὀρύττειν
dub., 25 οὐ βαθυτερον πενθη-
μιποδίου ὀρύττουσι, 35 ὄ.
βόθρον, 38. PASS. XIX 84
βαθυτερος ὀρύττεται τῇ
ἐλατᾷ βόθρος
ὄρχος³ (from root *ergh, orgh*,
'to enclose', whence *ἐρχ-*
ατᾶσθαι, ὄρχ-ατος, 'a gar-
den', our 'orch-ard'), ὄ, *se-*
ries plantarum, 'a row of
fruit-trees': XX 14 οὐκ ὀρθῶς
τοὺς ὄρχους ἐφύτευσεν
ὄς, ἡ, ὅ, *qui, quae, quod*, 'who',
'which' (indefinite rel.
ὅς δ' ἄν, quicumque, 'whoever',
'whichever': XXI 50, 52, 55).
used in any kind of relative
clause (Monro *Hom. Gr.* §
266) to denote either a par-
ticular fact, or a charac-
teristic fact defining, as II
27 τὸ σὺν σχῆμα ὃ σὺ περιβέ-
βλησαι; or a constant or
characteristic fact, VII
102 τὸ ζεύγος τοῦτο ὃ κα-
λεῖται θῆλυ καὶ ἀρρεν, VIII
88 τὸν τοῦ κυβερνήτου διάκο-

των δς πρῶτος τῆς νεὸς καλεῖται; or a definition of a class, ιιι 44 οὐ τοὺτους λέγω ἀλλ' οἱ οὐδ' εἰς τὰ ναγκαῖα ἔχουσι δαπανᾶν, ιν 54, vii 117. [If the Relative refers to an indefinite number of individuals falling under a common description, ὅστις 'who being any one', 'whoever' is generally used.]

The relative clause commonly follows the clause containing the antecedent, whether noun or personal or demonstrative or correlative pronoun, the latter being either expressed, as ιι 80 ἐμὲ ᾧ οὐδὲν ἐγένετο, ι 81, 91, 135, ιι 8, 78 οὐδὲ ἄλλο οὐδὲ ἐν ὅτῳ τις μὴ ἐπίσταίτο χρήσθαι, vi 20, xi 57, xii 44, xiii 2, xx 171 ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν, ι 156 τῶν ἀνθρώπων ὧν ἂν ἐπικρατήσωσιν, ιιι 18 ἔχοντας ἔτοιμα ὧν ἂν δέωνται χρῆσθαι; or more commonly omitted as in ι 86, ιι 53, ν 79, vi 23, viii 9, 19 ὅταν ποιῶσιν ὅ τι ἂν τύχῃ, vii 156 εἰδότες ἃ προστέτακται, ι 158 ἀναγκάζουσι φέρειν ἃ ἂν αὐτοὶ ἐργάζωνται, xviii 104 διαρπάξουσιν ἃ ἂν τροφήν καταθῶνται, xx 56 ὁ χρόνος αὐτὸς ἂν ποιῶν οἷς ἡ γῆ ἥδεται, xx 43 χαλεπὸν εὐρεῖν ὅστις οὐ γιγνώσκει, 67 εἰ τις μὴ ἔχοι ὅτου ἀκούσαι ἔχοι, 139 ὅπως ἔχοι ὅ τι ποιῶν, ν 42 προτείνουσα λαβεῖν ὅ τι χρήζει, vii 215 εἰ μὴ εἴη ὅστις—σώζῃ, xx 166 φιλοκοδόμους νομίζω οἵτινες ἂν ἀπιδιδῶνται τὰς οἰκίας, vi 56 ἀφθόγως ἔχειν ὧν δέονται, vii 117 τοῦ ἐργασμένου ἃ τῶν στεγνῶν

ἔργα δεόμενά ἐστι, 147 τὸ ἐγκρατεῖς εἶναι ἂν δεῖ, 156, 163, 176. xi 55 καλὰ ἐστὶν ἃ σὺ λέγεις, xviii 17 περιττὸν πόνον ὧν οὐδὲν προσδέονται, ix 8, 59, 100, 102, xix 12 μάνθανε ὅ τι μὴ ἐπίστασαι. But it is placed first, if prominence is to be given to it: ιιι 3 πρὶν ἂν ἃ ὑπέσχησαι ἀποδείξῃς, vii 94 ἃ οἱ θεοὶ ἐφυσάν σε δύνασθαι, ταῦτα περὶ ὧς βέλτιστα ποιεῖν, 176 ἃ ἂν ἐκάστῃ εἰσφέρῃ, σώζει ταῦτα, 187, 188, viii 33, x 66, xi 30, 148 ἃ ἂν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν, xiv 36, xx 54, 120 ὅστις ἀργὸς εἴη (χῶρος), τοῦτον ὠνάσθαι παρῇ, vii 175 ἃς δεῖ ἐξω ἐργάζεσθαι, ἐκπέμπει, 194 ὅπως οἷς δεῖ ἱμάτια γίγνηται, x 5 ἐφ' οἷς εὐδοκιμεῖς διηγῆσθαι, iv 8 ὅ τι δύνασαι, συμφέλει, xvi 15 ὅτου δέοιτο αὐτός, τοῦτο σπείρων, vi 80 θντῖνα ἰδοίμιν καλόν, τούτῳ προσῆναι, ix 102 ὅτῳ σωζομένων μεγίστη θνησίς, τούτῳ τὴν ἐπιμέλειαν μάλιστα προσήκουσαν ἀπέφαινον, xv 68 ὅ τι ἔροιο, οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο. Sometimes a singular relative is used where the antecedent is plural, when one of the number is specified: vii 198 δς ἂν κάμῃ τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον, xxi 39 πρὸς θντῖνα ἂν διατεθῶσιν οὕτως, οὗτοι ἐρρωμένοι ἀρχοντες γίγονται.

After collective Nouns, the rel. is often put in the plur. in the gender implied in the noun: ι 155 φιλοτιμῶν—ἄρχει. The Relative is sometimes followed by a partitive genitive: ιι 67

οὓς ἂν αἰσθάνηται τῶν ἀρχόντων, vii 187 οἓς ἂν ἐξω τὸ ἔργον ἢ τῶν οἰκετῶν, 198, viii 33 οἓς ἀνάγκη αὐτῶν φεύγειν, xv 12 δ τοῦ λόγου, xxi 42 οἓς αὐτῶν ἄριστα ἔχουσι. sometimes by a pronoun in partitive apposition, i 125 οὓς ὁρῶ τοὺς μὲν—τοὺς δέ

The Neuter of the rel. pr. is used absolutely: viii 124 καλὸν δ πάντων καταγελάσειεν ἄν—ὁ κομψὸς ὅτι κτλ.; sometimes as a conjunction meaning *quod attinet ad*, 'in respect that': vii 24 ὃ μ' ἐπήρου, xv 38 ὃ δὲ εἶπας

ἔστιν οἷ treated as a single word, xxi 35 ἰδιώταις ἔστιν οἓς, iv 156 ἔστι δ' αὐτῶν δ ἐφύτευσα, xx 29 ἔστιν ἐν οἓς τῶν στρατηγικῶν ἔργων

In double relative clauses ὃς need not be construed with second clause or any clause after the first, though the subject be changed: iv 5 αἱ δοκοῦσι κάλλισται καὶ ἐμοὶ πρέποι ἂν ἐπιμελομένῳ

ὃς ἂν is sometimes to be resolved into ἐάν τις as iv 135 τεκμήριον ἀρχοντος ἀρετῆς ἔστιν, ᾧ ἂν ἐκόντες πειθῶνται

The Rel. sometimes refers to the whole of a previous sentence to which it serves as a connecting link: ii 49 ὧν ἐνεκα, 125 παρ' ὧν μαθόντα

By the law of Attraction the rel. pr., when required by its governing verb to stand in the acc., is so attracted by the oblique case (gen. or dat.) of the preceding noun or pronoun as to assume this case itself: iv 70 δένδρων ὧν ἐκάστη (χώρα) φέρει, 159 τῶν ἱματίων ὧν εἶχε,

161, vii 173 ἐξομοιοῦται τοῖς ἔργοις οἓς ἐμέ δεῖ πράττειν, ix 2 ἐπακούειν τι ὧν σὺ ἐσπούδαζες διδάσκων (an instance of the omission of the attracting word, with which cf. Soph. Oed. T. 862, Phil. 1227). An inverse attraction takes place when the antecedent is attracted into the construction of the relative clause and assumes the case in which its governing verb requires the relative to stand, so that the noun is incorporated into the rel. clause: xvi 65 ἧς ἕκαστος ἔχει τέχνης, ii 7 ὧν σὺ δεσποινῶν καλεῖς, iii 96 ἔστιν ὅτῳ ἄλλῳ πλείω ἐπιτρέπεις ἢ τῇ γυναικί, vii 66 οὐκ ἀπορία ἦν μὲν' ὅτ' οὐκ ἄλλου ἐκαθεύδομεν ἂν where observe that the indefinite relative is used as a simple relative with ἔστιν after a negative or quasi-negative. The neuter relative, which should stand in the nom., is sometimes attracted into the acc., taking the preposition belonging to the omitted demonstrative antecedent: iii 41 ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον ἀλλὰ καὶ εἰς ἃ βλάβην φέρει. The preposition before the rel. is sometimes absorbed by attraction; x 70 κατὰ χώραν ἦν δεῖ

Oblique cases of ὅς:—ἧ, *qua*, 'where': iii 83 ἧ οἱ πλείστοι λυμαινόνται, xv 35 ἧ εἶπας, 36 ἧ ἐφησθα εὐνοῦν ποιεῖν, 37 ἧ ἐπιμελῇ, ix 7 ἧ περ ἔλεγον, xix 103 ἧ με ἐπηρώτησας, 97 εἰπεῖν ἧ δεῖ φυτεύειν
ὁσμή, ἧς, ἡ (δζειν), ὁδορ, 'a

smell', 'ecent': ιν 159 τῆς δ. αἰσθόμενος, 149 ὅσμαι πολλὰ καὶ ἡδέαι, ν 10 μετὰ ἡδίστων ὁσμῶν

ὅσος, η, ον, *quantus*, 'as great as', 'as much as':—1. with its correlative *τοσοῦτος* preceding: ιι 43 εἰσφορὰς τοσαύτας δσας οὐ ῥαδίως ὑποίσεις, xx 105 τοσοῦτον διαφέρει δσον. in plural, *quotquot*, *quicunque*, 'as many as': ι 25 τελεῖν δσα δεῖ, 32 πάντα δσα τις κέκτηται, 110, ιι 28, 101, 113 δσα λιπαρεῖς παρ' ἐμοῦ μακθάνειν, ἀλλους ἐμοῦ δεινότεροι περὶ ταῦτα, ιν 103 πάντων δσα ἡ γῆ φύειν ἐθέλει, ν 5 εἰς τὸ δύνασθαι δσα ἀνδρὶ ἐλευθέρῳ προσήκει, 9 ὅσοις κοσμοῦσι βωμούς, vi 11, vii 78, ix 19, 50 ὅσοις τῶν σκευῶν, 116 τῶν κτημάτων δσα ἴδια ὄντα εὐφραίνειν. with *οὗτος* (only in plural) instead of correlative: ι 28 δσα τις ἐξω τῆς οἰκίας κέκτηται πάντα τοῦ οἴκου ταῦτά ἐστιν, ix 50 ὅσοις τῶν σκευῶν χρῶνται, ταῦτα δειξάντες, 55 ὅσοις εἰς ἐορτὰς χρώμεθα, ταῦτα δὲ τῇ ταμίᾳ παρεδωκάμεν. **ὅσον** ν.

δσα, *quantum*, 'as much as': xi 35 ὅσον δύναμαι περῶμαι. c. inf. adverbially, *tantum quantum*, *non magis quam*, *modo*, 'so much and no further than', 'so much as is enough for': xi 111 ἀριστῶ δσα (= τοσαῦτα ὥστε) μήτε κενὸς μήτε ἄγαν πλήρης διημερένῃ, ix 99 τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων ὅσον φέρειν ἡ θεραπείων, ιογ ὅσον μόνον

[Cf. Arist. Nub. 434 δ σ' ἐμαντὸς στρεψοδικεῖσαι, Thuc. i 111, iv 16]

ὅσον μή, *quantum, quatenus* *non, nisi quod*, 'so far as not', 'except so far as': xxi 25 ὅσον ἂν μὴ ἀνάγκη ᾖ.

ὅσῳ — *τοσοῦτῳ*, *quanto* — *tanto*: vii 232

ὅσοσπερ, PL. 'even so great as', 'just as many as', 'no more than': with *οὗτος* for correlative, xiii 53 ταῦτα δσα περ ποίων οἶμαι πιθανωτέροις ἀνθρώποις χρήσθαι, viii 78 πάντα σκευὴ ὅσοισπερ χρῶνται

ὅσπερ, *ἥπερ*, *ὅπερ*, *qui quidem*, 'the very person who', 'the very thing which': ιν 118 Κύρος ὅσπερ εὐδοκίμωτατος δὴ βασιλεὺς γεγέννηται, xx 97 πρᾶττη ἐφ' ᾧ περ ὤρμηται, vi 36 ὅπερ πεπαλιδευνται, xii 22, 24 ἄπερ, xviii 22, xi 66 λέξον ἀφ' ὧν περ ἡρξω πῶς ἐπιμελήῃ; **ὅπερ**, i. q. ταῦτ' ὅ, *id ipsum quod*, ι 27 ἄρα οἶκος (ἐστίν) ὅπερ οἰκία; 40 οἶκος ἐδόκει εἶναι ὅπερ κτήσις, ii 85, xvii 55 ἄρα τὴν λεπτοτέραν γῆν λέγεις ὅπερ ἀσθενεστέραν;

ὅσπριον, ου, τό, *legumen*, 'pulse': viii 54 κριθὰς καὶ πυροὺς καὶ ὅσπρια

ὅστις:—I. *ut qui, quippe qui*, referring to a definite object, when some general notion is implied: vi 22, 80 ὄντινα ἰδοίμι καλόν, x 67 ὅτι βέλτιον ἄλλου ἐπίσταίτο, ἐπιδιδάξαι, xx 167, xix 7 πῶς (ἐπίσταμαι) ὅστις μὴ ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἰδα; ix 84, xx 67, 120, xxi 60 τοῦ δεσπότου ἐπιφανέντος ὅστις δύναται βλάψαι i.e. 'one who can'. II. in indirect questions: ii 64 οὐδὲν εἰδότες τι εἴη πλούτος,

ix 63, xiii 10 ὅ τι συμφέρον εἴη, τοῦτο μὴ εἰδείη, xx 43, xv 54 εἰδοῖσι οὐδὲν ὅ τι συμφέροι, xvi 12, v 100 ἐπερωτῶντας τοὺς θεοὺς ὅ τι χρὴ ποιεῖν καὶ ὅ τι μὴ, vi 9, xi 151 ἐκρίθη ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι, xvi 9 ὁ μὴ εἰδὼς ὅ τι δύναται ἢ γῆ φέρειν, vii 67 ἀπορία ἦν μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἄν, ii 120 ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὅ τι εἴη τοῦτο, 5 εἰ μοι συμβουλευνοῖς ὅ τι ἂν ποίωι ἀβξοίμην τὸν οἶκον. followed by subjunctive without neg. in preceding clause: vii 111 τοῖς μέλλουσιν ἔξειν ὅ τι εἰσφέρωσιν. (See Shilleto on Dem. de f. leg. § 235 cr. n.) The verb 'to be' is often omitted in the relative clause: i 8 εἰπεῖν ὅ τι ἔργον αὐτῆς, xiii 7 γινώσκει ὅ τι ποιητέον

ὅστιςπερ, always in neuter, 'the same thing as', 'precisely what': i 16 ὁμοίως ἂν καὶ ἄλλω δύναιτο ἐργάζεσθαι ὅστιςπερ καὶ ἐαυτῶ (= τὸ αὐτὸ ὅ)

ὅστρακον, ου, τό, *testa quae ex figulina terra conficitur*, 'an earthen vessel': xix 92

ὅταν, i.q. ὅτε ἂν, *si quando, quotiens*, 'as often as', 'whenever', when the relative clause expresses something conceived as a possible contingency, present or future, in general propositions with the pr. conj.: iii 14 τοῦτοις ὅταν δέωνται μὴ ἔχοντας χρῆσθαι, vii 18, 20, viii 19, xi 156, 157, xii 13, 74, xiii 1, 36, 37, 42, 64 ὅταν δέη, xix 124, xx 42. **ὅτανπερ** ὑγιαίνω: vi 65

ὅτε, rel. adv.:—A. temporal, *quando, quum*, 'when', correlative to *ποτέ* or *τότε*, with ind. impf. or aor. to denote single events: ii 64 ὄλιγον πρόσθεν, ὅτε ἔφη πλουτεῖν ἐγάλασας, iv 141, xii 114, xvii 115, xix 95 ὅτε πάλαι ἦρον με. after μέμνημαι: ii 74 οἴκων μέμνησαι ὅτε; 'do you not remember the time when?' ἔστιν ὅτε, *aliquando*, 'there are times when', 'sometimes': ii 15. 2. c. opt. to mark repetition of events, 'as often as', 'whenever': ix 69 ὅτ' εὐφραίνοιμεθα, τῶν εὐφροσυνῶν μεταδιδόντες. B. in causal sense = *ἐπειδὴ, quandoquidem, quoniam, quia*, 'whereas', 'seeing that', 'inasmuch as': xi 57 πῶς γὰρ οὐ; ὅτε πολλοὶ εἰσὶν οἱ οὐ δύνανται ἰῆν ἀνευ τοῦ ἄλλων δεῖσθαι

ὅ τι, the acc. neut. of *ὅστις*, used abs. as a conjunction, 'for what', 'wherefore': ii 120 ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὅ τι εἴη τοῦτο. with superlative adverbs: xvi 65 ὅ τι μάλιστα, 'as much as possible', vii 74 ὅ τι βέλτιστα, 91 ὅ τι πλείστα, xi 30 ὅ τι ἂν δύνωμαι καταμαθεῖν, xv 8, xvi 70 ὅ τι πλειστάκις. and adjectives: vii 103 ὅ τι ὠφέλιμώτατον. ὅ τι used adverbially yields the Conjunction which is used as declarative, *quod*, 'that', in objective clauses after verbs:—1. of saying: i 83 λέγειν—ὅ τι οὐδέ ἐστι, ii 75 λέγων ὅ τι οὐκ εἴη, iv 116, 120, xx 47 κόπρον λέγου-

σιν ὅτι ἀριστόν ἐστιν εἰς γεωργίαν, ix 109 εἰπέ μοι ὅτι οὐκ ὁρθῶς γιγνώσκομαι, ix 79, 98, 110, xi 130, xix 117, xiii 71, xv 15, xx 12 λόγου διαθέοντος ὅτι, 75 προφασίσασθαι ὅτι, xii 117 τὸν δ' εἰπεῖν—ὅτι δεσπότου ὀφθαλμοῦ (παχύνει ἵππον) [the clause with ὅτι is primarily equivalent to an accusative of the reason]. 2. of perceiving, hearing, or knowing: xii 43 οὐχ ὁρᾷς ὅτι; xix 84, 86, v 95 ᾤμην σε εἰδέναι ὅτι, vii 66 ὅτι οὐκ ἀπορία ἦν—καὶ σοὶ καταφανὲς τοῦτ' ἐστί, i 137 ὅτι πονηρότατοι εἰσιν οὐδὲ σὲ λανθάνουσι, ii 22 οἶδα ὅτι, 52, 106, xvi 74, 31, 65 οἰμαί σε γιγνώσκων ὅτι κτλ., vii 55, viii 137, ix 23, x 26, xx 77 γῆν πάντες ἴσασιν ὅτι εὐ ποιεῖ, 16, 35, 39, 44, xiii 2, xiv 21, xv 45, xvi 80 οὐκ εὐδελὸν (ἐστίν) ὅτι, xx 82 φανερόν ὅτι. used parenthetically: v 102 εὐ ἴσθι ὅτι, i 137. 3. of thinking, believing: vi 51 ὅτι καλίστόν (ἐστί)—πάνν μοι δοκῶ πεπεῖσθαι, xv 48. 4. of rejoicing, wondering, lamenting, wherein Latin the acc. and inf. would be used: ii 63 οὐ θαυμαστόν δοκεῖς ποιεῖν ὅτι—κελεύεις. B. causal, *quod, quia*, 'for that', 'because': i 128 δι' αὐτὸ τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν, vi 27, 49 διὰ ταῦτα—ὅτι, xv 74 ὅτι—διὰ τοῦτο, viii 47 τρήρης—διὰ τί ἄλλο φοβερόν ἐστί—ἢ ὅτι ταχὺ πλεῖ; 143 τούτου οὐδὲν ἄλλο αἴτιον ἢ ὅτι... κεῖται, xviii 73 ταύτη—ὅτι,

iv 39, 85, 118, v 2, vi 27, ii 32. ὅτι introduces the reply to the question introduced by πῶς; vii 173. ὅτι used elliptically in reply, 'the reason why I asked is that': i 40. ὅτι, *quod ad hoc attinet quod, quod*, 'as to what': vi 54 ὅτι ἐφησθα καταμαθεῖν—καὶ ταῦτ' ἂν μοι δοκῶ ἡδέως ἀκούειν σου. Cf. xv 38 n., vii 24 n.

οὔτου, for οὔτινος, gen. s. of ὅστις: vii 67, xx 67

οὔτω, for ὥτινι, dat. s. of ὅστις: iii 95, ix 59, 100, 102

οὔτων, for ὧντινων, gen. pl. of ὅστις: a very rare form, found in Anab. vii 6, 24 σπάνια ἔχοντες οὔτων ὠνοῖσθε. See Krüger Gr. 25, 9, 1

οὐ, *non*, 'not': the absolute, objective negative Particle:—I. of single words. Verbs: ii 24 οὐκ ἡγεῖ προσδεῖσθαι, xii 44 οὐκ ἐθέλουσιν 'decline', 'refuse', xii 105 οὐ δοκῶ—καταμεμαθηκέναι, xix 116 οὐκ ἐστί ταῦτα 'this is impossible', ii 59 οὐκ ἔχω 'I am unable'. Participles: i 127 οὐκ ἐθέλοντας 'unwilling', xii 24 οὐκ ἀξιοῦντας 'disdaining'. Adjectives: xi 39 οὐ θεμιτόν 'impossible', xii 51 οὐ διδακτόν 'unteachable'. Adverbs: vii 4 οὐ μάλα, viii 82 οὐκ ἐν πολλῷ τιμῇ μέζονι χώρα for ἐν οὐ πολλῷ μέζονι, 130 οὐ μόνον ἀλλὰ καί, xiii 51 οὐχ ἦρτον, xiv 29, 40, xxi 34 οὐκ ἀθύμως, vii 5 οὐ πᾶν, xxi 73, ii 65 οὐ πρότερον. II. of the whole Sentence:—1. often alone.

sometimes with the ellipse of a definite verb: ι 52, 136, 148, ιι 99 *εἰ δὲ μή* (τῷ διαλέγῳμαι ἐλάττονα ἢ τῇ γυναικί), οὐ πολλοῖς γε (sc. διαλέγομαι), ιι 56 πῶς γὰρ οὐ; (sc. καλὰ ἐστὶν ἀσὺ λέγεις). 2. with indic. of direct statement: ι 76 μὴ πωλοῦμενοι οὐ χρήματά εἰσιν, 65, ιι 41, 44, 67, 69, ιι 97, 109, 174, ιι 6, 14, ιι 11, 82, ιι 160, ιι 57, 70, ιν 73, ιι 104, ιν 69, 158. 3. with opt. and ἄν: ιι 145 οὐκ ἂν ἔχοις διελεῖν, ιι 104 οὐκ ἂν ἐμέμφου μοι, ι 27 οὐ γὰρ ἂν δοναίμην, ιι 58, ιι 39 οὐκ ἂν δύναο, ιν 15 οὐ γὰρ ἂν μᾶλλον ἂν ἔχοι τὰ ἐπιτήδεια, ιι 62 οὐκ ἂν ἀγαίμην, ιν 8 ὁ μὴ εἰδὼς οὐκ εἰδὲν ἂν. 4. in dependent clauses, with ὅτι or ὡς after a verb of saying, perceiving, showing: ι 75 λέγων ὅτι οὐκ εἶν, ιι 66 ὅτι οὐκ ἀπορία ἦν, καταφανὲς τοῦτ' ἐστὶ, ιι 109 εἰπέ μοι ὅτι οὐκ ὀρθῶς γιγνώσκω, 95 ἐδίδασκον ὅτι οὐκ ἂν ἀχθοίτο δικαίως, ιν 2 ἐπιδείξαι—ὡς οὐ χαλεπὸν ἐστὶ, 28. 5. in causal sentences: ι 128 διὰ τοῦτο ὅτι δεσπότης οὐκ ἔχουσιν, ιι 8 μὴδὲν τι ἀθυμῆσθαι ὅτι οὐκ ἔχεις δοῦναι; and in the relative combination οὐδὲς ὅστις οὐ, ιι 43 πάνυ χαλεπὸν εὐρεῖν ὅστις οὐ γιγνώσκει. 6. with infinitive in indirect statement: ιι 124 ἔφη οὐκ ἔχειν. 7. in questions where ordinarily a positive answer is expected: ι 50 Ζ. οὐ χρήματα αὐτῷ ἐστὶν ὁ ἱππος; Κ. οὐκ, εἰπερ τὰ χρήματά γ'

ἐστὶν ἀγαθόν, ιι 61, ιι 31, 70, 92, ιι 130, ιι 43 οὐχ ὁρᾷς ὅτι; ιι 6, 51, ιν 58, 68, 109. so with opt. and ἄν: ιι 37 τίς οὐκ ἂν φίλος ἦδὲως θεάσαιτο; 115 πῶς οὐκ ἂν πολλὰ ἡμῶν ἀσυνεσία εἴη; B. Position:—sometimes at the end of a clause for the sake of emphasis, especially in μέν—δέ clauses: ι 71 ἀποδομένους μὲν οἱ αὐτοὶ χρήματα, μὴ ἀποδομένοις δὲ οὐ. with ὁ μὲν—ὁ δέ: ιι 41 οἱ θεοὶ τοῖς μὲν διδάσιν εὐδαιμονεῖν, τοῖς δ' οὐ, ιι 34 ταῦτα οἱ μὲν ποιοῦσιν—οἱ δ' οὐ, 45, 64. C. Accusulation:—where a compound Negative follows οὐ in the same clause, the Negative is not cancelled but continued and strengthened: ιι 97 οὐκ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδέν. when a confirmative particle accompanies the first οὐ, the negative is repeated with emphasis: ι 43 οὐ μὰ Δ' οὐκ, 124, ιι 100, ιι 47, ιι 158, ιι 41, ιι 76 οὐ μὰ Δ' οὐδὲν τι μᾶλλον, ιι 99, 82 οὐ μὰ Δ' οὐδαμῶς γε, οὐ in combination with other particles: ιι 20 οὐ γὰρ δὴ, ιι 24 οὐ μὲν δὴ, ιι 107 οὐ μὲν τοι, ιι 69, ιν 12 οὐ μὲν τοι γε, 'not however' οὐδαμῶς, *nequaquam*, 'in no wise': ιι 24 οὐδαμῶς ἐνδον διατρίβω, ιν 74. in answers: ι 91 πῶς ἂν—ὠφέλιμον εἴη; οὐδαμῶς, ιι 82 οὐ μὰ Δ' οὐδαμῶς γε οὐδέ, A. as Conjunction, *neque, nec*, 'and not', 'nor', connecting two whole

clauses, whereas *οὐτε* connects parts only: with a simple negative preceding, when it must be translated 'or': π 77, vii 14 *οὐκ ἔνδον διατρίβεις οὐδὲ τοιαύτη σου ἡ ἕξις τοῦ σώματος καταφάνεται*, xvi 10, xxi 24, xx 21, 23 *οὐδὲ ἔλαιον οὐδὲ σῦκα ἔχει* 'nor has he oil or figs', 24

B. as Adverb, *ne...quidem*, 'not even': i 81, 83, ii 64, 74, iii 44, v 2, xi 24 *ὥς οὐδ' ὕψιζόντα*, ii 28 *οὐδ' εἰ*, 29 *οὐδ' ὥς*, *ne sic quidem*, 'not even in this case', iv 24, xi 6, xxi 27, *οὐδὲ ἔν*, xiii 65 *οὐδ' ὅπως τι οὖν*. 'not either', 'also not': ii 106 *οὐδ' ἂν τοῦτό μοι ἐμέμφου*, iv 116, viii 134, xii 10 *οὐδ' ἐκεῖνά μοι ἀμελείται*, xv 16, xvi 9, xx 125 *τοὺς μὴ ἔχοντας ἐπίδοσιν (χώρους) οὐδὲ θρόνους ὁμοῖας ἐνούμισε παρέχειν*. V. Riddell *Dig.* § 141. *καὶ οὐδέ*, 'and not even' iii 23. *οὐδὲ γάρ*, at the beginning of a sentence, the negative equivalent of *καὶ γάρ*: *οὐδὲ γάρ ἐστιν οἶον τε*, 'no, it is not possible' xii 53. *οὐδὲ—γε*, the negative equivalent of *καὶ—γε*, 'no, nor': i 53, vii 7 *οὐδ' ἂν γε νῦν ἐώρας*, xix 17. *οὐδὲ—μέντοι*, i 56 a stronger form for *οὐδὲ—γε*. *οὐδὲ μήν*, *neque vero* xii 73

οὐδεῖς, *οὐδεμία*, *οὐδέν*:—I. as an Adjective, *nullus*, 'no', 'notany', 'none') (tis: iii 54 *τοιούτων οὐδὲν ἔργον*, iv 114 *οὐδὲν ὀφελος*, xv 17. II. as a Substantive: viii 140 *οὐδεὶς ἀπορήσει*, vii 21, viii 146, xviii 69, xix 115, xx 79, xii 84 *οὐδὲν ἄλλο*, iii 17

οὐδὲν πλέον, xx 128 *οὐδὲν ἔχει πλέοντα ἐπίδοσιν*, xv 69 *οὐδὲν δ τι ἂν σε ἀποκρύψαιτο* (the omission of *ἐστὶ* without a negative following is singular). with partitive gen.: ii 81 *οὐδὲν τούτων*, iv 23 *τῶν πολιτῶν οὐδενί*, ix 100 *χρησθαι οὐδενί αὐτῶν* (τῶν χρημάτων) *ἔξεστιν*. Neut. *οὐδέν* as adverb, *nihil*, *nulla ratione*, 'naught', 'not at all'; i 77 *οὐδὲν χρήσιμοι εἰσι*, ii 10, 12, xi 137 *οὐδὲν παύομαι*, xv 54 *εἰδότε οὐδέν*, xviii 17 *οὐδὲν προσδέονται*. *οὐδὲν μᾶλλον*, xii 99. *οὐδέν τι μᾶλλον*, *nihil magis*, 'not a whit the more': iii 64, 76, xv 47. *οὐδὲν ἥττον*, *nihiilo minus*, 'not a whit the less': ii 45, iv 96, 125, v 74, 77, vi 4, viii 91, xx 150, 166

οὐδέποτε, *ne umquam quidem*, *numquam*, 'not even ever', 'never': usually in Attic with the present or fut., rarely the past, as in xx 119 *οὐδέποτε εἶα*. See Kühner on Mem. iv 6, 1, Lobeck on *Phrynichus* p. 457

οὐκέτι, *iam non*, 'not now', 'no more', 'no further': iii *οὐκέτι σε ἀφήσω πρὶν ἂν ἀποδείξῃς*, xv 8 *ἐπειδὴν... ποιήσῃς*, *οὐκέτι ἐρήσομαι*, xvi 14 *ἐπειδὴν μέντοι γνῶ τις*, *οὐκέτι συμφέρει θεομαχεῖν*, xx 114 *ταῦτα οὐκέτι δεῖ θαυμάζειν*

οὐκουν:—I. in direct negation, *non ergo*, *igitur non*, *non sane*, *nequaquam*, 'not therefore', 'so not', 'certainly not': i 61, ii 11

II. in interrogations, *non ergo?* *non igitur?* 'not

then?' 'and so not?': *π 74 οὐκοῦν μέμνησαι ὅτε;*
οὐκοῦν, *iam vero, itaque, ergo, sane*, 'therefore', 'well then', 'accordingly': *π 50, 56, 63, 103, π 95, xii 25, xiii 31, xvi 11, 16, xvii 49, 88, xviii 40, 47, 72, xix 50. iam igitur, ut incipiam*, 'well then', 'to begin then': *π 18, xviii 25, xix 25, 40. 2. interrogatively, nonne igitur? nonne ergo?* 'not then?': *ι 33, 58, vii 51 οὐκοῦν καὶ ἡ γυνή σοι συνέθηκε;* *κ 28, xvi 49, xvii 94, 110 οὐκοῦν εἰκότως σοὶ δοκοῦμεν ἐμβαλεῖν τοὺς σκαλέας;* *xviii 29, xix 40 οὖν, ergo, idcirco, sic igitur, porro*, 'certainly', 'then', 'so then': in reference to what precedes, whether (1) continuative or (2) inferential:—*1. ι 165, π 1, 61, 79, π 5, vi 85, 87, 91, viii 57, 105, κ 31, 56, xii 61, xvi 40, 52, 71, xvii 28, xviii 7, xix 1, 4, 16, 35, 44. In interrogative forms it is used to express deduction from what has preceded, with an objection implied, or to elicit further information: τι οὖν; π 20, 28, vi 10, 61, xii 66, πῶς οὖν; κ 1. 2. ι 70, π 83, π 5, xii 36, 76, xiii 53, xiv 21, xiv 10 ἢ —οὖν; οὖν is omitted xvi 58. It makes relative pronouns or adverbs indefinite, like Lat. cumque: xii 28 ὁποῖας τινὲς οὖν ἐπιστήμης, xiii 65 οὐδ' ὅπως τι οὖν*
 In combination with other particles: *ἀτάρ οὖν* *xviii 1. γάρ οὖν*, in replies, *sane,*

certe, 'yes', 'certainly': *xvii 2 δοκεῖ γὰρ οὖν, xix 3 ἔστι; Ἔστι γὰρ οὖν. γοῦν (γε, οὖν)*, used to confirm an assertion by giving the grounds for it, *ι 86; or a particular instance of the truth of it, xiii 35. in answers, like the simple γε, to mark that the question is only partially answered, 'at all events', 'at least': ι 105 ἐμοὶ γοῦν δοκεῖ, vi 14 ἡδὺ γοῦν ἔστιν, κ 30 φασὶ γοῦν οἱ ἄνθρωποι. μὲν οὖν*, 'so then', as a strengthened form of *οὖν*: *π 79, vii 72. in replies expressing strong affirmation: ι 47, xvii 52, 96 πάνν μὲν οὖν, xi 138*

οὔποτε, *numquam*, 'never': *ι 171 οὔποτε λήγουσιν*

[*οὔποτε* is very rarely found in Attic Greek, only once in Plato, *Phaedr.* p. 245 c *οὔποτε λήγει κινούμενον*, not once in *Thucydides* or the *Orators*, several times in *Aeschylus*, but not once in the other *Dramatists*.]

οὔπω, *nondum*, 'not yet': *π 34 ἔτη οὔπω πεντεκαίδεκα γεγονυῖα, xvi 64 καρπὸν οὔπω καταβαλεῖν*

οὐρανός, *οὐ, ὁ* (same as *Ῥάρινα*, 'the canopy', 'environing', from the *Skt.* root *Var* 'to cover' v.s. *ὀρᾶν*), *aer, caelum*, 'the dome of heaven', 'the sky': *xii 53 τὸ κλῆμα ὀρθὸν τιθεῖς πρὸς τὸν οὐρανὸν βλέπων, xvii 69 ἐν ᾧ πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ*

οὔτε...οὔτε, *neque...neque*, 'neither...nor', connect two or more corresponding negative expressions into a whole: *ι 120 οὔτε αἱ ἐπιστήμαι οὔτε τὰ χρήματα, π*

84 οὗτε θεοὺς οὐτ' ἀνθρώπους, 89 οὗτε αὐτὸς οὐτε ἄλλος, xii 64, iv 2, 91, viii 16 ἔστι δ' οὐδὲν οὕτως οὐτ' ἐχρηστον οὕτε καλὸν ὡς τάξις, 84, 100, 133, x 40, xi 103, xii 72, οὕτε ἐλπίδα οὐτ' ἐπιμέλειαν, xvi 31 οὕτε καταστήσαντες οὐθ' ἥσυχοι βαδίζοντες, xviii 69, xix 26 οὕτε βαθύτερον οὕτε βραχύτερον, xx 136 οὕτε ἔμαθε—οὕτε μεριμνῶν ἦρεν, xxi 23. οὕτε—τε, *perque—et*, 'both not—and': vi 25 οὕτε μαθεῖν οἷόν τε ἡμῖν ἐδόκει εἶναι συναπεδοκιμαζόμεν τε οὗτος, αὕτη, τοῦτο, *hic, haec, hoc*, 'this': sometimes strengthened by the demonstrative -ι, xxi 74 ὅλον τουτὶ τὸ ἀγαθόν. When used as an Adjective, its substantive takes the Article: iv 140 οὗτος ὁ Κύριος, vi 20, 40 αὕτη ἡ ἐργασία, 64, 75 τοῦτο τὸ ὄνομα, vii 150 τοῦτου τοῦ ἀγαθοῦ, iii 72 τοῦτου τοῦ ἔργου, viii 106 ταύτην τὴν ἀκρίβειαν, xix 125, xi 19 τῷ ἐπικλήματι τούτῳ, x 49 αἱ ἀπάται αὐται, xii 45 ταῦτα τὰ ἀγαθὰ, i 6 τούτων τῶν τεχνῶν; except when the noun with which it agrees stands as its predicate, as i 43 οὐκ εἶ τι κακόν, τοῦτο κτῆμα καλῶ, xxi 52. When οὗτος is attached to a substantive as predicate noun by εἰμί or a verb of 'naming', 'considering as', it most frequently assumes the gender of the substantive: viii 10 ἔστι πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι. τοῦτο followed by an expla-

natory clause: viii 10, 11, xii 50 τοῦτο—τὸ ἐπιμελή ποιῆσαι, xiii 1 τοῦτο—ὅτι δεῖ ἐπιμελεῖσθαι, 32, xviii 73, xvi 27, 49, xxi 70. by a participle vi 2. referring to a whole sentence, i 37 εἰ ὁ τοὺς ἐχθροὺς αὖξων καὶ μισθὸν τούτου φέροι (sc. τοῦ τοὺς ἐχθροὺς αὖξεν). τοῦτο or ταῦτα ποιεῖν, like Latin *id facere*, used vicariously: i 117, ii 110. οὗτος redundant: i 162, xxi 7 τόδε τοι—τοῦτο δὴ. οὗτος simply as antecedent to *ὅς*, *is qui*: xxi 51 μέγας οὗτος *ὅς* ἂν δύνῃται, i 80 εἰ πωλοῖη πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι, vi 20 ἡ ἐπιστήμη αὕτη ἐφαινετο ᾧ οἴκους δύνανται αὔξεν οἱ ἄνθρωποι, 22 τοῦτο...δ τι, vii 156, xx 170 φύσει φιλοῦσι ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσι, xxi 66. as plural antecedent to the indefinite relative; xxi 47 τοὺς δικαίως ἂν τις καλοῖη μεγαλογνώμονας, ᾧ ἂν πολλοὶ ἔπωνται, 57. When the relative clause with omitted antecedent precedes the leading clause, the latter is referred back by οὗτος with emphasis to its implied antecedent (*Madv. Synt.* § 100 c, G. § 152 Note 3): i 27, ii 115, iv 5, 58 οἱ μὲν ἂν φαίνωνται—τούτους αὔξει, 61, 101, v 7, 10, vi 80, vii 82, 150, 177, xi 147, xiv 33, xvi 15 *οὗτου* δέοιτο αὐτός, τοῦτο σπειρων, xx 122, xxi 63, 122. frequently plural antecedent to indefinite relative, vii 199 *ὅς* ἂν κάμνη, τούτων

σοι ἐπιμελητέον πάντων, ix 70 εἴ τι λυπηρόν ἐστίν, εἰς ταῦτα παρακαλοῦντες, xxi 39 πρὸς ὅτινα ἄν...οὔτοι, 55 δὲ ἂν ὀνύχεται—οὔτοι δὴ, xx 161 ὅπου ἂν—τούτοις. [More rarely and where there is no emphasis αὐτός: i 9 τῆς οἰκονομίας δυνάμεθα εἰπεῖν ὅτι ἔργον αὐτῆς ἐστι;] With μέν—μέν—δέ—δέ, iv 74 οὗς μέν—τούτοις μέν—οὗς δέ—τούτους δέ. οὕτως as object with an adjective in apposition, where we use an adverb, 'herein' or the like (Madv. Synt. § 100 a): ii 61 οὐ θαυμαστὸν δοκεῖς τοῦτο σαυτῷ ποιεῖν, iii 9 ἡ δόξα ἐν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύται; 26, 32. καὶ οὕτως, to heighten the force of a previous word, 'and this too': ii 36 ξένους πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς, iii 29. Adverbial usages; διὰ τοῦτο or ταῦτα, 'for this reason', referring to a previous statement: i 118, iii 15, vi 48 διὰ ταῦτα—ὅτι ἰδcirco quia, i 128 δι' αὐτὸ τοῦτο ὅτι 'for this simple reason that', vii 151 διὰ τὸ μὴ πεφυκέναι, διὰ τοῦτο. ἐκ τούτων, 'thereupon' ii 1. πρὸς τούτοις, 'in addition to this', 'besides': ii 46, iv 99. καὶ ταῦτα, ἰδque, 'and that too', when a circumstance is added to heighten the force of what has been said: vii 144, xi 15, xvii 39, xx 156. ταῦτη, hoc nomine, 'herein': xxi 22, followed by ὅτι xviii 73

οὕτως, ita, sic, hoc modo, 'in this way', 'so', 'thus':—

1. correlative to ὥς or ὥσπερ, sic...ut: viii 17 ἔστι δ' οὕδεν οὕτως εὐχρηστον ὥς τάξις, viii 84 οὕτω κείμενα ὥς οὐκ ἄλληλα ἐμποδίζει, 89 οὕτως ἐπιστάμενος ὥς καὶ ἀπὼν ἂν εἴποι, xi 36 οὕτως, ὥς ἂν ἄριστα μάχοιντο εἰ δέοι, x 84 οὕτω βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ ὥσπερ νῦν σοι λέγω. το ὅπως: vii 89 οὕτω ποιεῖν ὅπως τὰ ὅντα ὥς βέλτιστα ἔξει. το ὥσπερ: vi 16 ὥσπερ χρημάτων κοινωνήσας ἀναμφιλόγως διελθεῖν, οὕτω καὶ λόγων κοινωνούσας...διεξιέναι, i 8, vii 161, ix 116, x 47, xxi 36, xv 48 ὥσπερ—οὕτω δὲ καί, xx 100, xi 12 ὥσπερ καὶ—οὕτω καί, xv 59 οὐχ ὥσπερ—οὐχ οὕτω. Rel. pronoun for ὥς: xvi 18 ἃ ὁ θεὸς διδασκεῖ, οὕτω γίγνεται ὁμοσεῖν. with-out ὥσπερ xxi 53, xv 48, 70; οὕτω δέ xii 118. οὕτως omitted before ὥς: xi 43 πειρώμαι ποιεῖν ὥς ἂν θέμης ἡ μοι, 102. οὕτως omitted before ὥσπερ i 4, 14, 21, vii 108, viii 129, xii 15, xiv 39, xvii 65, 104, xix 130, xi 74, xxi 79. οὕτως sometimes omitted before the καὶ which assumes in addition to its proper meaning the relation which οὕτως would have expressed: xviii 70 ὁρῶ δ' ὥσπερ γεωργοῦντας, καὶ τὰς ἄλλας τέχνας ἐργαζομένους [Cf. Thuc. ii 98, 3 ὥς δὲ ἰδοὺς αὐτοῖς, καὶ ἔχωρον εὐθύς, iv 8, 7 ὥς δ' ἰδοὺς αὐτοῖς ταῦτα, καὶ διεβίβασον ἐς τὴν νῆσον, vii 43, 1 ὥς ἐπενόει, καὶ τὴν ἐπιχείρησιν

ἵποικίτο, 60, 3; VIII 1, 5 ὥς ἔδοξεν αὐτοῖς, καὶ ἔποικον ταῦτα, 8, 3 ὥς δὲ ἔδοξεν αὐτοῖς, καὶ διεκόμισαν, 27, 5 ὥς δ' ἔπεισε, καὶ ἔδρασε ταῦτα, Herod. I 79, 3 ὥς δὲ οἱ ταῦτα ἔδοξε, καὶ ἔποιε, VII 128, 2, VIII 64 ὥς δὲ σφί ἔδοξε, καὶ ἔποιον ταῦτα, Matth. VI 10 γενήσθην τὸ θέλημά σου ὥς ἂν οὐρανῷ καὶ ἐπὶ γῆς.]

2. followed by ὥστε: III 61 οὕτω χρωμένους, ὥστε συνεργούς ἔχειν αὐτάς, VI 55, VII 206 οὕτω διατίθενται πρὸς αὐτήν, ὥστε οὐδεμία οἴεται, XIX 117 οὕτω φιλάνθρωπός ἐστιν ὥστε ποιεῖν, XIX 117 ἡ γεωργία οὕτω φιλάνθρωπός ἐστὶ τέχνη ὥστε καὶ ὀρώντας ἐπιστήμονας ἑαυτῆς ποιεῖν, XX 109 ὅταν οὕτω σκάπτωσιν ὥστε πλείω τὴν ὕλην γίγνεσθαι, 133 οὕτω ῥάδιον μαθεῖν ὥστε...ἐπιστάμενός ἂπει, XXI 16 οὕτως ἀγνώμονές εἰσιν ὥστε...ἀνύτουσι. omitted before ὥστε: I 107 τοῖς ἐχθροῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν, V 14, VII 45, 63 ἐπεὶ ἐτεπιθάσειτο ὥστε διαλέγεσθαι, VIII 68, IX 24, XIV 2, XIX 55, 69

3. οὕτω or οὕτω δὴ, *ita, tum, tum demum*, 'so', 'in such circumstances': II 88, XI 26, 42. 'then', in apodosis after a protasis introduced by a temporal particle: IX 33 ἐπεὶ δὲ ταῦτα διήλθομεν, οὕτω δὴ ἤδη διεκρίνομεν (where the immediate occurrence of the subsequent event is marked by ἤδη), XI 42 ἐπεὶ γὰρ καταμαθηκέναι δοκῶ ὅτι... οὕτω δὴ ἄρχομαι. esp. after participles as a corroborating word: X 75 γυμναζομένην ἐφην οὕτως ἂν

ἐσθλεν ἥδιον (Madv. *Synt.* § 175 a)

[In this meaning it corresponds to the German *so*. Cf. Joh. IV 6 κακοπιακῶς ἐκ τῆς ἰδιοπρίας ἱκαθίζετο οὕτως, which is wrongly translated 'sat thus' or 'sat as he was', Act. Apost. XX 11 ἀναβάς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος οὕτως ἐξῆλθε.]

οὕτω in lieu of protasis, *tum, si haec ita fiunt*, 'in this case', 'if such be the case': VI 3 οὕτως γὰρ ἂν τοὺς ἀμφὶ γῆν ἔχοντας ψόμεθ' ἂν ψηφίσεσθαι ἀρήγειν, VIII 65, IX 47 οὕτω γὰρ ἤττον λανθάνει, XX 109 ὅταν οὕτω σκάπτωσιν, πῶς οὕτως οὐκ ἄργον ἂν φήσαις εἶναι;

4. οὕτως in reference to a preceding statement or circumstance: II 24 οὕτως (sc. ut dixisti) ἐγνωκώς, XX 42 τοῦτου ἐπιμελοῦνται ὥς ἐχῃ οὕτως (sc. τὸ φυλακὰς καταστήναι), VIII 28 ἔχοντες οὕτως (sc. ἀτάκτως), II 88 οὕτω δὴ καὶ ἐμοὶ ἔχει, III 69 ταῦτα οὕτως ὀρθῶς ἔχει, VIII 32 πῶς ἂν οὕτως ἔχοντες μαχέσαιντο; XX 38 οἱ μὲν ποιοῦσιν οὕτως, XXI 40 διατεθῶσιν οὕτως (sc. ὥστε τὸ φιλοπονεῖν αὐτοῖς ἐγγίγνεσθαι), XVI 69 ταῦτα οὕτως γηροῦμαι χρῆναι ἔχειν (where observe the transposition of οὕτως), VI 5 ταῦτα πειρασόμεθα οὕτω ποιεῖν (sc. ὥς τῶν θεῶν κυρίων ὄντων), XVI 24 φύσιν μὲν δὴ γῆς οὕτως—δύναται διαγιγνώσκειν, XIX 76 ἡ καὶ συκὴν οὕτως δεῖ φυτεῖν; XX 162 καὶ ὁ σὸς πατήρ οὕτω πῶς ἔοικε φιλογέωρος εἶναι, XXI 5 τοῦθ' οὕτως ἔχειν (sc. τὴν γεωργικὴν εἶναι εὐμαθεστάτην) ἀναπέκεινται.

In answers, οὕτω, *ita*, 'yes', 'as you say': xix 56 οὕτω νῆ Δία

5. of degree, *tanto opere, adeo*, 'so much', 'so very': xix 24 λίαν οὕτως ἐπιπολῆς, 28 οὕτω γε καταφανές ὄν, xi 2 οὕτω γε ῥᾷδι ἐστὶ μαθεῖν

6. *sic*, 'off-hand', 'at once', 'without more ado': xii 53 οὐδὲ γάρ ἐστιν ἐφεξῆς γε οὕτως οἷον τε πάντας διδάξαι ἐπιμελεῖς εἶναι, xviii 56 πρότερον εὐθὺς οὕτω κεχυμένου τοῦ σίτου λικμήσεις ἢ συνώσας τὸν καθαρόν; (?)

ὄφελος, τό, indecl. noun, *utile, id quod conducit*, 'good', 'advantage': c. gen. ix 79 πάντων τούτων οὐδὲν ὄφελος (ἐστὶν) εἰ μὴ αὕτῃ ἐπιμελήσεται, xv 17 εἰ δὲ μή, οὐδὲ τῆς ἐπιμελείας ἐφησθα ὄφελος οὐδὲν γίγνεσθαι, xii 27 ἀνευ εὐνοίας τί ὄφελος ἐπιστήμης γίγνεται; xiii 9 τί ἐπιτρόπου ἀνευ τούτων ὄφελος; c. inf. iv 14 οὐδὲν ὄφελος πολλὰ ἀροῦν. with artic. infin. in the nom. xiv 9 τί ἂν ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν; where Schneider proposes to read τοῦ γεωργεῖν, but see n. ad l.

ὄφθαλμός, οὗ, ὁ, *oculus*, 'the eye': x 36 τοῦς ὁ ὑπαλειφόμενος. 'the eye' of a master or ruler: xii 118, 119 δεσπότου ὄφθαλμός τὰ καλὰ τε κάγαθὰ ἐργάζεται. 2. 'the eye' or 'bud' of a plant: xix 56, 57, 59

ὄφθηται: xxi 38, v.s. ὄρᾶν ὀχετός, οὗ, ὁ, *canalis, alveus*, 'a sluice', 'water-course':

xi 104 οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος

ὀχυρός, ὁ, ὄν, *munitus, tutus*, 'strong', 'secure': ix 16 ἐν ὀχυρῷ, in loco tuto

ὀψέ, *vesperi*, 'late in the day':

v 82 πρὶν τε κομίζων καὶ ἐξουσίαν παρέχων ὀψέ ἀπιέναι, xiii 10 πρὶν τε λῶν καὶ ὀψέ

ὀψιμος⁴⁷, ὄν, *serotinus*, 'late in the season': xvii 24 πρότερον ὁ πρῶμος σπόρος κράτιστος... ἢ ὁ ὀψιμώτατος, 81 ἀρξάμενον ἀπὸ τοῦ πρωμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν, 26 πρωμω—μέσω—ὀψιμωτάτω

ὀψις, εἰς, ἡ, *species oris*, 'appearance', 'looks': vi 86 ἀφόμενον τῆς καλῆς ὀψεως, x 76 ὀψις...καθαρωτέρα ὄσθα...κινητικὸν γίγνεται

2. *adspēctus*, 'sight', 'glance', 'look': viii 67 δεόμενον θεραπείας ἐξετάσει ἢ ὀψις

ὄψον, οὐ, τό, *obsonium, quid quid pani additur, ut legumina, olera*, 'anything eaten with bread as a relish, such as vegetables': v 11 ὄψα πολλὰ τὰ μὲν φέει τὰ δὲ τρέφει, viii 55 μάζης ἢ ἄρτου ἢ ὄψου

[Cf. Cyr. I 2, 8 φέρονται οἰκόθεν σίτον μὲν ἄρτον, ὄψον δὲ κάρβαμον, Aristoph. Amphiar. fr. 23 (ed. T. Koch) φακὴν ῥῆιστον ὄψων, Philemon Philosoph. (Mein. Fr. Com. Gr. iv 29) εἰς ἄρτος, ὄψον ἰσχάς, ἐπιτεῖν ὄψον. 'What is eat by way of relish to dry bread is called *Kitchens* in Scotland, as cheese, dried fish, or the like relishing morsels'. Sir W. Scott's *Pirate*, ch. xi n.]

ὄψοποιός, ἡ, ὄν, *coquinarius*, 'culinary': ix 41 ὄψοποι-

ικῶν ὁργάνων, 51 ὁψοποι-
κοῖς σκεύεσιν

Π

Παῖδεία, *as, ἡ, disciplina*,
'training': xiii 46 ἡ δοκοῦσα
θρησκεία π. εἶναι

παιδεύειν, *instituere, docere*,
'to teach', 'instruct': c.
acc. xii 17. c. dupl. acc.
ix 71 τὸ προθυμεῖσθαι ἐπαι-
δεύομεν αὐτὴν συναυξέειν τὸν

οἶκον, xiii 21. c. acc.
et inf. xiii 17 ἡ ἀρχεῖν ἱκα-
νοὺς εἶναι παιδεύεις τοὺς

ἐπιτρόπους; with ὥστε,
vii 45 αὐτοὺς ἐπαιδεύσας
τὴν γυναῖκα ὥστε ἱκανὴν εἶ-
ναι; PASS. xii 80 ἀδύ-
νατοι παιδεύεσθαι, v 59

ἀνδρὶ καὶ παιδευόμενοι, xii
95 τῶν παιδευομένων εἰς
τὴν ἐπιμέλειαν. vi 36

ὅπερ πεπαιδευνται (*didici-
cerunt*), vii 42 τὰ ἀμφὶ γα-
στέρᾳ πεπαιδευμένη

παιδεύμα, *atos, τό, id quod
docetur, disciplina*, 'what
is taught': vii 43 μέγιστον
παιδεύμα, 'most impor-
tant lesson'

παιδικός, *ἡ, ὅν, puerilis*: τὰ
παιδικὰ πράγματα, *res ama-
toriae*, 'love-affairs': vii 48
παιδικοῖς πράγμασιν προσ-
έχοντα τὸν νοῦν

παιδίον, *ου, τό, puerulus*, 'a
little child': iii 77 γεωργοὺς
ἐκ παιδίων ὠνούμενον lit.
'from children' i.e. 'from
childhood'

παιδοποιεῖσθαι, *liberos pro-
creare*, 'to beget children':
ix 80 παιδοποιησάμενοι
παιδοτροφία³, *as, ἡ, liberorum
educatio*, 'rearing of child-

ren', vii 119 ἡ τῶν νεογνῶν
τέκνων π.

παῖζαν, *iocari*, 'to jest', 'joke':
xi 34, xvii 67, xx 165

παῖς, *ὁ, puer, servus*, 'a ser-
vant', O. E. 'knave', Fr.
'garçon': xi 93 τὸν ἱππὸν ὁ
π. προάγει εἰς ἀγρόν, 107

παῖς, *παιδός, ἡ, puella*, 'a girl':
iii 100 ἔγχευας αὐτὴν παιδα
νέαν μάλιστα;

πάλαι, *dudum, paulo ante*,
'just now': xviii 72 ἔλεγον
ἐγὼ σοι πάλαι, xix 95 ὅτε
πάλαι ἤρου με. c. praes.
xviii 67 πάλαι ἐννοῶ

παλαίειν, *luctari, conflictari*,
c. dat. 'to wrestle with':
met. xvii 14 πολλαῖς ζημίαις
παλαίσαντες

πάλιν, *versus, 'back'*: ix 61
ἀπολαμβάνουσιν κατατιθεῖναι
πάλιν, *reponere suo loco*,
xix 95 π. ἐννοῶ

πάμφορος, *ον, omnium ferax*.
'all-productive': xx 128
χῶρος ἐξ ἀργού π. γιγνόμενος

παντάπασι, *prorsus, plane*,
'altogether', 'quite': with
adj. xx 65 π. ἀγνώ, 83 π.
ἀλόγιστος. with verbs:

xii 4 πρὶν παντάπασι ἡ
ἀγορὰ λυθῇ, xxi 5 π. ἀναπέ-
κεισμαι, xii 51 π. οὐ διδακτὸν
ᾤμην εἶναι

παντοῖος, *ολα, οἶον, varius*,
omnis generis, 'of all sorts
or kinds', 'manifold': iii
13 πάνυ πολλὰ καὶ παντοῖα
ἐπιπλα, xx 53 ἡ γῆ ὅλην
παντοῖαν παρέχει

πάντως, *omni modo*, 'by all
means', Germ. *nur*; c. im-
per. iii 93 πάντως ἀπαλη-
θεῦσαι πρὸς ἡμᾶς, xii 55 π.
μοι σαφῶς τούτους διασημη-
νον, xvii 43 πάντως ἐπι-
σκεψώμεθα

πάνυ, *omnino*, *plane*, 'quite', 'entirely':—

1. with Verbs: *vi* 66 *πάνυ ἄν βουλομένην ἄν*, *vii* 12 *π. βούλομαι σου πυθέσθαι*, *ii* 14 *πάνυ μοι δοκεῖς πένεσθαι*, *vi* 53 *πάνυ μοι δοκῶ* ('I quite think') *πεπείσθαι* *ικανῶς*, *xiii* 60 *πάνυ μοι δοκεῖ ἀθυμία ἐγγίγνεσθαι*, *xv* 10 *πάνυ μοι δοκεῖ πολλοῦ ἄν ἄξιος εἶναι*, 62, *vi* 78 *πάνυ μου ἡ ψυχὴ ἐπεθύμει*, *xi* 124 *π. συκοφαντοῦμαι*, *xvii* 114 *π. με ἐξώργισας*. emphasized by *καί*: *ii* 15 *καὶ πάνυ οὐκτεῖρω σε*, *xvi* 36 *καὶ πάνυ τοῖσιν τοῖς ἐμπεῖροις γεωργίας ὀρῶ αὐτοὺς κατὰ ταῦτά ἀποφαινομένους*

2. with Adjectives, *valde*, 'very': *ii* 52 *πάνυ μικρά*, 118 *πάνυ ἀπόρους*—*πάνυ πλουσίους*, 126 *πάνυ δειῶν χρηματιστήν*, *iii* 13 *πάνυ πολλὰ*, *xvii* 36, *vi* 73 *π. ὀλίγος*, 84 *π. μοχθηροῦς*, *x* 6 *ἄλλα π. μεγαλόφρονα*, *v* 2 *οἱ πάνυ μακάριοι*, *vii* 26 *πάνυ καὶ αὐτὴ ἡ γυνὴ ἐστὶν ἱκανή*, *viii* 104 *πάνυ ἀγαπητόν*, 108 *πάνυ ἄν ἡμῶν εἴη βλακικόν*, *xi* 3 *ἄξια πάνυ ἐπαίνου*, *i* 124 *καὶ πάνυ εὐπατριδῶν*, *iii* 61 *καὶ πάνυ εὐπόρους*. often in opposed clauses: *i* 137 *οὐκ ἀφανείς ἀλλὰ καὶ πάνυ φανεροί*

3. with Adverbs: *ii* 21 *πάνυ βραδύς*, 121 *πάνυ οὐκείως*, *vii* 41 *π. καλῶς*, *xiii* 22 *φαύλως πάνυ*. *i* 148 *καὶ πάνυ σφοδρῶς*, *ii* 101 *καὶ πάνυ προθύμως*

4. οὐ πάνυ, *omnino non*, 'not at all': *xxi* 74. *non omnino*, 'not quite': *vii* 5

οὐ πάνυ σχολάζοντα. See *n. ad l.*

5. in answers, *omnino*, *certe*, 'yes by all means', 'certainly': *καὶ πάνυ* *xiv* 12; *πάνυ γε* *xvi* 69, *xvii* 112; *καὶ πάνυ γε* *iii* 11, *xi* 50; *πάνυ μὲν οὖν* *xvii* 52, 96

παρά:—A. with genitive, 'coming or proceeding from': *iv* 132 *παρὰ Κύρου αὐτομολῆσαι πρὸς βασιλέα*. with verbs of asking, receiving, obtaining etc.: *ii* 105 *ὕδωρ παρ' ἐμοῦ αἰτουῦντί σοι*, *iv* 142 *τὰ π. τῶν συμμάχων δῶρα*, *xiii* 49 *ἄν πολλὰ ἀνότοις παρ' αὐτῶν*, *ix* 66 *μή τι κακὸν λάβῃ παρ' ἡμῶν*. with pass. verbs: *ii* 57 *παρὰ σοῦ ὠφελησόμενοι*. with verbs of learning: *xvi* 19 *ἔστι παρὰ γείτονος τόπον ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γινῶναι ἢ παρὰ γείτονος ἀνθρώπου πυθέσθαι*, *xx* 136 *ἔμαθε παρ' ἄλλου τοῦτο*

B. with dative, *iuxta*, 'by the side of', 'near': *xx* 98 *παρὰ κρήναις ἀναπαύμενος*. *apud*, *Fr. chez*, 'at one's house': *ii* 103 *μὴ δυτος παρ' ἐμοῖ (sc. πυρός)*

C. with accusative, *iuxta*, 'close by': *xviii* 13 *παρὰ γῆν τέμνειν*)(*ἀκροτομεῖν*, *xix* 85 *π. τὰς ὁδοὺς*. *praeter*, 'besides', 'in addition to': *viii* 80 *γέμει παρὰ πάντα φορτίων*

[Cf. *Plat. Phaedr.* p. 235 C *αἰσθάνομαι παρὰ ταῦτα ἄν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρω*, *de leg.* *vii* 788 B *ἕτερα παρὰ τὰς τοῦ νομοθέτου ἐμβουλὰς παραγενόμενα*, *Arist. Nub.* 693 *οὐκ ἐστὶ παρὰ ταῦτ' ἄλλα*]

contra, 'contrary to', 'against': vii 167 εἰ τις παρ' αὐτοῦ θεὸς ἔφυσε ποιεῖ, i.e. 'contrary to nature'. *ad*, 'to', 'in comparison with': xx 89 ἀνὴρ εἰς παρὰ τοὺς δέκα, 93 ἐν ταῖς ὁδοποιαῖς παρὰ στάδια διακόσια ('in every two hundred') τοῖς ἑκατὼν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει

παράδεισος, ου, ὁ, *ager con-saertus*, 'a park', 'pleasure-ground', an Oriental word introduced by Xen.: iv 101 κῆποι, οἱ παράδεισοι καλούμενοι, πάντων καλῶν τε κάγαθῶν μεστοί, ὅσα ἡ γῆ φέειν θέλει, 108 οἱ παράδεισοι κάλλιστα κατεσκευασμένοι δένδρεσι, 145 τὸν ἐν Σάρδεσι π.

παραδιδόναι, *committre utendum*, *tradere*, 'to hand over', 'deliver' to another: viii 14 σοι παρέδωκα (ταῦτα) οὐ τάξας ὅπου χρὴ ἕκαστα κεῖσθαι, ix 56 ταῦτα τῇ ταμίᾳ παρεδῶκαμεν. as a purchase to the buyer: xx 161 ὅπου ἂν ἀκούσῃσι μάλιστα τιμᾶσθαι τὸν σῖτον, τοῖς αὐτὸν παραδιδάσιν

παραίνειν, *admonere*, *commonefacere*, 'to advise', 'recommend': xx 122 τοῦτον (τὸν χῶρον) ὠνεῖσθαι παρήνει

παρακαθίσθαι, *assidere*, 'to sit down beside': vii 3 παρακαθίζομενος

παρακαλεῖν, *arcessere*, *advocare*, 'to call in', 'invite': ix 70 εἰ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες i.e. *ad societatem tristitiae advocantes*

2. *hortari*, *incitare*, 'to call to', 'encourage': iii 55

ἐπὶ τοιοῦτον οὐδὲν ἔργον παρεκάλεσας

3. *requirere*, *desiderare*, 'to demand', 'require': ix 17 ὁ θάλαμος ἐν ὀχυρῷ ὦν τὰ πλείστου ἀξία σκεύη παρεκάλει

παρακελεύεσθαι, *cohortando excitare*, 'to encourage': v 74 παρακελεύεσθαι δεῖ τοῖς ἐργάταις τὸν γεωργὸν οὐδὲν ἥττον ἢ τὸν στρατηγὸν τοῖς στρατιώταις

παραλαμβάνειν, *accipere ab aliquo*, 'to receive from another': vii 39 ἔρια παραλαβοῦσα ἱμάτιον ἀποδείξει, 223 ἀνεπιστήμονα ταμίας παραλαβοῦσα. *suscipere administrandum*, 'to take upon oneself': i 24 οἶκον παραλαβών, xxi 30 οἱ δὲ θεοὶ ἀρχοντες τοὺς αὐτοὺς τοῦτους παραλαμβάνοντες

2. *in matrimonium accipere*, 'to take to oneself a wife': vii 34 καὶ τί ἂν ἐπισταμένην αὐτὴν παρέλαβον;

παραμελεῖν, *neglegere*, 'to pay no heed to': xx 51 οἱ μὲν τοῦτον ἐπιμελοῦνται οἱ δὲ παραμελοῦσι

παραμένειν, *manere*, 'to continue': xi 74 ἐκπονοῦντι δοκεῖ μοι ἡ ὕληια π. *non abire*, 'to remain faithful': iii 30 οἰκέτας ἐθέλοντας ἐργάζεσθαι καὶ παραμένειν, hence the name Παρμένων, 'Faithful'. 2. 'to stand one's ground': iv 186 ἐν τοῖς δεινοῖς παραμένειν

παραπλήξῃς, ἡγος, ὁ, ἡ, *mente captus, vesanius*, 'deranged': i 93 ὑφ' οὗ φαγόντες αὐτὸν (sc. ὑποκύμαον) παραπλήγηες γίνονται

παραπλήσιος, ια, ιον, *similis*.

'coming near', 'nearly resembling': III 36 παρα-
πλησίους γεωργίας γεωρ-
γούντες

παρασκευάζειν, *facere, reddere*,
'to make or render so and
so': with object acc. and
predicate adj. v 70 τοὺς ἐργα-
στήρας προθύμους π., VII 125
ὁ θεὸς τὴν τῆς γυναικὸς φύσιν
ἐπὶ τὰ ἔνδον ἔργα παρε-
σκεύασεν (*aptam reddidit*
ad, 'qualified for').

efficere, 'to cause': o. inf. I 57
ἀντὶ τοῦ τρέφειν πεινῆν πα-
ρασκευάζει. 2. MED.

παρασκευάζεσθαι, *ornare se*,
'to dress': x 53 ἐξανιστάμε-
νοι ἐξ εὐνῆς πρὶν παρα-
σκευάσασθαι. PASS.

accingi, 'to be prepared',
'equip': v 60 εἰ παρε-
σκευασμένοι καὶ τὰς ψυχὰς
καὶ τὰ σώματα

παρασκευάσμα⁴, *ars, ars, ὄργανον*,
paratus, instrumentum: XI
115 τοῖς πρὸς τὴν ὑγίειαν καὶ
τοῖς πρὸς τὴν ῥώμην παρα-
σκευάσμασι, 'means and
appliances for promoting
health and vigour'

[**παρατρέπειν**, *deflectere*:
hinc MED.]

παρατρέπεσθαι, *digredi*, 'to
deviate', 'depart from': XII
94 παρατραπόμενος τοῦ
λόγου

παρατρέχειν, *praetercurrere*,
celeriter praeternavigare, 'to
sail rapidly past': XVI 32
παρατρέχοντες τοὺς ἀγ-
ρούς

παρεῖναι:—1. of persons,
adesse, 'to be present': XII
27 εἰ μέλλει ἀρκεῖσιν ἀντὶ σοῦ
παρών. 2. of things,
praesto esse, 'to be ready at
hand': XII 74 ὅταν παρῇ τὸ

πρακτέον, II 93 ἀπὸ τῆς
παρούσης δυνάμεως ('with
the means at command').
τὸ παρόν, *quod suppetit*,
quod quis habet, 'existing':
XI 100 μεταρρυθμίζω ἐὰν βέλ-
τιον ἔχω τοῦ παρόντος

παρέχειν, *suppeditare*, 'to fur-
nish', 'supply': v 10 ταῦτα
μετὰ ἡδίστων ὁσμῶν παρέχει
(ἡ γῆ), 15 παρέχουσα ἀφ-
θονώτατα τάγαθά, 27 κυσὶν
εὐπέτειαν τροφῆς παρέχου-
σα, XIII 56 ἱμάτια δὲ δεῖ
παρέχειν τοῖς ἐργαστήρσι,
XVI 63 π. κόπρον τῇ γῇ,

XX 53 ἡ γῆ ὕλην παντοίαν
παρέχει. *praebere*, 'to
exhibit': XX 73 εὐγνωστα
καὶ εὐμαθῆ πάντα παρέχειν.

of incorporeal things:
praestare, efficere, causam
esse, 'to afford', 'cause',
'occasion', 'grant', 'give':

IV 87 παρέχοντος τοῦ φρον-
εάρχου εἰρήνην, v 32 ἐξουσίαν
παρέχων ὥστε ἀπιέναι, VI 44
ἀσχολίαν παρέχειν, VIII 86

διατριβὴν παρέχειν, XVII
91 παρέχει πνιγμὸν αὐτῷ
(τῷ σίτῳ), XX 125 ἡδονὰς π.

praebere, 'to present', 'offer
for a particular purpose':
x 33 τὸ σῶμα π. τὸ ἑμμαντοῦ.

c. inf. *copiam facere, prae-
bere* (Pers. Sat. II 28 *stoli-
dam praebet tibi vellere*
barbam), 'to give up one-
self', 'place oneself at the
disposal of another': II 87

εἰ μήτε αὐτὸς κτήσαιο αὐ-
λοῦς μήτε ἄλλος αὐτῷ παρ-
άδοχοι μανθάνειν, 91 οὕτε
ἄλλος πώποτε μοι ἀδρεσχε

τὰ ἑαυτοῦ διοικεῖν ἄλλ' ἢ σὺ
νυνὶ ἐθέλεις παρέχειν, x 38
παρέχων ὄραν καὶ ἀπτεσθαι
μίλτου, 82 κρίνεσθαι παρὲ-

χουσιν εαυτὸς. *facere*, *reddere*, 'to exhibit that which has been made so and so', hence 'to make', 'render': *iv* 57 *οὗ ἀν τούτους ἵπποις κατεσκευασμένους παρέχῃσι*, *v* 26 *σφοδρὸν τὸ σῶμα παρέχει*, *ix* 54 *ταῦτα ἐπετάξαμεν σὰ π.* *MED.* *iv* 68 *οὗς ἀν αἰσθάνηται συν-οικουμένην τὴν χώραν παρεχομένους*, 88 *ἣν ὁ ἀρχὼν ὀλιγάνθρωπον παρέχεται τὴν χώραν*, *v* 39 *δραμεῖν καὶ πηθῆσαι τις ἱκανωτέρους τέχνη γεωργίας παρέχεται*; *vi* 43 *αὕτη ἡ ἐργασία τὰ σώματα κάλλιστα παρέχεσθαι ἐδόκει*, 50 *πολλὰς εὐνουστάτους παρέχεσθαι τῷ κοινῷ*, *xiv* 2 *πειθομένους παρέχεσθαι*, *xv* 71 *γεννασιότατους παρέχεσθαι*, *xxi* 24 *οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται*, 56 *προθύμους καὶ ἐντεταμένους π.*, *xii* 65 *οὔτε ἀν αὐτοὺς δύναιτο ὁ καθεύδων τὰ δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι*, *xxi* 2 *τῇ ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι.* *MED.* of incorporeal things, 'to cause': *xx* 116 *ἐὰν ἀντὶ τῆς περιουσίας ἐνδειαν παρέχεται. afferre*, 'to bring forward as a proof': *iv* 130 *τεκμήρια παρέσχηται*, *xi* 119 *ἱκανὰ τεκμήρια παρέχῃ*
παριστάναι, proponere, persuadere, 'to set before the mind', 'bring home to a person': *xiii* 1 *ὅταν παραστήσης τινὶ τοῦτο ὅτι δεῖ. PASS.* *παρίστασθαι, adstare*, 'to stand by': *x* 68 *παρὰστῆναι ἀπομετρούση τῇ ταμίᾳ*

παροξύνειν, stimulare, 'to spur on', 'urge': *PASS.* *xiii* 50 *αἱ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίῳ παροξύνονται*, *sc.* *ut praecepta faciant*
παρορμᾶν, incitare, 'to arouse', 'excite': *v* 35 *παρορμᾶ τίς εἰς τὸ ἀρήγειν τῇ χώρᾳ ἡ γῆ*
πᾶς, πᾶσα, πᾶν, I. omnis, quisque, quivis, 'each', 'every': *sine* subst. *viii* 141 *πᾶς εἰδὼς φανεῖται*, *vii* 225 *παντὸς (neut.) ἔξλαν.* *c.* subst. *vi* 3 *ἀρχεσθαι παντὸς ἔργου*, *xx* 68 *παντὶ ἀνθρώπῳ*, *xxi* 47 *παντὸς κινδύνου*, 68 *ἐν παντὶ ἔργῳ*
II. plur. omnes, omnia, quotquot sunt, cuncti, 'all': *xx* 3 *π. ὁμοίως ἴσασιν*, 47, 61, *xii* 54, *xx* 170 *πάντας*, *xx* 171, 21 *ἅμα πᾶσι δοκεῖ*, *i* 29, 31 *ὅσα τις κέκτηται πάντα τοῦ οἴκου ἐστί*, *iv* 147 *δι' Ἰσου πάντα πεφυτευμένα*, 151 *πάντα ταῦτα θαυμάζω*, *vii* 86 *ἐν σοὶ πάντα ἐστίν*, 199 *τούτων σοὶ ἐπιμελητέον πάντων*, 228 *τὸ πάντων ἥδιστον*, *xi* 117, 16 *τὸ πάντων ἀνοητότατον ἔγκλημα*, 80 *παρὰ πάντα*, 81, *xxi* 4 *πάντων ὦν εἰρηκας*, *viii* 123, *xix* 83 *πάντων μάλιστα (omnium maxime, potissimum)* [see Kühner n. to *Mem.* *iv* 5, 1 and cf. *Thuc.* *iv* 52, 2 *τὰς ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀντανδρον*], *ix* 78 *ἐπὶ τοῖσι πᾶσιν*, 79. *πάντα* adv. *omnino*, 'in every respect', 'entirely'. *c.* subst. *viii* 78 *πάντα σκεῖη ὅσοισπερ ἐν οἰκίᾳ χρώνται*, *vii* 114 *ταῦτα πάντα ἔργα*, *vi* 88 *πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν*, *xxi* 3 *τὴν γεωργικὴν*

τέχνην πασῶν εἶναι εὐμα-
θεστάτην, xv 7 ἐπὶ τοῖτοις
πᾶσιν, xx 144 πότερα ὀπό-
σους ἐχειργάσατο χώρους,
πάντας ἐκέκτητο;

III. c. artic. *omnis, totus, universus*, 'all', 'the whole'
(to a part: xvii 34 παντὸς
τοῦ σπόρου, xx 93 τὸ ἡμισυ τοῦ
ἔργου παντός, xvii 6 πάν-
τες οἱ πρόσθεν, ix 48 πάντα
τὰ ἔπιπλα, xvii 9 πάντες οἱ
ἄνθρωποι, xi 32 οἱ στρατηγοὶ
πάντες, 52 τὰ κοῖλα π., ii
21 τὴν οἰκίαν καὶ τὰ ὄντα πάν-
τα, iv 3 πασῶν τῶν τεχνῶν
ἐργάτας, v 104 ὑπὲρ πάντων
τῶν κτημάτων, xix 89 π. τῶν
φυτῶν, 86 πᾶσι τοῖς φυτευ-
τηρίοις, 88 ταῖς κεφαλαῖς
πᾶσαις, xxi 8 πᾶσαις ταῖς
πράξεσι, vi 24 πᾶσας τὰς
ἐπιστήμας. between the
article and substantive it
denotes totality: viii 138
ἡ πᾶσα πόλις

πάσχειν, *pati, experiri mala v.*
bona: εὐ πάσχειν *beneficiis*
affici, 'to receive benefits':
xiv 34 ὅμως καὶ εὐ πάσχον-
τας ἔτι ἀδικεῖν πειρωμένους,
xiii 34 εὐ πάσχειν 'to be
rewarded')(κολάζεσθαι, xx
26 γῆν πάντες ἴσασιν ὅτι εὐ
πάσχουσα εὐ ποιεῖ i. e.
diligenter culta. 2. xi
151 ὃ τι χρὴ παθεῖν i. e.
what punishment he must
suffer

πατεῖν, *conculcare, contere-
re*, 'to tread under foot',
'trample on': xviii 30 ὑπο-
ζύγια—πατεῖν τὸν σῖτον ἐ-
λαυνόμενα

[Cf. Ar. Ach. 232 ἵνα μήποτε πα-
τώσιν ἐνὶ τὰς ἐμας ἀμπέλους,
Theocr. Id. xv 52 ἄνερ φίλε, μὴ
με πατήσῃς.]

πατήρ, *patrōs, ō, pater*, 'a
father': vii 88 καὶ γὰρ ἐμοὶ
ὁ (meus) πατήρ (ἐφῆσεν), xi
119 ἐμὲ ἐδίδαξεν ὁ (meus) π.,
150 λέγεις φύσει τὸν (tuum)
πατέρα φιλογέωργον εἶναι,
144, vii 31 ἔλαβες τὴν γυ-
ναῖκα παρὰ τοῦ ('her') πα-
τρὸς καὶ τῆς μητρός. with
poss. pron. xi 136, 141 ὁ
ἐμὸς π., 162 ὁ σὸς π.

πατρίς, *īdos, ē, patria*, 'one's
fatherland', 'country': iv
21 ταῖς πατρίσιν ἀλεξη-
τήρες

πατρόθεν³, *patris nomine addi-
to*, 'by one's father's name':
vii 23 ὀνομάζοντές με Ἰσχο-
μαχον πατρόθεν προσκα-
λοῦνται. See n. ad l.

παύειν, *facere ut desinat ali-
quis v. aliquid*, 'to cause
any one or anything to
cease': c. acc. pers. et gen.
rei a qua desistit aliquis,
abrogare imperium, 'to de-
pose from command': iv
62, 75 τοῖτους παύων τῆς
ἀρχῆς

[Cf. Cyr. viii 6, 7 τοῖτους παύ-
σω τῆς ἀρχῆς, Her. i 123, 3 Ἀσ-
τυάγεα παύσαι τῆς βασιλείης,
Thuc. viii 39, 2 Ἀστυόχοι παύ-
ειν τῆς ναυαρχίας.]

MED. **παύεσθαι**, *finem fa-
cere, desistere*, 'to leave off',
'cease': a. c. participio:
xi 138 οὐδὲν παύομαι λέγειν
μελετῶν. b. absolute: ii
65 πρότερον οὐκ ἐπαύσω
πρὶν ἐξηλεγξῆς με

πάχνη, *ης, ἡ* (for *πάγ-νη* from
root *Pag* 'to make fast',
whence *πήγ-νυμι, πηγ-ός*,
πάγ-η 'a noose', *παγ-ίς* 'a
trap', *pag-ere, com-pag-es*,
pro-pag-o, pag-ina, pag-us),
gruina, 'hoar frost', 'rime':
v 88 χάλαζαι καὶ πάχνηαι

[Cf. Philippiid. iv 475 (?) δὲ ὄν ἀπέκασεν ἡ πάχη τὰς ἀμπέλους.]

παχύνειν, *pinguem reddere*, 'to fatten': xii 117 τί τάχιστα παχύνει ἵππον;

παχύς, *παχέια*, *παχύ*, *crassus*, 'thick', 'coarse' (λεπτός: xvii 20 ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν. *pinguis*, 'heavy', of soil: xvii 53, 55 γῆ παχυτέρα) (λεπτοτέρα

πεζή: v.s. *πεζός*

πεζός, *ῆ, ὄν, pedestes, pedes*, 'on foot', 'walking': adv.

πεζῇ: v 25 ἦν τε σὺν ἱππῶ ἀρήγειν τις τῇ πόλει βούληται ἦν τε πεζῇ (*cum peditibus* Zenne, Sturz)

[Cf. Thuc. i 109, 3 διαβὰς εἰλε τὴν νῆσον πεζῇ, iv 24, 3 τὸ ῥήγιον — πεζῇ τε καὶ ναυσὶν ἐφορμούντες ῥαδίως χειρώσασθαι, Xen. Anab. v 6, 1 εἰτε πεζῇ — εἰτε κατὰ θάλατταν, Hier. viii 9, 1 632, Dem. Olynth. iii § 24 καὶ πεζῇ καὶ ναυμαχοῦντες.]

πείθειν, *fidem facere, persuadere*, 'to make a person believe', 'to persuade': xix 109 ἀρ' οὐδν δυναμὴν ἂν σε πείσαι ὥς ἐπίστασαι; xx 80 ὥς ἂν δύναίτο ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς τοῦτο αὐτὸς αὐτὸν πείθει i.e. 'believes'

[Cf. Plat. Epist. vii p. 341 A ἐνιοὶ πείθουσιν αὐτοὺς ὥς ἱκανῶς ἀκηκοότες εἰσι τὸ ὅλον, ἐπειδὴν νῦν αὐτῶν πείσας δύνασθαι, de Pac. § 3 πεπεικῶς ἐμαυτὸν ἀνέστηκα, Aesch. p. 138, 42 ἄπερ αὐτοὶ σφᾶς αὐτοὺς οὐκ ἐπείσαν, ὅμᾳς ἀξιοδοσι πείσαι, Xen. Hell. i 6, 10 ἐπὶ τὰς ἐκείνου θύρας φοίταν οὐκ ἡδυνάμην ἐμαυτὸν πείσαι, Thuc. vi 33 πείθων ἐμαυτὸν σαφέστερόν τι ἐτέρου εἰδὼς λέγειν: — especially in the phrase ὥς ἐμαυτὸν πείθω, Plat. Gorg. p. 453 A, Dem. de f. leg. p. 373 A, § 103, c. Aristocr. § 19, a.

Timocr. § 6, Aesch. c. Timarch. § 46, Isocr. Philipp. § 22.]

PASS. *parere, obedire*, 'to listen to', 'obey': iv 136 μέγα τεκμήριον ἀρχόντος ἀρετῆς ἐστίν, ὃ ἂν ἐκόρτες πείθωνται, v 70, xxi 24 πείθεσθαι ἐθέλοντας, x 7, xiii 32 τὰ ζῶα τὸ πείθεσθαι μαθάνουσιν, 36 ὅταν πείθωνται (ὅταν ἀπειθῶσι, 36, 42, 45, xxi 19 ὃ νε κελεύω καὶ οὐ πειθόμενοι i.e. *nautae*, 'the crew'. the post-Homeric pf. pass. *πέπεισμαι, persuasum habeo*, 'I believe': vi 53 ὅτι κάλλιστον (ἐστὶ)...πάνυ μοι δοκῶ πεπεῖσθαι ἱκανῶς, xv 50 ὅτι δεῖ ἐπίστασθαι γεωργίαν, ῥαδίως πέπεισμαι

πεινῆν, *esurire*, 'to be hungry': i 57 terra non recte culta ἀντὶ τοῦ τρέφειν πεινῆν παρασκεῖται i.e. *inopriam victus facit*. 2. met. *vehementer appetere*, 'to crave after', 'hunger for': xiii 51 πεινώσι τοῦ ἐπαινοῦ

πείρα, *as, ῆ, experientia*, 'a trial', 'essay': πείραν λαμβάνειν c. gen. *periculum facere, experiri*, 'to make trial or proof of': xvii 6 τὴν ὥραν ἧς οἱ πρόσθεν πείραν λαβόντες, x 68 ῥῶν γῆς πείραν λαμβάνειν ἡ ἵππου, viii 133 εἰ ἀληθὴ λέγω, ἔξεστι πείραν λαμβάνειν αὐτῷ

[Cf. Plat. Theag. p. 129 D πείραν δ' ἔξεστι νυνὶ λαβεῖν τοῦ σημείου εἰ ἀρα τε λέγει.]

πειράσθαι, c. inf. *conari, studere*, 'to try', 'attempt to do': xi 36 ἃ ἐπιτηδεύων πειρώμαι διαπερᾶν τὸν βίον, 43, xi 140 ἐλέγχειν πειρώμαι, xii 19 αὐτὸς πειρώμαι καὶ

δεύειν τοὺς ἐπιτρόπους, 30 τὸ εὐνοεῖν ἐμοὶ π. παιδεύειν, 91 τιμῶν πειρῶμαι αὐτούς, 92 λέγειν π. ὁποῖα δέχεται αὐτούς, XIII 19, 70 π. διδάσκειν, XIV 15 πειρῶμαι ἐμβιβάζειν τοὺς οἰκέτας εἰς τὴν δικαιοσύνην, 26 π. δικαίους ἀπεργάζεσθαι, II 97 ἀποφεύγειν μοι πειρᾶ, XII 15 πειρᾶ ὠνεῖσθαι τοῦτον, 17 πειρᾶ κτᾶσθαι, I 162 ἄλλοις πειρῶνται δούλοις χρῆσθαι, VII 81 ἐπειρώμην καταμανθάνειν, X 60 καθαρὰν ἐπειρᾶτο αὐτὴν ἐπιδεικνύειν, VI 5 ταῦτα πειρασόμεθα ποιεῖν, VI 7 πειρῶ διεκπεράναι, VII 95 πειρῶ ποιεῖν, XI 31 ἵνα πειρῶμαι σε μισεῖσθαι, X 21 εἰ πειρώμην σε ἐξαπατᾶν, 33 εἰ σοὶ τὸ σῶμα π. παρέχειν, VI 2 σὺν τοῖς θεοῖς πειρᾶσθαι ἀρχεσθαι παντὸς ἔργου, X 65 π. ἐπιδιδάξαι, VI 12 ἵνα πειραθῶμεν τὰ λοιπὰ διεξέινα, 90 ἐδοξέ μοι τοῦτ' πειραθῆναι συγγενέσθαι, XI 142 πειρώμενος διδάσκειν, I 164 σὺν ὅπλοις πειρωμένους καταδουλοῦσθαι, VII 157 πειρᾶσθαι ὅπως διαπράττεσθαι dub. see n.

πελαγίζειν⁸ (i.e. ἐν τῷ πελάγει πλεῖν Cyr. VI 1, 16), *per altum navigare*, 'to cross the sea': XXI 12 ἐν τριήρει ὅταν πελαγίζωσι

πελταστής, οὗ, ὁ, *cetratus*, 'a targeteer': VIII 42 **πελταστάς**, τοξότας, σφενδοθήτας

πελταστικός, ἡ, ὄν, *hinc adv.*

πελταστικώτατα, *more peritis-simorum peltastarum*, 'in the best targeteer style': XXI 44

πέμπειν, *mittere*, 'to send'

but without the idea of detachment: IV 53 πιστοὺς πέμπει ἐπισκοπεῖν, 66 πέμπων πιστοὺς ἐπισκοπεῖται

πένεσθαι, *inopere, pauperem esse*, 'to be poor, needy')(**πλουτεῖν**: II 14 πάνυ μοι δοκεῖς πένεσθαι (*iocose de eo qui non tantum habet quantum ad sumtus sufficit*)

πένης, *ητος, ὁ, inops, pauper*, 'a poor man', *prop.* 'one who has to work for his daily bread')(**πλούσιος** (*Arist. Plut. 552*): II 65 κελεύεις με ἐπιμελεῖσθαι ὅπως ἂν μὴ παντάπασιν ἀληθῶς πένης γένοιο, XI 17 ἀνοητότατον ἔγκλημα, πένης καλοῦμαι. *Iocose Socrates nominat πένητα ἵππον qui non habet χρήματα* XI 27.

πενθημιπόδιος, *ια, ιων, mensuram habens quinque semipedum*, 'measuring 2½ feet': XIX 17, 26 βαθυτερον *πενθημιποδίου*

πενία, *ιας, ἡ, paupertas*, 'poverty', 'need': VIII 10 ἔστι **πενία** αὕτη σαφής, τὸ δεδμενόν τινος μὴ ἔχειν χρῆσθαι· ἀλυποτέρα δὲ αὕτη ἡ ἐνδεῖα τὸ ζητοῦντά τι μὴ δύνασθαι λαβεῖν

πέντε, *quinque*, 'five': II 21 οἶμαι εὐρεῖν ἂν μου τὴν οἰκίαν καὶ τὰ ὄντα πάντα πέντε μνᾶς

πεντεκαίδεκα, *quindecim*, 'fifteen': VII 34 ἔτη οὕτω π. γεγονῦα

πεπαίνειν, *maturitatem adiuvare*, XIX 128 *vitis διδασκεῖ αὐτὴν ψιλοῦν καὶ τὴν ὀπώραν πεπαίνειν*, i.e. 'to bring its fruit to perfection'

πέπων⁹, *ονος, ον, comp. πεπα-*

teros, mitis, maturus, 'mellow', 'ripe': XIX 129 τοὺς μὲν πέποινας βότρυς, τοὺς δὲ ἐτι ὠμοτέρους

περαίνειν, *conficere, absolvere*, 'to bring to an end', 'accomplish': PASS. XI 39 γινώσκειν ἃ δεῖ ποιεῖν καὶ ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται

περᾶν, i.q. ἀνύτειν v. τελεῖν, *finire, conficere*, 'to accomplish': XXI 13 περᾶν πλοῦς ἡμερινοῦς. Steger would read here περᾶναι from περαίνειν, the word usually employed in this sense, but περᾶν perhaps may be taken in its usual sense *traicere*, 'to cross', 'traverse', as in XX 154 Σικελικὸν πόντον περῶντες

περί, A. with GENITIVE. 1. with verbs denoting care, de, 'about', 'for', 'on account of': V 101 περὶ τῶν γεωργικῶν πράξεων τοὺς θεοὺς ἰλάσκεισθαι. 2. with verbs of speaking, hearing, knowing, thinking, *circa, de*, 'about', 'concerning': I 1 περὶ οἰκονομίας τοιαύδε διαλεγόμενου, VII 19, VIII 148, VI 16, 6 λέγων περὶ τῆς οἰκονομίας, II 2 περὶ τῶν τοιούτων ἀκούωντας μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι, 88 οὕτως ἐμοὶ ἔχει τῆς οἰκονομίας περὶ, XI 2 περὶ τῶν τῆς γυναικὸς ἔργων δοκῶ μοι ἱκανῶς ἀκηκοέναι, 22 πολλὸν λόγον ἔχοντάς περὶ αὐτοῦ, XVII 115 ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες, X 9 οὐκέτι ἐρήσομαι π. τοῦτου, XVI 34 ἀποφαίνεσθαι περὶ τῆς γῆς, 38, XVII 1 περὶ τῆς νεοῦ—ἡμῖν ταῦτα δοκεῖ, 4 περὶ τοῦ σπόρου ἄλλο τι

γινώσκεις, XIX 62, 73, 22 διαφέρονται περὶ τοῦ σπόρου, XVI 20 ἀληθέστερα περὶ αὐτῆς γνῶναι, XVIII 22 περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ, XIX 107 περὶ ἀργυρίου ἐρωτῶν σέ, 110 περὶ αὐλητῶν (σέ) ἀναπέσαι ὥς, XX 67 ἀκούσαι τῇ ἀλήθειαν περὶ αὐτῆς. περὶ supposed to be omitted in XI 69 τῆς χρηματίσεως—ἀκούειν

B. with ACCUSATIVE *circa*, 'around': II 138 περὶ τὸν νεκρὸν μαχόμενοι. to denote circumstances connected with: XX 2 μαθεῖν τὰ περὶ τὴν γεωργίαν. 'in respect to', 'in regard to': II 108 πολλὸν δεινότερους ἐμοῦ περὶ μουσικῆς, 115, IX 97 πλεῖω αὐτῇ προστάττω πράγματα περὶ τὰ κτήματα

περιβάλλεσθαι, *sibi circumdare, affectare*, 'to aim at', 'compass': II 27 τὸ σὺν σχῆμα ὃ σὺ περιβέβλησαι where see my note

[Raphel ad Act. XXVIII 20 et Phil. II 7 vertit *speciem qua tu indutus es*, sc. *metaphora ducta a vestimentis*. Sturz]

περίερχεσθαι, *circumire, obire*, 'to go round', 'to go about': VI 73 περιελθεῖν τε (in urbe) καὶ θεάσασθαι τὰ ἔργα (artificium), X 69 περιελθεῖν ἐπισκοπούμενην

περιέναι, *circumire*, 'to go about': XV 53 ὁμοιὸς τῷ περιέντι λατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας, 'paying his round of visits'

περιουσία, as, ἡ (περί, εἶναι), *id quod super est, abundantia rerum, copia*, 'that which is over and above necessary expenses', 'surplus', 'plenty': XX 115 ταῦτα οὐκέτι δεῖ θαν-

μάζειν ἐὰν ἀντὶ τῆς περιουσίας ἐνδεῖαν παρέχῃται, I 25 περιουσίαν ποιῶν αὖξιν τὸν ὅλον, II 71, 73 πολλὴν π. ποιῆσαι, XI 84 ὅπως ἐπιμελεῖ τὸν π. ποιεῖν, XXI 58 πολλὴν τὴν π. ποιῶντες

περιπατεῖν, *obambulare*, 'to walk up and down', 'stroll about': IV 150 ὡς ὁσmaal πολλὰ συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, XI 95 δμεινον ἢ εἰ ἐν τῷ ξυστῶ περιπατοίην

περίπατος, ου, ὁ, *deambulatio*, 'a walk': X 72 ἅμα ἐπιμέλεια καὶ περίπατος, XI 91 περιπάτῳ τούτῳ χρώμαι ('this serves me for a walk'), 93 περιπάτῳ χρώμαι τῇ εἰς ἀγρὸν ὁδῷ

περιπεταννύειν, *extendere*, 'to spread out': XIX 123 ἀμπelos περιπεταννύουσα τὰ ὀλαρα

περιπέττειν, *oberustare*, 'to bake hard all over': hence *obtegere*, *decorare*, *speciosum aliquid reddere*, 'to crust' or 'cover over', 'to deck out': I 145 λῦπαι ἡδοναῖς περιπεπεμμέναι, where the old reading was περιπεπλεγμένοι

περιποιεῖν = *periousian* ποιεῖν, 'to save up', 'to lay by': II 72 τὸν ἀπ' ὀλίγων περιποιεῖντα ἐλπίζω ἀπὸ πολλῶν γ' ἂν βῆδως πολλὴν περιουσίαν ποιῆσαι, XI 61 μὴ μόνον τὸν ἐαυτῶν ὅλον διοικεῖν ἀλλὰ καὶ περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν ('to have over and above enough to adorn')

περιτρέχειν, *in gyrum currere*, *circumcurrere*, 'to run round and round': XIII 41 τὰ κυνῖδια περιτρέχειν καὶ κυβι-

στῶν μανθάνει. (*Videtur fuisse species exercitationis et ars canum. Sturz.*)

περιττεύειν, *superesse*, *redundare*, 'to remain over', 'to be more than enough': VII 191 ἂν περιττεύειν δέη

περιττός, ἡ, ὄν, *redundans*, *superfluous*, 'more than sufficient': XX 5 ἀφθόνως ζῶσι καὶ περιττὰ ἔχουσι. 2. *plus quam opus est*, *supervacaneus*, 'superfluous', 'more than is necessary': XVIII 17 μοχθεῖν περιττὸν πόνον

Πέρσης, ου, ὁ, *Persa*, 'a Persian': IV 27 τὸν Περσῶν βασιλέα, 35 βασιλέα τῶν Πέρσων

πέφυκε: V.S. φύειν

πηδᾶν, *salire*, 'to leap', 'to jump': V 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι

πηλός, οὔ, ὁ, *lutum*, *coenum*, 'mud', 'mire': XVI 54 πηλός ἂν εἴη (ἡ γῆ), XIX 68 πηλός ἂν γίγνοιτο ἡ ἄσακτος γῆ, 88 πηλὸν ἐπικείμενον ταῖς κεφαλαῖς τῶν φυτῶν, 92 πῶς ἂν τὸ δοτρακὸν ἐπὶ τοῦ πηλοῦ ἄνω καταθείη;

πιθανός, ἡ, ὄν, *obsequens*, 'obedient', 'docile': XIII 44 ἀνθρώπους ἐστι πιθανωτέρους ποιεῖν καὶ λόγῳ, *etiam oratione reddi possunt obedientiores*

πίθος, ου, ὁ, *dolium*, *vas tinarium*, 'jar', 'cask': VII 216 εἰς τὸν τετρημένον πίθον ἀντλεῖν, proverb of labour spent in vain, cf. Phillet. φίλανλος (Mein. fr. com. gr. III 299) εἰς τὸν πίθον φέρουσι τὸν τετρημένον, Zenobius Proverb. Cent. II 6: λέγεται οὗτος ὁ πίθος ἐν Ἀδίου

εἶναι οὐδέποτε πληρούμενος·
πάσχουσι δὲ περὶ αὐτὸν αἱ
τῶν ἀμνηστῶν ψυχαί· καὶ
κόραι δέ, ὡς Δαναΐδας λέγουσιν,
πληροῦσαι ἐν κατεαγῶσιν ἀγ-
γείοις ὕδωρ πρὸς αὐτὸν φέ-
ρουσι τετραμένον

πιστεύειν, *credere, existimare*,
'to believe', 'think': ιν 34
τοῦτο πιστεύεις βασιλέα
τῶν Περσῶν γεωργίας τι ἐπι-
μελεῖσθαι; xx 169 ἐπομόσας
λέγω ἢ μὴν πιστεύειν σοι
φιλεῖν πάντας ταῦτα. cum
ὅτι, vii 232 ἐὰν πιστεύῃς
ὅτι τιμωτέρα ἔσῃ

πιστός, ἡ, ὄν, *fidus*, 'trusty':
ιν 53 πιστοὺς πέμπει ἐπι-
σκοπεῖν τοὺς πρῶν ἀποικούν-
τας, 66 πέμπων πιστοὺς
ἐπισκοπεῖται

πλάγιος, α, ὄν, *obliquus*,
'slanting') (ὁρθός: xix 54
πότερα ὅλον τὸ κλῆμα ὁρθὸν
θεῖς ἂν ἢ καὶ πλάγιόν τι
ὥστε κείσθαι ὥσπερ γάμμα
ὑπτίον; xi 103 οὔτε πλα-
γίου οὔτε κατάντους ἀπεχό-
μενος

πλάτος, εος, τέ, *latitudo*,
'width': xix 9 ὅπόσον
πλάτος βόθυνον ὀρύττειν
δεῖ, 18 τὸ πλάτος ἤδη τινα
(βόθρον) τριπόδου πλέον εἶ-
δες;

πλεῖν, *navigare*, 'to sail', 'to
go by sea': xx 153 οἱ
ἐμποροὶ πλέουσιν ἐπὶ τὸν
σίτον, 157 τὸ πλοῖον ἐν ὧπερ
αὐτοὶ πλέουσι. 2. of
ships: viii 49 τριήρης φοβε-
ρὸν ἐστὶ τοῖς πολεμοῖς ὅτι
ταχὺ πλεῖ, 76 ναὺς διὰ πολ-
λῶν τῶν κρεμαστῶν καλουμέ-
νων πλεῖ

πλειστάκις, *quam saepissime*,
'as often as possible': xvi
72 ὅτι πλειστάκις

πλείστος, η, ὄν, *superl. adj.*
οἱ πολὺς, *plurimus, per-
multus*, 'most', 'very much':
ix 16 τὰ πλείστον ἄξια
(*maximi pretii*, 'most valu-
able') στρώματα, xiii 67 τοῖς
πλείστου ἄξιοις, xvi 45
πλείστας κριθὰς καὶ πλεί-
στους πυροὺς, v 56 π. ἀγαθὰ
ἀντιποιεῖ, vii 91 ἄλλα ὅτι π.,
viii 71 π. σκεύη, xv 7 τὰ ἐκ
τῆς γῆς ὠραία ἀποδεικνύων
ὅτι πλείστα ('as many as
possible')

2. with the article, 'the
greatest number': iii 83, xx
33 τῶν ἰδιωτῶν οἱ πλείστοι,
iii 114 δαπανᾶται τὰ πλείσ-
τα, v 87 τῆς γεωργικῆς τὰ
πλείστα

II. special usages:
xx 155 σίτον ὅπόσον δύνανται
πλείστον, 'the greatest
quantity that they possibly
can'

[Cf. Herod. vi 44 ὅσας ἀν πλείσ-
τας δύναντο καταστρέφειν.]

III. with prepositions:
xx 161 ὅπου ἂν περὶ πλείσ-
του τιμῶνται (τὸν σίτον) i.e.
maximi faciunt, 'reckon it
for, i.e. worth, most'

IV. adverbial usages:
τὰ πλείστα = τὸ πλείσ-
τον, *plerumque*, 'for the
most part': iv 104, vii 5,
xvi 38

πλείων v. **πλέον**, **πλείον** v.
πλέον, *maior, plus*, 'more',
'greater': v 44 πλείων εὐ-
μάρεια, xvii 64 πλείονα
καρπὸν, xx 108 ὥστε πλείω
τὴν ὕλην γίγνεσθαι, 128
πλείονα ἐπίδοσιν, vii 139
πλείον μέρος, xvii 60
πλείον ὕδωρ, 61 πλείον
βάρος, ix 96 πλείω παράγ-
ματα, xx 86 ἐργαστήρων καὶ

πλεόνων καὶ μειόνων. with the substantive understood: x 20, 22 πλείω ἐστὶ μοι τῶν ὄντων, iii 96 ἔστιν ὅτ' πλείω ἐπιτρέπεις ἢ τῇ γυναικί; v 40 τίς τοῖς ἐργαζομένοις πλείω τέχνη ἀντι-
 χαρίζεται; vii 81 ἀριθμῶ πλείω ξυμβέβληται

2. with the article: xvi 63 τοῖς δυνατωτέροις τρέφειν ἀν τοὺς πλείους ('the greater number') προστάξαμι

II. peculiar usages of neuter:—1. as a noun: ii 22 πλεόν ἀν εὖροι ἢ ἑκατον-
 πλάσιονα τούτου, iii 17 οὐδὲν πλεόν ἀλλὰ καὶ μείονα κεκτημένους, vii 155 πλείον φέρεσθαι τούτου τοῦ ἀγαθοῦ, 133 τοῦ στέργειν τὰ βρέφη πλείον ('a greater share, higher degree, of parental fondness')

[Cf. Soph. O. T. 1189 τίς ἀνὴρ πλεόν τὰς εὐδαιμονίας φέρει;]

2. as an adverb: extra constr. xxi 17 πλείον ἢ ἐν διπλασίῳ χρόνῳ for ἐν πλείονι ἢ ἐν δ. χ. See note ad l. πλεκτός³, ἢ, ὄν, intortus, 'plaited', 'twisted': viii 74 διὰ ξυλλινῶν σκευῶν καὶ πλεκ-
 τῶν ('ropes') ὀρμίζεται ναὺς πλεονεκτεῖν, plus habere quam alter, plus aequo habere, 'to have more' than another or than one's due: vii 146 οὐκ ἂν ἔχους διελεῖν πότερα τὸ θῆλυ ἢ τὸ ἀρρεν τούτων πλεονεκτεῖ, i.e. 'has a larger share of these'

πλεονέκτης, ου, ὁ, qui plus aequo habere cupit, alienè appetens, 'a greedy, grasping man': xiv 35 ἀνηκέστους πλεονέκτας

πλήρης, es, plenus, refertus, 'full': c. gen. iv 69 γῆ

πλήρη δένδρων καὶ καρπῶν. 2. absol. frequens, 'full of people': 'well attended':

v 48 τίς ἄλλη τέχνη ἐορτὰς πληρεστέρας ἀποδεύκει (τῆς γεωργίας); according to Sturz, rerum copia abundantiore, but cf. Arist. Eccl. 95 εἰ πλήρης τόχου ὁ δῆμος ὢν, Xen. Ath. Rep. ii 17 ἐν πλήρει τῷ δήμῳ, Isocr. de pace p. 175 c

ἐπειδὴν πλήρες ἦ τὸ θέατρον, Andoc. xv 10 ἡ βουλὴ ἐπειδὴ ἦν πλήρης. It might also mean perfectiores, quibus ad iustam magnitudinem nihil deest, 'more complete', 'perfect': cf. Herod. viii 122 ἐπερώτεον τὸν θεὸν εἰ λελάβηκε πλήρεα καὶ ἀρεστὰ τὰ ἀκροθίνια, Dem. c. Aristog. i § 21 φέροντα τὴν τῆς σωτηρίας φορὰν πλήρη τῇ πατρίδι, Xen. Anab. vii 5, 5 φέρων πλήρη τὸν μισθόν. 3. satiatu,

'satisfied': xi 111 μήτε κενὸς μήτε ἄγαν πλήρης. Cf. Eubulus Dolon fr. i (Mein. fr. com. gr. iii 220) κεχόρτασμαι μὲν οὐ κακῶς ἀλλ' εἰμὶ πλήρης

πλησίον = πέλας, prope, 'near': xix 122 ἀμπελος—ὅταν ἔχη τι πλησίον δένδρον

πλοῖον, ου, τό, navis, imprimis oneraria, a ship or vessel in a general sense; when (ναῖς, 'a merchant-man': xk 157 ταῦτα εἰς τὸ π. ἐνθήμενοι, viii 71 τὸ μέγα πλοῖον τὸ Φοινικικόν, viii 77 ναὺς πολλοῖς μηχανήμασι ἀνθ' ἀπλίσται πρὸς τὰ πολέμα πλοῖα,

109 ἐν τοῖς πλοίοις καὶ μικροῖς οὖσι
πλοῦς, πλοῦ, ὁ, *navigatio*, 'a sailing', 'voyage': **viii** 95 ἐν τῷ πλῶ, 'during the voyage', **xxi** 17 τὸν αὐτὸν ἀνύτουσι πλοῦν, **xxi** 13 ὅταν δὲ περὶ ἡμερινούς πλοῦς ἐλαύνοντας, *ubi peragranti a peralvein sunt qui legendum putent*
πλούσιος, *ia, ion, dives*, 'rich': **ii** 118 τοὺς μὲν πάνυ ἀπόρους τοὺς δὲ πάνυ πλουσίους, **xiv** 30 ὁρῶντες πλουσιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδίκων, **xi** 121 ἐν τοῖς πλουσιωτάτοις. *adv.*
ix 76 πλουσιώτερον (*opulenti*) καὶ ἐλευθεριώτερον βιοτεύοντας
πλουτεῖν, *divitem esse*, 'to be rich': **ii** 9, 13 ἱκανῶς πλουτεῖν *dicetur is qui pro sua conditione satis habet*, 47, 63, **xi** 50 μέλει σοι ὅπως πλουτῇς;
πλουτηρός, ἄ, ὄν, 'enriching': **Pollux** 3, 110 πλουτοποιὸν χρῆμα καὶ πλουτηρόν, καὶ τὸ χρηματοποιόν. **ii** 70 ὁρῶ σε ἐν τι πλουτηρὸν ἔργον ἐπιστάμενον, τὸ περιουσίαν ποιεῖν, *i.e. rationem divitias comparandi*
πλουτίζεν, *ditare, locupletare*, 'to enrich': **xiv** 40 οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν τοὺς οἰκέτας
πλούτος, *ou, ὁ* (from the root *Ple* 'to fill', seen in *πῖμ*-*πλημ*-, *πλήρης*, *πλέος*, *πλεῖω*-, *πλημυρίς*, *πλήθειν*, *Lat. ple-nus, ple-rusque, plu-rimi*, *L. MEYER, Vergl. Gramm.* I p. 605), *divitiae*, 'riches': **x** 46 πλούτου καλῶς αὐξομένου, 116

ταῖς τοῦ πλούτου ἐπιμελείαις
πνεῖν, *spirare*, 'to blow': **xx** 7 στὰς ἐνθα πνεῖ ἀνεμος
πνεῦμα, *apos, τό, aura suavis*, 'a breeze': **v** 46 θερίσαι ὕδασι τε καὶ πνεύμασι
πνίγειν, *suffocare*, 'to choke': **xvii** 102 ἦν ὕλη πνίγη τὸν σίτον (probably from the root *spnig*, *spring* whence *σπρίγγειν*)
πνιγμός³, *ou, ὁ*, *suffocatio*, 'a choking': **xvii** 92 ὕλη συνεξορμᾷ τῷ σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ
πόα, *as, ἡ*, *herba, gramen*, 'grass', 'any plant that bears its leaves and seed from the root'
[τὸ ἀπὸ ρίζης φυλλοφόρον προῖον ἀστέλεχος, οὗ δ' καυλὸς σπερμοφόρος, ὅλον δ' σίτω καὶ τὰ λάχανα Theophrastus hist. plant. i 3, 1]:
xvi 62 (*eikōs*) τὴν πόαν ἀναστρεφομένην κόπρον τῇ γῇ παρέχειν
ποδιαίος³, *a, on* (*πούς*), *mensuram unius pedis habens*, 'measuring a foot': (*βόθυον*) τὸ βάθος ἐλάττωνα ποδιαίου *dub.*
ποθεῖν, *desiderare*, 'to miss', (probably from the root *dhadh* 'to be in pain', 'to suffer', whence *ἐπαθ-ον*, *πάσχω* (*παθ-σκω*), *πένθος*, *πήμα*): **viii** 66 ἡ χώρα αὐτῇ τὸ μὴ ὂν ποθήσει, *sc. quae ibi reponenda sunt*
ποθεινός, ἡ, ὄν, *exoptatus, gratus*, 'longed for': **v** 49 οἰκέταις προσφιλεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινότερα
πόθεν; *unde?* 'from where?', 'from what point?': **xvi** 40

πότεν βούλει ἄρξωμαι σε
ὑπομνήσκειν;

ποιεῖν.—A. *efficere ut existat*
aliquid, 'to cause some-
thing to exist':

I. of material things,
fabricari, 'to make', 'to
manufacture': XIII 58 ἱμα-
τία καὶ ὑποδήματα οὐχ ὁμοῖα
πάντα ποιεῶ. 'to create':

XVI 79 εἰ σκάπτοντες τὴν νέον
ποιοῖεν. 'to produce':

I 25, II 71, XI 84, XXI 58
περιουσίαν ποιεῖν

[Cf. Arist. Pac. 1322 κριθᾶς ποιεῖν
πολλὰς, οἷνον τε πολὺν, Dem.
n. v. Phaen. § 20 ἐπειδὴν ποιῆς
σίτου μεδίμνους πλείον ἢ χιλιούς,
ib. § 81 πολὺν καὶ σίτον καὶ οἶνον
ποιοῦντες]

2. 'to make', 'create',
'bring into existence': x 46
οἱ θεοὶ ἐποίησαν ἱπποῖς
μὲν ἱπποὺς βοῦσι δὲ βοῦς
ἦδυστον

3. *constituere, sancire*
legibus, 'to ordain': XI 39
οἱ θεοὶ οὐ θεμτὸν ἐποίησαν
εὐ πράττειν

II. of immaterial
things, *efficere statum, auc-*
torem esse alicuius rei, c.
infin. *auctorem esse ut fiat*
aliquid, efficere ut, 'to cause',
'bring about that': II 66
ὁμολογεῖν με ἐποίησας i.e.
'made me confess', IX 72
ἐπιγινώσκων αὐτὴν ποιοῦν-
τες, XII 58 τοὺς οἶνον ἀκρα-
τεῖς οὐκ ἂν δύναιο ἐπιμελεῖσθαι
ποιῆσαι, XX 10 οὐκ
ἐπιστήμη ἐστὶν ἡ ποιοῦσα
τοὺς μὲν εὐπορεῖν τοὺς δὲ
ἀπόρουσιν εἶναι. so also
when followed by a rela-
tive clause like Lat. *facere*
ut: XX 25 οὐκ ἐπιμελεῖται
οὐδὲ ποιεῖ ὅπως ταῦτα ἔχρη.

2. MED. *sibi comparare*,

'to procure for oneself', 'to
gain': VI 53 ἀπὸ γεωργίας
τὸν βίον ποιεῖσθαι

[Cf. Thuc. I 5 τὸν πλείστον τοῦ
βίου ἐντεῦθεν ἐποιοῦντο. Aristot.
περὶ ζῴων ιστ. θ, 2, 1 ἀπὸ τῶν
αὐτῶν ποιεῖται τὴν ζωὴν]

constituere, 'to appoint': IX
62 τὴν ταμίαν ἐποίησάμεθα
ἐπισκεψαμένη ἥτις ἐδόκει εἶναι
ἐγκρατεστάτη γαστρός

3. with nouns periphras-
tically for the verb from
which the noun is derived:
X 127 εἰ τινα τούτου ἐπιμέ-
λειαν ποιῇ

III. with a double acc. to
denote an effector or change
produced, with an Adj.
as predic., *reddere alicuius*
aliquid, 'to make so and
so': VII 222 ὅταν ἀνεπιστή-
μονα θαλάσσιας ἐπιστήμονα
ποιήσῃς, XIII 25 ἀρχικοὺς
ἀνθρώπων ποιεῖν, 28 δεσπο-
τικοὺς ποιεῖν, XI 158 τὸν
ἥττω λόγον κρείττω ποιεῖν,
160 τὸ ψεῦδος ἀληθὲς ποιεῖν,
XII 98 ἄλλους ποιεῖν ἐπιμε-
λεῖς, XIII 44 ἀνθρώπους πιθα-
νωτέρους ποιεῖν, XV 36 εἰ-
νοννοῖ ποιεῖν αὐτόν, IV 116
τὰς χώρας ἐνεργούς ποιοῦν-
τας, 126, XX 130 πολλοὺς
χώρους πολλαπλασίου ἀξίους
ἦδη ἐποίησαμεν. with

a Subst. VII 161 κοινωνοὺς
τέκνων ἐποίησεν (ἄνδρα καὶ
γυναῖκα).

MED. VII 230
ἐὰν ἐμὲ σὸν θεράποντα ποι-
ήσῃ, XIII 225 ἐπιστήμονα
καὶ πιστὴν καὶ διακοικὴν
ποιησαμένην, XII 108 ἐπιμε-
λητικοὺς ποιήσασθαι τινας

IV. MED. *putare, exis-*
timare, 'to make' i.e. 'to
hold', 'to deem', 'to con-
sider a thing as'

[Cf. Shakesp. *Meas.* v 51 make not impossible that which but seems unlike, *All's well* v 3, 5 make it natural rebellion, done i' the blaze of youth, *Wint.* I 2, 388 make me not sighted like the basilisk, *Cor.* I 1, 79 your virtue is to make him worthy, whose offence subdues him]:

xx 161 *δπον ἂν περὶ πλείστον αὐτὸν* (sc. *τὸν σίτον*) *ποιῶνται οἱ ἄνθρωποι*, i.e. *plurimi faciant*, 'value most highly'

B. *agere*, 'todo') (*πάσχειν*: c. acc. I 131 *ποιεῖν βουλόμενοι ἄφ' ὧν ἔχουσιν ἀγαθὰ*, xx 33 *ταῦτα οἱ μὲν ποιοῦσι οἱ δ' οὐ*, II 110, VII 90, XI 113, 123, XII 102, XIII 30 *ὁ τοῦτο δυνάμενος ποιεῖν*, VII 11 *ποῦ διατρίβεις καὶ τί ποιεῖς*; v 72, XI 38, xx 3 *ἀ δεῖ ποιεῖν*, XII 65 *τὰ δέοντα ποιεῖν*, VI 59 *ὅπως ἂ μὲν ἀγαθὰ ἐστί ποιῶμεν*, II 62 *θαυμαστὸν τοῦτο ποιεῖν*, *ὅτι... ἐγέλασας*, VII 167 *παρ' ἃ ὁ θεὸς ἔφυσσε ποιεῖ*, IX 86 *ἦν τις παρὰ τοὺς νόμους ποιεῖ*, VII 96 *ταῦτα ὡς βέλτιστα ποιεῖν*, VIII 19 *ποιῶσιν δ τι ἂν τύχη*, IX 85 *τὸν ποιοῦντα τὰ νόμιμα*, XI 10 *ἀ ποιῶν διατελῶ*, XIII 53 *ὅσα περ ποιῶν πιθανωτέροις χρῶμαι*, XX 139 *ὅπως ἔχοι ὁ τι ποιοῖ*, XXI 39 *ὀφθῆναι καλὸν τι ποιοῦντας*, 14 *τοιαῦτα λέγειν καὶ π.*, 32 *ἀσχροὺν τι ποιεῖν*. τί ποιῶν, *quo pacto*, *qua arte*, 'by what means': II 6 ὅ τι ἂν ποιῶν *αἰξοῖμι τὸν οἶκον*, VII 16, XVII 97, VII 93 ὅ τι ἂν ποιοῦσα *συναῖξοιμι τὸν οἶκον*. so ταῦτα ποιῶν, *hoc modo*, *hac arte*, 'by these means': IV 63

2. c. dupl. acc. *afficere*,

tractare, 'to do something to another': VII 227 *τοὺς σὺ φρονας εἰς ποιήσαι*, XI 132, 135, XX 77 *εἰς πάσχοντα (ἢ γῆ) εἰς ποιεῖ* i.e. *gratiam quasi refert*

3. with an adverb: v 5 *ταῦτα οὕτω ποιεῖν*, VII 89 *οὕτως ποιεῖν*, XX 38 *οἱ μὲν ποιοῦσιν οὕτως οἱ δ' οὐ*, 46, VIII 21 *ὅταν τεταγμένως ποιωσιν*, XI 12 *ἐάν τι σοι δοκῶ μὴ καλῶς ποιεῖν*, XV 69, *ὅπως ἐποίησεν*, XVIII 16 *ὁρθῶς ποιεῖν*. PASS. v 91 *τὰ καλῶς ἐγνωσμένα καὶ πεποιημένα*. XIII 7 ὅ τι *ποιητέον* (*facere oportet*) καὶ ὁπότε καὶ *δπως*

4. used vicariously for other verbs to spare the repetition of them like Lat. *facere* (see my n. on Cic. de off. I § 4 l. 18): 'to do so' i.e. act according to what is said before: I 117 *ταῦτα μὴ θέλοντας ποιεῖν* (sc. *αἰξοῖν τοὺς οἶκους*), 133, VII 219 *τλήμονες εἰσιν εἰ τοῦτό γε ποιοῦσιν* (sc. *μάτην ποιοῦσιν*), II 110, XI 105, XIX 59 *τὸ αὐτὸ τοῦτο ποιεῖν* (sc. *ἐξ αὐτῶν βλαστάνειν τὰ φυτὰ*) ποιητής, οὐ, ὁ, 'a maker', i.e. a writer of metrical composition: III 66 *θεῶ... τοὺς τραγικοῦς*, οὐχ *ὅπως ποιητῆς γένῃ* οὐ γὰρ ποιητῆς *βούλει γενέσθαι* ποικίλμα³, *ατος*, τό, *opus arte variegatum*, 'ornamental work': IX 11 οὐ *ποικίλμασι κεκόσμηται* (ἢ *οἰκία*) where see n.

ποικίλος, *η, εν*, prop. *versicolor*, 'many-coloured' hence *multiplex*, 'manifold': also *abstrusus*, *perplexus*, *difficilis*, 'abstruse', 'difficult',

'intricate': xvi 3 οὐ χαλεπὸν ἔστιν ὃ λέγουσι ποικιλώ-
τατον τῆς γεωργίας εἶναι (ac-
cording to others 'diversi-
fied'), xvii 42 ἐν τῷ ῥίπτειν
τὸ σπέρμα ποικίλη τέχνη
ἐνεστί

ποιός, α, ον, *qualis*? 'of what
kind?' iv 25 ποίαις (τέχ-
ναις) συμβουλευείς ἡμῖν χρῆσ-
θαι; With the art. when
the question implies a noun
which is defined by the art.
or the context: x 8 τὰ ποῖα;
xv 14 τὸ ποῖον;

πολεμικός, ἡ, ὄν, *bellicus*, 'of
war': iv 30 γεωργίαν τε καὶ
τὴν πολεμικὴν τέχνην, v 98
πρὸ τῶν πολεμικῶν πρά-
ξεων, iv 35, 63, 98, 166, vi 4
πολεμικῶν ἔργων, xxi 5 πρῶ-
ταις πράξεσι...καὶ πολιτικῇ
καὶ οἰκονομικῇ καὶ πολε-
μικῇ, i 126 τοὺς μὲν καὶ
πολεμικὰς τοὺς δὲ καὶ εἰρη-
νικὰς ἐπιστημὰς ἔχοντας

2. *bellicosus*, 'warlike': iv
127 ἐπηγάλλετο ἐπὶ τῷ πο-
λεμικὸς εἶναι

πολέμιος, ἰα, ἰον, *hostilis*, 'of
an enemy': ἡ πολέμια (sc.
χώρα), *hosticum*, 'an enemy's
country': xx 35 διὰ πολε-
μίας πορευομένων

[Cf. Arist. Vesp. 1163 ἐς τὴν πο-
λεμίαν ἀποβιβάζων τὸν πόδα.]

as Subst. *hostis*, 'an enemy':
viii 40 τίς οὐκ ἂν πολέμιος
φοβηθείη; iv 44 ἦν πολέ-
μιοι ἐπίωσαν, v 67 ἐπὶ τοὺς
π. σὺν ἀνθρώποις δεῖ λέναι, 71
τὸν ἐπὶ π. ἄγοντα, vi 30 πο-
λεμίων εἰς τὴν χώραν ἰόντων,
viii 25 τοῖς π. εὐχειρωτότατον,
37 δυσχερέστατον τοῖς π., 48
φοβερόν πολεμοῖς

2. *de privata inimicitia*,
'a (personal) enemy': xi 44

συμφέρει αὐτοῖς φίλους εἶναι
μᾶλλον ἢ πολεμίους

πόλεμος, ου, ὁ, *bellum*, 'war':
ii 41 ἦν π. γένηται, ix 37 ἐσ-
θῆτα ἀνδρὸς τὴν εἰς πόλε-
μον, xi 68 ἐκ πολέμου κα-
λῶς σώζεσθαι, 76, 83 ὅπως
δοκεῖς τὰ τοῦ πολέμου, iv
113 τοὺς πολέμῳ ἀγαθοὺς
(*strepius*, 'gallant') γεγυνο-
τας, xi 45 ἐν πολέμῳ καλῆς
σωτηρίας, v 63, xi 102 ἐν τῷ
πολέμῳ ('in time of war'),
v 97 τοὺς ἐν τῷ π., τῶν ἐν τῷ
π. ἔργων, 116 τοῖς εἰς τὸν π.
ἀσκήμασι

πόλις, πόλεως, ἡ, *urbis*, *civitas*,
respublica, 'a city', 'the
state': iv 22 ἐν ἐνταῖς τῶν
πόλεων, vi 49 εὐδοξοτάτη
πρὸς τῶν πόλεων, viii 137
μυριοπλάσια ἡμῶν ἅπαντα
ἔχει ἡ πᾶσα π., iv 19 φίλων
καὶ πόλεως συνεπιμελεῖσθαι,
ii 39 τὴν π. αἰσθάνομαι σοὶ
προστάττουσαν μεγάλα τελεῖν,
xi 53 ἡδὺ μοι δοκεῖ τὴν π.
μηδὲν κατ' ἐμὲ χρήμασιν
ἁκόσμητον εἶναι, 62 τὴν π.
κοσμεῖν, 85 φίλους ἐπωφελεῖν
καὶ πόλιν ἐπισχεῖν, 90, 92
κατὰ πόλιν ('in town')

[Cf. Cyr. I 4, 17 ἐκ πόλεως, 5, 9
καὶ αὐτοῖς καὶ πόλει, ii 1, 1 εἰς
πόλιν (v. l. Πέρσας), Vect. iii 10
ἐν πόλει.]

ii 116 ἐπιστημονέστατοι τῶν
ἐν τῇ π. i.e. *civium*, vi 26
συναποδοκιμάζειν ταῖς π. τὰς
βανασιακὰς τέχνας, ix 82 ἐν
ταῖς εὐνομουμέναις π.

πολίτης, ου, ὁ, *civis*, 'a citizen':
ii 37 πολίτας δειπνίζειν,
vi 50 π. ἀρίστους παρέχεσθαι,
iv 24 τῶν πολιτῶν οὐδενὶ
πολιτικός, ἡ, ὄν, *civilis*, *ad
republicam pertinens*, 'be-
longing to the state', 'po-

litical': **xxi** 9 τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ γεωργικῇ καὶ οἰκονομικῇ καὶ πολιτικῇ
πολλάκις, *saepe*, 'many a time': **v** 63, 74, 90, **viii** 145, **xi** 147, **xvii** 90, **xxi** 30
πολλαπλάσιος, *a, ov, multo maior*, 'many times as much': *c. gen.* **xx** 130 τῆς ἀρχαίας τιμῆς πολλαπλάσιου χώρου ἀξίους, *i. e. multo pluris*
πόλος³, *ov, ὁ* (from the root *Kvel*, 'to turn', 'revolve', hence πελ 'to move about', 'to be', seen in πέλ-ει, περι-πλ-όμενος, ἀμφί-πολος, αἰ-πόλος (αἰγ-πόλος), βου-κόλος (βουκφόλος), πωλ-εῖσθαι, ἐμπολ-ή, πάλ-ιν, *Lat. col-opus, ac-cola, in-cola, cul-tus, cul-tura*. To the same root *Kvel* belong τέλ-εθαι, περι-τέλ-εσθαι, ἀν-τολή, ἐν-τέλλομαι *LEO MEYER, Vergl. Gramm.* 1 p. 709 foll.). **xviii** 58 συνώσας τὸν καθαρὸν σῖτον πρὸς τὸν πόλον ὡς εἰς στενώτατον, not in *extremam areae partem*, as if πόλος meant 'a field', but 'towards the centre' (*Sturz*); 'a pole set up in the centre of the threshing-floor, to which the cattle were fastened by a rope reaching to the circumference. As they moved round it, the rope coiled itself about the pole, until they were brought up at the centre; then their heads were turned in the opposite direction until the cord was unwound', *c. c. FELTON, Greece, ancient and modern*, 1 p. 321
πολύς, πολλή, πολὺ (from root *Pol* 'to fill', connected

with *Ple*, seen in *Lat. manipulus, pro-pulus*, *Germ. voll, viel*, *Engl. full*, *L. MEYER* 1. c. p. 714), *multus*, 'much', 'many', 'great in quantity or amount') (*ὄλιγος*: **xvii** 30 ἐάν τε ὄλιγον ἐάν τε πολὺ σπέρμα σπείρῃ, **viii** 105, **x** 8 πολλὴ χάρις, **xx** 123 πολλοῦ ἀργυρίου, 123 πολὺν μισθόν, **xvii** 36 σῖτον ποτὲ μὲν πᾶν πολὺν ποτὲ δὲ μῆδ' ἱκανόν, 75 πολὺν καρπὸν ἐκφέρειν, **xvii** 69 ἐν ᾧ πολλὴν ἔχει τροφήν ἡ γῆ, **xx** 145 πολὺ ἀργύριον, **xi** πολλοὶ ἄνθρωποι, **xxi** 51 πολλὰ χεῖρες, **viii** 44 π. μυριάδες, **xi** 23, 48 πολλὰ χρήματα, **xvii** 85 π. ὕδατα, **xi** 49 π. πράγματα, **viii** 73 πολλῶν ξυλλίων σκευῶν, 75 πολλῶν τῶν κρεμαστῶν καλουμένων, **viii** 76 πολλοῖς μηχανήμασιν, **xvii** 77 πολλοὺς ἀδρούς χοίρους ἐκτρέφειν, **xx** 130 π. χώρους, **iii** 13 πᾶν πολλὰ καὶ παντοῖα ἐπιπλα, **viii** 77 πολλὰ ὄπλα. Used substantively: **xvii** 22 ἐν τῷδε πολλοὶ διαφέρονται, **xxi** 49, **xi** 125 ὑπὸ πολλῶν καλὸς κάγαθος κέκλημαι, 124 ὑπὸ πολλῶν συκοφαντοῦμαι, **xii** 7 πολλῶν ὄντων ἐπιμελείας δεομένων, **xi** 132 εὐποιῶ πολλοῖς, 135, **xiii** 49 ἂν πολλὰ ἀνύτοις παρ' αὐτῶν, **xvi** 42. 2. Of degree, 'much', 'great': **x** 115 πολλὴ δυνεσία. 3. Of value or worth: **xv** 10 πολλοῦ ἀξίος, **xx** 132 πολλοῦ ἀξίον ἐνθύμημα

II. Special usages:
partit. c. gen. **xii** 44 πολλοὶ αὐτῶν, **xiii** 88 πολλοὺς τῶν νόμων, **xv** 63 πολλὰ ἐπιστα-

μενον αὐτῆς (sc. τῆς γεωργίας). 2. joined with another adj. xiii 41 ἄλλα πολλά μανθάνει

III. Adverbial usages: neut. πολύ, with comparatives to add to their compar. force; *multum, multo*, 'a great deal', 'by far': ii 108 πολὺ δεινότερους, iv 7 π. ἀρρωστώτερά, x 8 π. ἡδιον, xiii 39 π. ὑποδέεστερα, xvii 35 π. κρείττον, i 99, ii 55 (where observe the Hyperbaton, two words intervening between πολύ and μάλλον), xx 111, xvii 115 π. μάλλον, xx 68 π. ῥᾶον. With a compar. verb: xxi 11 πολὺ διαφέρειν. Similarly πολλῶ, *multo*, 'by far': viii 82 πολλῶ μείζονι χώρα. ὡς ἐπὶ τὸ πολύ, *plerumque, maximam partem*, 'for the most part': iii 86, 113, xi 120. So πολλά, qualifying verbs, *multum, magnopere, saepe*: iii 16 πολλά δεικνύμενους—πολλὰ ἀνιῶντας, vii 53 πολλά ὑποσχομένη πολυφορία, as, ἡ, *fertilitas*, 'productiveness': xix 128 διὰ πολυφορίαν τοὺς μέν πέποντας δεικνύουσα βότρυν πονεῖν (from root *Pen*, 'to trouble oneself', whence πένεσθαι, πένης, πενιχρός, πενεάτης, πονηρός), *laborare*, 'to work hard', 'toil': vii 217 μάτην πονεῖν, xiv 44 πονεῖν ὅπου δεῖ, vi 37 μήτε πονοῦντας μήτε κινδυνεύοντας, xxi 23 οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν, 34 οὐκ ἀθύμως πονοῦντας ὅταν δεῖσῃ πονεῖν πονηρία, as, ἡ, *improbitas*,

pravitas, 'vice', 'wickedness': εἴπερ πονηρίαν νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς καὶ ἀμέλειαν πονηρός, δ, ὄν, 1. 'oppressed by toil'. 2. 'toilsome'. 3. *malus, improbus*, 'bad', 'worthless': vii 228 ἐάν τις π. φαίνεται, κολάσαι, xii 104 πονηροῦ δεσπότητος οὐκέτας οὐ δοκῶ χρηστοῦς καταμαθηκέναι, 106, i 137 ὅτι πονηρότατοι εἶναι οὐδὲ σε λανθάνουσι. πονηρῶς, *male*, 'badly': xii 101 τοῦ διδασκάλου π. τι ὑποδεικνύοντος πόνος, οὐ, δ, *labor*, 'toil', 'labour': xi 82 ὁποῖω πόνῳ χρῆ πρὸς τὴν εὐεξίαν πορεύεσθαι, *pergere, iter facere*, 'to go', 'travel': v 21 πορεύεσθαι σφοδρῶς (*acriter pergere, festinare*). 'to march': viii 45 καθ' ἡσυχίαν πορεύονται, iv 131 ὅποτε τῷ ἀδελφῷ ἐπορεύετο μαχοῦμενος, viii 28 πῶς ἂν πορευθεῖσαν; xxi 50 μεγάλην χεῖρ πορεύεσθαι, viii 39, 43 ἐν τάξει πορευομένους πορίζειν (from root *Por* 'to go', whence ἐμ-πορ-ος, ὁδοι-πόρ-ος, πορ-θμός, πορ-εῖσθαι, Lat. *por-ta, por-tus, op-por-tunis*, 'ready to start', *por-tare*), *afferre, suppeditare*, 'to bring', 'supply': ii 53 πᾶν μικρὰ πορίσαντες. PASS. vii 108 τὸ γηροβοσκός κεκτῆσθαι... τοῖς ἀνθρώποις πορίζεται (which *Lewenklau* wrongly translates by *facultas conceditur*. Sturz by *licet*, *Liddell-Scott* by 'it is in one's power', whereas the subject is the articular inf. τὸ κεκτῆσθαι). MED. *ibi*

comparare, 'to provide oneself with': vi 40 ἀφ' ἧς τὰ ἐπιτήδεια πορίζονται, xi 60 τὰ ἐαυτοῖς ἀρκοῦντα π., xx 6 τὰ ἀναγκαῖα π.

πόρρω, i. q. πρόσω, *longe*, 'far away': i 95 πόρρω ἀπωθεῖσθω

πορφυρίς, *idos*, ἡ, *vestis purpurea*, 'a purple garment': x 24 πορφυρίδας ἐξιτήλους

πόσος, ἡ, ον, *quantus*, 'how much': ii 16 πόσον ἂν εὐρεῖν τὰ σὺ κτήματα οἰεῖ;

ποτέ, *aliquando*, *olim*, 'once', 'whilom': i 1 ἡκουσά ποτε αὐτοῦ. 2. in Correlat. clauses ποτέ μὲν—ποτέ δέ, *modo—modo*, 'at one time', '—at another time': xvii 36 ποτέ μὲν πάνυ πολὺν, ποτέ δὲ μὴδ' ἱκανόν. 3. in Questions, intensive like *Lat. tandem*, 'ever': vi 77 τί ποτ' ἐργαζόμενοι;

πότερος, α, ον, *uter*, 'whether of the two': vii 80 πότερος ἀριθμῷ πλείω συμβέβληται, xvii 58 ποτέρᾳ γῇ ἂν πλείον (σπέρμα διδοίης)

II. NEUT. *πότερον*—ἢ, in a disjunctive question, *utrum*—an, 'whether'—'or'. (a) direct, xvii 28, xviii 56; (b) indirect, xvii 23, xix 108. So pl. *πότερα*—ἢ, in a disjunctive question (a) direct, ii 34, iii 34, 145, xii 13, xix 35, xx 143; (b) indirect, vi 32, vii 29

πότερος, *utro modo*, 'in which of two ways': x 17 π. ἢ, in a disjunctive indirect question, 31 in a disj. direct question

ποτόν, οὐ, τό, neut. of verbal adj. ποτός, *potio*, *potus*,

'drink': xiii 53 σίτων τε καὶ ποτῶν 'meat and drink'

που, *alicubi*, *aliquo*, 'anywhere': xx 48 ὅταν διὰ στενοπόρων ἴωσι που. II. *pi*

fallor, *opinor*, 'anywise', 'possibly', 'I suppose': viii 126 τὰ ἄλλα ἤδη που ἀπὸ τοῦτου καλλῶ φαίνεται, 45 καὶ σὺ που οἶσθα. to limit the meaning of single words xvii 9 πάντες που οἱ ἀνθρώποι (*ferre Sturz*)

ποῦ; *ubi?* 'where?': vii 11 ποῦ διατρίβεις;

ποῦς, ποδός, ὁ, *pes*, 'a foot': xviii 35 ὑπὸ τοὺς πόδας (*iumentorum*) ὑποβάλλοντες τὰ ἄτριπτα

πράγμα, ατος, τό, *res*, 'a matter', 'affair': ii 48 παιδικοῖς π. προσέχοντα τὸν νοῦν, 98 τὰ ἐμοὶ ἀναγκαῖα π., xiii 24 τὸ π. οὐκ ἄξιον καταγέλωτος. *PLUR. negotia*, 'business': ix 96 πλείω αὐτῇ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις μείω προστάττειν π. 2. *res molestae*, 'troublesome business': xi 49 ὅπως πολλὰ π. ἐξῆς τούτων (τῶν χρημάτων) ἐπιμελόμενος, xiii 37 ὅταν ἀπειθῶσι π. ἔχειν, *puniri*, 'to get into trouble'

πραγματεῖσθαι, c. acc. rei, *negotia gerere*, 'to transact business': xi 91 ταῦτα πραγματευόμενος. *copari*, *moliri*, 'to take in hand', 'trouble oneself about': x 59 τοιοῦτον οὐδὲν πώποτε ἐτι ἐπραγματεύσατο (*facere audebat Sturz*)

πρακτέος, verb. adj. of πράττειν, 'to be done': xii 74 ὅταν παρῇ τὸ πρακτέον i. e. *est quod agas*

πράξις, *ews*, ἡ, *res gerenda* v. *gesta*, 'a transaction', 'affair', 'concern', 'achievement': v 22 αἱ ἐπικαιριώματαί πράξεις, III 112 ἐρχεται εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα, v 101 γεωργικῶν π., 98 τῶν πολεμικῶν π., IX 56 τὰς διὰ χρόνου π., XXI 8 τὸ πάσαις κοινὸν ταῖς π. καὶ γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ

πρᾶος, *πραία*, **πραῦ**, *mitis*, *mansuetus*, 'gentle', 'tame': XIX 117 ἡ γεωργία φιλόανθρωπος ἐστὶ καὶ πραιεὶα τέχνη, XV 33 (ῥῶα) πραιεὶα πρὸς τοὺς ἀνθρώπους

πράττειν [from the root *Prák* 'to accomplish': *πράσσειν* = *πρακ-jein*, as *ἀλλάσσειν* 'to alter', from *ἀλλάκ-jein*, is from the root *άλλα-κ* 'of a different kind', is connected with *πέρα* 'further', as if *περακ-jein*, whence *περαίνειν*],

facere, *perficere*, *exsequi*, 'to do', 'accomplish' (λέγειν: III 98 τι ὦν δεῖ λέγειν ἡ πράττειν, VII 5 πράττοντά τι, 10 ὅταν μὴ πράττης τι τοιοῦτον, VIII 96 ἡρόμην τί πράττοι, XI 90 κἂν δέη τι πράττειν, XI 148 ἃ ἂν ἐπιθυμῶμεν πράττειν, 149, XX 97 ὅταν πράττη ἐφ' ὧπερ ὥρμηται βαδίζων, 101 οἱ πράττοντες ἐφ' ὧπερ τεταγμένοι εἰσι, 4 πράττουσιν (ἃ δεῖ ποιεῖν), II 122 τοὺς εἰκὴ ταῦτα πράττοντας. τί πράττων; *qua ratione?* VII 13 τί ποτε πράττων ἀγαθὸς κέκληται; Absol. 'to act': II 125 θᾶπτον ... καὶ κερδαλέωτερον πράττοντας. PASS. XXI 69 ἐν παντὶ ἐργῷ, ὅπου τι δι' ἀνθρώπων πράττεται, III 115

κακῶς τούτων πραττομένων) (εὐτούτων γιγνομένων. 2. *curare*, 'to be busy with', 'manage': 5 ἡ πράττοντά τι ἡ οὐ πάνυ σχολάζοντα, 173, VII 168 πράττων τὰ τῆς γυναικὸς ἔργα. II. *artem exercere*, 'to practise an art': IV 7 τοὺς πράττοντας αὐτὰς (sc. τὰς ἐπιστήμας). III. *de rerum statu in quibus quis versatur*, 'to do', 'fare so and so': XX 4 πράττουσιν ὁμοίως, 27 διαφερότως πράττουσι, *diversam (meliozem?) fortunam experiuntur*. εὖ πράττειν, *bona fortuna uti*, 'to do well', 'to succeed': XI 40. with

neut. Adj. XII 38 ἀγαθὸν τί σε βούλονται πράττειν 'wish you success'

[Cf. Arist. *Ecclus.* 108 ὥστ' ἀγαθὸν τι πράξαι τὴν πόλιν, *quo resp. aliqua prospera fortuna utatur*, Plut. 341 χρηστόν τι πράττων]

πρέμνον³, *ου*, τό, *caudex*, 'the stem', 'stock' of a tree: XIX 86 πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστι

πρέπειν, *convenire*, 'to suit': c. dat. IX 15 αὐτὰ (τὰ οἰκήματα) ἐκάλει τὰ πρέποντα ἐν' ἐκδοτῷ i.e. *convenientia sibi arcessebant*

πρεπόντως, *decenter*, 'becomingly': x 59 π. ἐχουσιν, 78 π. ἡμφιεσμένη

πρεπῶδης, *es*, *conveniens*, *decens*, 'fit', 'suitable': v 47 ἀπαρχὰς πρεπῶδεστέρας **πρέσβυς**, *ews*, ὁ, *senex*, 'an old man': VII 232 πρεσβυτέρα, *senior*, 'older', **πρίασθαι**, *emere*, 'to buy', serves as the aor. of *ὠνεῖσθαι* (*ὠνήσασθαι* not being used

Cob. Nov. L. p. 157): ι 49 ἵππον πριάμενος, 87 πριάμενος ὅσον ἑταίραν, viii 139 πριάμενόν τι σοι ἐξ ἀγορᾶς ἐνεγκείν

πρίν, Conjunction, *antequam*, 'before that', 'ere':—

I. 1. with inf. aor. after a positive clause: viii 145 πρότερον ἂν πρίν εὐρεῖν ἀπείποι, x 53 ἀλίσκονται... πρίν παρσκευδασθαι, xvii 15 ὁ πρίν κελευσθήναι ὑπὸ τοῦ θεοῦ σπειραντες. 2. after a negative clause: iv 166 μηπώποτε δειπνήσαι πρίν ἰδρῶσαι. II. with a finite verb:—1. with indic. aor. after a negative clause: ii 65 πρότερον οὐκ ἐπαύσω πρίν ἐξηλεγάς με, vii 47 οὐκ (ἐπαίδευσσα αὐτήν) πρίν γε ἔθυσσα. 2. with ἂν and aor. subj. only after negatives and quasi-negatives—the principal verb being an emphatic future or some equivalent of the future and the event conditional, so that πρίν ἂν = ἕως ἂν or ἦν μή: iii 2 οὐκέτι σε ἀφήσω πρίν ἂν ἀποδείξῃς μοι. with the simple πρίν (rare): xii 4 οὐκ ἂν ἀπέλθοιμι πρίν ἢ ἀγορὰ λυθῇ

πρό, Prep., with Gen.:—I. local, *pro*, *ante*, 'before', 'in front of': xx 40 πρὸ τοῦ στρατοπέδου. II. temporal: v 98 πρὸ τῶν πολεμικῶν πράξεων, xx 90 πρὸ τῆς ὥρας

προάγειν, *educere*, 'to lead forward': xi 93 τὸν ἵππον ὁ παῖς προάγει εἰς ἀγρόν (*ante me?*)

προβατευτικός, ἢ, ὅν, *ad pecudes pertinens*, 'of or for cattle': v 13 ἡ προβατευ-

τική τέχνη, *pecuaria*, 'cattle-breeding'

πρόβατον, τό (*προβαλνεν*), *ovis*, 'a sheep'; pl. **πρόβατα**, *pecus domesticum omne genus*, 'flocks and herds' usually in Att. 'sheep' (Anab. iii 5, 9 πρόβατα καὶ αἴγας καὶ βούς καὶ δνους): iii 86 πρόβατον ἦν κακῶς ἐχρῆ, τὸν νομέα αἰτιώμεθα, i 58 τὰ π., εἰ τις ζημιόιτο διὰ τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι, οὐδὲ τὰ π. χρήματα τοῦτω εἶη ἂν; ii 77 οὐδὲ ἡ γῆ οὐδὲ τὰ π., v 34 τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης προβάτων, 104 ὑπὲρ βοῶν καὶ ἵππων καὶ π. τοὺς θεοὺς θεραπεύουσιν, 91 πρόβατα κάλλιστα τεθραμμένα νόσος ἀπώλεσεν, x 47 οἱ θεοὶ ἐπόλῃσαν βουσί μὲν βούς, προβάτοις δὲ πρόβατα ἤδιστον

προεργάζεσθαι,² *veḗn* τῷ σπόρῳ, *ante subigere*, *exercere novalem sementis causa* i.e. *ut sementem facere possit*, 'to prepare a field for sowing': xx 17

προθυμείσθαι, c. inf. *studere*, *contendere*, 'to be eager, zealous to do a thing': ix 71 τὸ προθυμείσθαι συναυξίνει τὸν οἶκον

προθύμος, *ov*, *alacer*, *impiger*, 'eager', 'zealous': v 70 δεῖ τοὺς ἐργαστήρας προθύμους παρασκευάζειν, xxi 61 μέγιστα τιμῆσαι τὸν π., 55 π. καὶ ἐντεταμένους παρέχεσθαι

προθύμως, *alacriter*, *studiose*, 'eagerly', 'zealously': xiii 84 ὅταν π. ὑπηρετῶσιν, ii 96 π. ἀποφύγειν μοι πειρᾶ, iii 54 ἐμὲ ἀναπειθόντα π. συνθεᾶσθαι (sc. *ludus*). **libenter**, 'willingly', 'glad-

ly': II 101 π. ἐξηγήσομαι σοι

προϊέναι, *procedere*, 'to advance': I 142 *προϊόντος* τοῦ χρόνου, VII 231 *προιούσης* τῆς ἡλικίας (cf. Plat. Soph. p. 234 D, Rep. VI 498 B)

προκαταλαμβάνειν, *ante capere, occupare*, 'to seize beforehand', 'preoccupy': XX 44 π. τὰ ἐπικαιρα

προκινδυνεύειν, *ante alios periculis obviare*, 'to stand the brunt of battle': XXI 45 οἱ ἄν' ὡς ἱππικώτατα προκινδυνεύουσιν

προνεύειν², *procumbere* (Verg. Aen. V 197 *certamine summo procumbunt*), 'to bend forward': VIII 51 οἱ ἐμπλέοντες ἐν τάξει *προνεύουσιν* (*in remota incumbunt*), ἐν τάξει δὲ ἀναπίπτουσιν

προνοεῖν, *prospicere, praevidere*, 'to foresee': V 88 τῆς γεωργικῆς τὰ πλείστα ἐστὶν ἀδύνατα *προνοῆσαι*. *cavere ne*, 'to take care that ...not': IX 66 τὸ *προνοεῖν* μὴ τι κακὸν λάβῃ (cf. Cyr. I 6, 24 *προνοεῖν* πειρώμενον ὡς μὴ σφάλλονται)

προνοητέον³, *providere oportet*, 'one must take care that': VII 191 ἃ ἄν' περιττεύειν δέη, π. ὅπως μὴ—*δαπανᾶται*

πρόνοια, *as, ἡ, provida cura*, 'care for', 'attention', 'consideration': VII 205 διὰ τοιαύτας *τινας προνοίας* i.e. 'thoughtful acts'

[Cf. Thuc. II 89, & τοῦτων ἔξω τὴν *πρόνοϊαν*, Andoc. de myst. § 58 *προνοία* τῶν συγγενῶν καὶ φίλων *προνοία* δὲ τῆς πόλεως, Eur. Alc. 1080 τῆς θανούσης *πρόνοϊαν* ἔχειν, Isocr. 7, 31, 32 *περὶ τὸν ἰδίον βίον τοσαύτην ἐποίησαντο πρό-*

νοϊαν ἀλλήλων ὁσηπερ χρηὴ τοὺς αὐτὸν φρονούντας.]

προοίμιον (πρό, οἶμος 'a road', Att. *φροῖμιον*, cf. *φροῦδος* from πρό δόου, *φρουρός* from *προ-ορός*), *exordium*, 'an introduction', 'beginning': XV 72 τὸ *προοίμιον* καλόν i.e. *quae primo exposuisti de agricultura*

πρός, cum gen. ionice passivis additum: IV 12 *ἀδοξοῦνται* πρὸς τῶν πόλεων, VI 88 πρὸς πάντων ἐπονομαζόμενον. so with Adj. VI 48 *ἐνδοξοτάτη* πρὸς τῶν πόλεων αὕτη ἡ βιωτεία i.e. *existimatione civitatum*. in forms of protestation, *per*, 'by' lit. 'before': πρὸς τῶν θεῶν, *per deos*, II 17, VII 10, XII 32, 50, XIII 20, πρὸς θεῶν VII 57. B. c. dat. *praeter, insuper*, 'in addition to': XII 68 ἄλλοι *τινες* πρὸς τοῖς. πρὸς τοῖς δέ, *praeterea*, 'besides': II 46, IX 64, πρὸς δὲ τοῖς 95, XV 6, ἔτι δὲ πρὸς τοῖς XV 3. C. c.

acc. I. *versus, ad*, 'towards', 'to': IV 132 παρὰ Κύρου αὐτομολῆσαι π. βασιλέα, 134, VII 35 ἦλθε π. ἐμέ, XVIII 58 συνώσας τὸν καθαρὸν (σῖτον) πρὸς τὸν πόλον ὡς εἰς στενώτατον, VII 210 πρὸς σε τείνει τὰ ἔργα. with verbs implying previous motion, *ad, iuxta*, 'at', 'by': X 65 π. τὸν Ἰστὸν προσστάσαν. 2. with verbs of seeing, looking etc. 'towards': IX 23 πρὸς *μεσημβρίαν ἀναπέπταται*, XIX 52 πρὸς τὸν οὐρανὸν βλέπον, IV 16 πρὸς πῦρ ἡμερεύειν, XVI 67 ὁππῇ πρὸς τὸν ἥλιον.

[Cf. Hellen. V 1, 9, Men. ἐν Ὀργῇ II (Mein. IV 179) πρὸς τὴν συ-

λήνῃ 'by moonlight', Plat. Sophist. p. 220 D πρὸς πυρὸς φῶς, Arist. Nub. 632, πρὸς τὸ φῶς, Fr. LXX (827 Koch), Alex. Ὑποβολ. I (Mein. III 495) πρὸς τὸ τηλικούτο φῶς, Timokles Φιλοδ. I (Mein. III p. 611) τῶν πρὸς εἴλην ἰχθύων ὠπτημένων, Men. fr. 236 ἀλεαῖν πρὸς τὸ πῦρ καθήμενη, Luc. Evang. XXII 56 καθήμενον πρὸς τὸ φῶς, Mar. XIV 54 θερμαινόμενος πρὸς τὸ φῶς.]

3. in hostile sense, *adversus, contra*, 'against': I 163 πρὸς ταῦτα διαμάχεσθαι, XVII 114 ἐξώρυσάς με πρὸς τὴν ὕλην. 4. with verbs of speaking or addressing oneself to: I 79 πρὸς ταῦτα εἶπεν, II 96, III 95 ἀπαληθεῦσαι π. ἡμᾶς, VII 83 ἀπεκρίνατό μοι πρὸς ταῦτα, X 56, XI 164. 5. *apud*, 'before', 'in presence of': XI 140 μέμφομαι τινι πρὸς τοὺς φίλους, 145 κατηγοροῦμεν πρὸς ἀλλήλους, VII 53 ὑποσχομένη πρὸς τοὺς θεοὺς i.e. *testibus dis*. II. of Relation between two objects:—1. 'in reference to', 'in consequence of', πρὸς ταῦτα 'therefore'. 2. 'in reference to' or 'for a purpose': I 148 πρὸς τὸ ἐργάζεσθαι πάνυ σφοδρῶς ἔχουσι, VII 151 διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ πρὸς πάντα ταῦτα εὐπεφυκέναι, 180 ἤττων δυνατόν π. ταῦτα, XI 115 τοῖς π. τὴν ῥώμην παρασκευάσασι, XII 87 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, IX 12 τὰ οἰκήματα ὑποκοδμήται πρὸς αὐτὸ τοῦτο ἐσκεμμένα ὅπως κτλ., XV 33 τῶν ζῶων ὅπσα प्रादा ἐστὶ πρὸς τοὺς ἀνθρώπους, XXI 39 πρὸς ὄντινα ἂν οὕτω διατεθῶσιν, 65 φιλονεικία πρὸς ἀλλήλους, XX 59

ὑγροτέρα πρὸς τὸν σῆρον—ἀλμυροτέρα πρὸς φυτεῖαν, VII 137 πρὸς τὸ φυλάττειν φοβερὰν, XIII 47 ἐπαγωγὸς πρὸς τὸ πείθεσθαι, XI 82 ὁποῖω πόνῳ χρῆ πρὸς τὴν εὐξίαν. 3. *pro, pro ratione*, 'in proportion or relation to', 'in comparison of': XX 114 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην, X 81 πρὸς τὰς κεκοσμημένας κρίνεσθαι:—hence 'in exchange for': I 80 εἰ πωλοῖη πρὸς τοῦτο

πρὸς, in composition with a verb has the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which is not affected by it. See προσαιρεῖσθαι, προσγίγνεσθαι, προσδεῖσθαι, προσεπιφέρειν, προσμανθάνειν, προσοφείλειν, προσχαρίζεσθαι

προσαιρεῖσθαι, *insuper creare*, 'to choose besides': IX 84 οὐκ ἀρκεῖν δοκεῖ... ἦν... ἀλλὰ καὶ νομοφύλακας προσαιροῦνται

προσαιτεῖν, *mendicare*, 'to go a-begging': XX 82 κλέπτων ἢ ἀρπάζων ἢ προσαιτῶν βιώτευν

προσαρτᾶν³, *aptare, adiungere*, 'to fasten', 'attach to': PASS. VI 82 εἰ που ἴδοιμι προσηρτημένον (*coniunctum*) τῷ καλῷ τὸ ἀγαθόν

προσβλέπειν, *intueri*, 'to look at': XI 24 προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα

προσγίγνεσθαι, *accedere*, 'to be added', 'to be in addition': II 28 εἰ τρις ὅσα νῦν κέκτησαι προσγένοιτό σοι, VII 92 ὅπως τὰ ἄλλα ὅτι

πλείστα προσγενήσεται, xi 75 ἐκπονοῦντι μᾶλλον ἢ ῥώμῃ προσγίγνεσθαι δοκεῖ προσδεῖσθαι, *insuper egere*, 'to require besides': c. gen. ii 24 π. χρημάτων, xiii 13 ἐτι τινὸς προσδεῖσθαι; xiv 4 ἐτι τινὸς προσδεῖται; with neut. Adj. ii 10, 12, 25 οὐδὲν π. χρημάτων, 50 εἴ τι καὶ προσδεθελήν, iii 118, xviii 17 ὡν οὐδὲν προσδέονται

προσείναι, *adesse, adiunctum esse*, 'to be attached to', 'belong to': xix 86 πρέμνα τοῖς φυτευτηρίοις πρόσ-εστι. *insuper esse*, 'to be in addition' (Soph. Phil. 352): x 80 ὅπταν τὸ ἐκούσαν χαρίζεσθαι προσῇ, where however the verb may mean simply *adsit*, 'is at hand', cf. Soph. Ai. 517, Ant. 716, Phil. 129, Trach. 250.

προσπεριφέρειν^a, *insuper ferre*, 'to produce besides': v 8 ἀφ' ὧν ἡδυνπαθοῦσι, προσπεριφέρει ἡ γῆ i.e. *praeter necessaria fert*

προσέρχεσθαι, *accedere, adire aliquem*, 'to go to': c. dat. vii 3 προσῆλθον αὐτῷ. abs. xi 22 ἡρόμην προσελθὼν τὸν ἱπποκόμον

προσέτι, *praeterea*, 'over and above': i 38 εἰ ὁ τοῦς ἐχθροὺς ἀῶξαν προσέτι καὶ μισθὸν τούτου φέροι

προσέχειν τὸν νοῦν, *animum admoovere ad aliquid*, 'to turn one's thoughts to' a thing: c. dat. ii 48 παιδικοῖς πράγμασι προσέχοντα τὸν νοῦν

προσῆκειν, *pertinere*, 'to belong to', 'concern': c. dat. ii 35, ix 105 τούτῳ τὴν ἐπι-

μέλειαν μάλιστα προσῆκουσαν. ἀπέφανον, v 6 ὅσα ἔλεν θέρμῳ ἀνδρὶ. προσῆκει, viii 62 χώρας τὴν προσῆκουσαν. ἐκάστοις ἔχειν (for ἡν προσῆκει ἐκάστοις ἔχειν, the personal for the impers. construction), ix 49 χώρας τὰς προσηκούσας, vii 32 διοικεῖν τὰ προσῆκοντα αὐτῇ, 158 ὡς βέλτιστα τὰ προσῆκοντα διαπράττεσθαι, 197 ἐν τῶν σοὶ προσηκόντων

προσῆνεμος³, *on* (ἀνεμος), *vento expositus*, 'to windward') (ὑπῆνεμος: xviii 43 ἐκ τοῦ προσῆνεμου μέρους, *ea parte arcae supra frumentum*, *ubi ventus maxime afflare potest* (Zeune)

προσθεν:—A. as P rep. c. gen. of Time, *ante*, 'before': xvii 40 πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος. B. as Adv. *antea*, 'formerly', 'erst': ii 63 ὀλίγῳ π., vi 9 ἤδη μᾶλλον τι ἢ πρόσθεν, vii 202. c. art. xvii 6 οἱ πρόσθεν ἀνθρώποι (*priores*) (οἱ νῦν

προσέναι, *appropinquare*, 'to approach': vi 80 ὄντινα ἴδοιμ καλὸν, τούτῳ προσῆειν, v 40 προτείνουσα προσιόντι λαβεῖν

προσίστασθαι, *intrans. adstare*, 'to stand by' or 'near': x 66 πρὸς τὸν ἰσθμὸν προσστᾶσαν

προσκαλεῖσθαι, *in ius vocare*, 'to summon into court': vii 23 ὀνομάζοντές με Ἰσχυμαχὸν πατρόςθεν προσκαλοῦνται

προσκείσθαι, *additum esse*, 'to be added to': vi 79 ὅτι προσέκειτο τὸ καλὸς τῷ ἀγαθῷ

[Cf. Soph. fr. 89, Eur. Alc. 1039 ἀλγος ἀλγας προσκείμενον, Plat. Crat. 398 D εἰ πρόσκειται τι γράμμα ἢ ἀφήρηται, 394 B.]

προσκομίζειν, *advehere, importare*, 'to bring home': xi 98 καρπὸν προσκομίζοντες (where Cobet suggests συγκομίζοντες as the technical term for 'gathering in')

προσμανθάνειν⁴, *insuper discere*, 'to learn besides': xiii 4 ἢ τι καὶ ἄλλο προσμαθητέον αὐτῷ (*addiscendum ei*)

πρόσδοδος, ου, ἡ, *PLUR. redditus, proveniunt*, 'the returns', 'revenue': ii 79 εἰσὶν αὖ π. ἀπὸ τῶν τοιούτων, i150 μηχανᾶσθαι προσόδους

προσποφείλαιν, *insuper v. ultro aes alienum contrahere*, 'to run into debt besides': xx 7 οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι ἀλλὰ καὶ προσποφείλουσιν

προσποιεῖσθαι, *simulare*, 'to pretend to be what you are not really': i 41 δέσποναι προσποιούμεναι ἡδοναί εἶναι i.e. *speciem voluptatum prae se ferentes*

προστατεία, ας, ἡ, i.q. *προστασία, patrociniū*: ii 41 χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, *operum publicorum curationes, prae-fecturas* (Portus), *patrocinia inquilinorum* (Lewenklaui, Zeune)

προστατεύειν, *praeesse*, 'to be at the head of': c. gen. xii 23 προστατεύειν τῶν ἔργων, 'to be manager of the business'. *procuratorem fieri*, 'to be bailiff to a person': ii 59 ὥρα σοι προστατεύειν

ἐμοῦ, *meam rem familiarem administrare*, 67

προστάττειν, *imperare, assignare*, 'to prescribe', 'enjoin', 'appoint to one': c. dat. pers. et acc. rei, ii 43 εἰσφόρας σοι προστάξουσιν, vii 132 τῇ γυναικὶ τὰ ἔνδον ἔργα προστάξαι, 133 τῇ γυναικὶ προσέταξε τὴν τῶν νεογνῶν τέκνων τροφήν, 137 τὸ φυλάττειν τὰ εἰσνεχθέντα τῇ γυναικὶ προσέταξε, ix 96 εἰπλέων αὐτῇ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις πᾶσι μὲν προστάττειν πράγματα. c. inf. xvii 63 τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους προστάξαιμι. c. dat. pers. et inf. i 89 τὴν πόλιν σοὶ προστάττουσαν μεγάλα τελείν. *PASS.* iv 47 ᾧ τοῦτο προστέτακται, vii 156 ἀ προστέτακται ὑπὸ τοῦ θεοῦ, 170 ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα. c. inf. iv 49 οἷς ὥπλισθαι προστέτακται

προστιθεῖναι, *addere, insuper tribuere*, 'to add', 'give in addition': v 19 ἰσχυὸν αὐτοῖς προστίθῃσι, iv 70 τοῦτοις χώραν ἄλλην προστίθῃσι

προσφέρεισθαι, *adhibere*, 'to use', 'apply': xiv 25 ἄλλα τῶν βασιλικῶν νόμων προσφερόμενος

προσφιλεῖς, ἐς, *gratus, acceptus*, 'pleasing', 'agreeable': v 48 τίς (τέχνη) οἰκέταις προσφιλεστέρα; xv 29 τὴν τέχνην (τῆς γεωργίας) προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις

προσχαρίζεσθαι³, *insuper obsequi, satisfacere*, 'to gratify besides': c. dat. pers. xiii 49

τῇ γαστρὶ αὐτῶν (sc. ser-
tum) ἐπὶ ταῖς ἐπιθυμίαις
προσχαρίζομενος
πρόσω, *procul*, 'far off': iv 53
τοὺς πρόσω ἀποικοῦντας
προτείνειν, *porrigere, ostentare*,
'to hold out', 'offer': v 40
προτείνουσα προσόντι λα-
βεῖν ὅ τι χολήξει
πρότερον, adv. *prius, ante*, 'be-
fore': ii 65, viii 145 πρό-
τερον πρὶν εὐρεῖν
προτιμᾶν, *praeferre aliis*, 'to
prefer one to another': pass.
xiii 68 ἦν ἰδὼν κολακεύμασί
τινα (sernum) προτιμώμε-
νον (a vilico)
προφασίζεσθαι, *causari*, 'to
allege as an excuse': xx 75
οὐκ ἔστι προφασίσασθαι
ὅτι οὐκ ἐπίσταται (τὴν γῆν
ἐργάζεσθαι)
προφασίς, *ews, ἡ, praetextus*,
'that which is alleged in
excuse': xx 103 εὐρίσκοντες
προφάσεις (*causas com-
miniscentes*) τοῦ μὴ ἐργάζεσ-
θαι
πρόην, *nuper*, 'lately': xi 19
πρῶτ, *primo mane*, 'early in
the morning': iii 52 π. ἀνις-
τάμενον, v 20 π. ἐγέλrouσα,
31, xiii 10 π. ἰὼν καὶ ὀψέ
πρώμος, *ov, praecox*, 'early':
xvii 24 πρώμος σπῆρος)(*ὀψιμος*, 26, 31 ἀρξάμενον ἀπὸ
τοῦ πρωιμωτάτου (σπῆρου)
πρωρεὺς, *ews, ὁ, proreta* (Plaut.
Rud. iv 3, 75 *si tu proreta
isti navi es, ego gubernator
ero*), 'the look-out man at
the prow', 'the under-pilot':
viii 88 τὸν τοῦ κυβερνήτου
διάκονον δς πρωρεὺς τῆς νεὼς
καλεῖται
πρῶτος, *η, ov, primus*, 'first',
superl. of πρότερος: xi 3 τὴν
πρώτην (sc. ὥραν), *primo*

loco, 'at first', 'at present'.
primum, ante omnia, 'in the
first place': xii 25, 30, 57
πρῶτον, xvi 1, 6, iv 112
πρῶτον μὲν—δεύτερον δέ,
ii 32 πρῶτον μὲν—ἔπειτα
δέ, v 6, vii 104 π. μὲν—
ἔπειτα. without ἔπειτα or
ἔπειτα δέ following: iii 6, vi
10, 79, xvi 1. τὸ πρῶτον,
primum, 'for the first time':
ii 92 οἱ τὸ π. μαρθάνοντες,
vii 238 αὐτῇ τὰ πρῶτα δια-
λεχθῆς
πυνθάνεσθαι, *quaerere*, 'to
learn by inquiry': c. gen.
vii 12 βούλομαι σου πυνθέσ-
θαι, 29, xi 85 τοῦτο πᾶν
ἂν ἡδέως σου πυνθόιμην, xv
21 ἔστι παρὰ γέλτονος τόπου
ἀληθέστερα ἢ παρὰ γέλτονος
ἀνθρώπου πυνθέσθαι
πῦρ, *πυρός, τό, ignis*, 'fire': ii
102 ἐπὶ π. ἐλθόντος σου, xvii
21 πῦρ κείν. xxi 46 ἐμ-
ποιῆσαι τοῖς στρατιώταις ἀκο-
λουθητέον εἶναι καὶ διὰ πυ-
ρὸς καὶ διὰ παντὸς κινδύνου,
a proverbial expression on
which cf. Mem. i 3, 9, Conv.
iv 18 μετὰ Κλεινίου καὶ διὰ
πυρὸς λοίην. The words
διὰ παντὸς κινδύνου have the
appearance of being a gloss
πυρός, οὐ, ὁ, *trititum*, 'wheat':
Pl. viii 54, xvi 48 κριθὰς καὶ
πυροῦς
πωλεῖν, *venditare, venale ha-
bere, vendere*, 'to offer for
sale', 'to sell': i 80 ἦν ἐπί-
σσηται πωλεῖν, εἰ δέ πω-
λόιη πρὸς ('in exchange
for') τοῦτο, ᾧ μὴ ἐπίστατο
χρῆσθαι, οὐδὲ πωλούμενοι
εἰσι χρήματα, i 76 μὴ πω-
λούμενοι οὐ χρήματά εἰσιν
οἱ αὐτοί, πωλούμενοι δέ
χρήματα, 81, ii 18

πώλησις⁴, εως, ἡ, *venditio*, 'a selling', 'sale' (the usual Attic word is πρᾶσις): III 74 κερδαλέων εἰς πώλησιν ὀντων

πωλοδαμνεῖν (i. q. *πωλεῖν* de re eq. II 1), *pullos equinos domare*, 'to break in colts': III 75

πωλοδάμνης, ου, ὁ, *pullorum equinorum domitor*, 'a colt-breaker': XIII 38 ἐστ' ἂν ὑπηρετῶσι τῷ π.

πῶλος, ου, ὁ, *pullus equinus*, 'a colt': XIII 35 οἱ πῶλοι μαθηάνουσιν ὑπακούειν τοῖς πωλοδάμναις

πῶποτε, *adhuc umquam*, 'ever yet': c. neg. II 81 ὃ οὐδὲν π. ἐγένετο τούτων, 90, III 55, I 58 οὐδὲν π. ἐτι τοιοῦτον ἐπραγματεύσατο, XIX 115 οὐδεὶς π. ἐδίδαξέ με. with cond. clause implying negation II 86 εἰ μὴ π. κήσαιο

πῶς; *qui? quo modo?* 'how?' 'in what way?' II 81 πῶς δὴ τοῦτο; XI 63 πῶς τούτους οὐχὶ χρὴ νομίσαι βαθεῖς ἄνδρας; XV 81 πῶς οὐχὶ γενναῖον ἐστὶ...τὸ...ῥᾶστην εἶναι μαθεῖν; XIX 7, XX 108 πῶς οὕτως οὐκ ἀργὸν φήσας ἂν εἶναι; *cur*, 'how is it that?' 'why?' XX 1. πῶς γὰρ οὐ; *quidni?* 'how can it but be?' 'it must be': XI 56

πῶς, *quodammodo*, 'in a measure', 'at all': IX 2 ἡ γυνὴ ἐδόκει σοὶ πῶς τι ἐπακοῦν; 107, XV 4 ἀργότερόν πῶς, 65. with other modal adverbs: II 1 ὦδέ πῶς (*sic fere*, 'somehow thus'). with verbs: XX 162 οὕτω πῶς φιλογέωργος ἔοικεν εἶναι, I 50 τοῦς ἐξω

πῶς δύναντ' ἂν ἐξαπατᾶν. after hypothetical particles, *si qua*, *si forte*, 'if perchance': VI 12 ἦν πῶς δυνώμεθα

P

ῥάδιος, α, ον, *facilis*, 'easy': XV 76 τὰ ῥ. διδάσκειν. c. inf. XX 2 ῥάδι ἐστὶ μαθεῖν τὰ περὶ τὴν γεωργίαν, IV 2 οὐ ῥάδιον (ἐστὶ) κτήσασθαι, VIII 116, XII 72 ῥ. εὐρεῖν, XX 133. ῥαδίως, *facile*, 'easily': II 21, 43, 73, XV 49, XX 88, 92, comp. ῥάων, ον. c. dat. et inf. XX 68 ῥάων (*facilius est*) γῆς πείραν λαμβάνειν παντὶ ἀνθρώπῳ ἢ ἵππῳ, IX 114. adv. II 168 ῥάων βιοτεύειν, *faciliorem vitam degere*, 98. ῥᾶστος, η, ον, *facillimus*, 'easiest', VI 41, XV 30, XVIII 74 ῥᾶστη μαθεῖν

ῥαδιουργεῖν, *neglegenter in aliquo negotio obeundo versari*, 'to take things easily': XX 91 ἔαν ῥαδιουργεῖν δι' ὁλης τῆς ἡμέρας τοὺς ἀνθρώπους, 104 ἐώμενοι ῥ.

ῥαστῶνεύειν⁵, *otiose agere*, 'to be idle', 'listless': XX 98 ῥαστῶνεύῃ τῇ ψυχῇ βεῦμα, ατος, τό, *impetus fluminis*, 'a flood': XVII 90 ψιλωθῆναι τινὰς ῥίγας ὑπὸ βεύματος i.e. *ab exundatione* ῥίγος, εος, τό, *frigus*, 'cold': VII 126 ῥίγη καὶ θάληη καρτερεῖν

ρίζα, ης, ἡ, *radix*, 'a root': XVII 89, 100 ἐψιλωμένῳ τὰς ῥ., XIX 72 θερμαινόμενῳ τῶν ῥ.

ρίζουσθαι³, *radices agere*, 'to

take root': xix 53 τὸ κλῆμα
...ἡγῆ μάλλον ἂν ῥ.
ρίπτειν, *iacere*, 'to throw',
'cast': xvi 41 ῥίπτειν τὸ
σπέρμα, 47 ῥ. ὁμαλῶς.
PASS. 44 ἐκ τῆς χειρὸς δεῖ
ρίπτεσθαι τὸ σπέρμα
[from root *Vrip* 'to throw',
formed from *verp*, whence Goth.
vairp-an, Germ. *werf-en*]
ῥώμη, ἡς, ἡ, *robur, vires*, 'bodily
strength', 'vigour': xi 75
ἐκπονοῦντε ἡ ῥ. προσγίγνεται,
44 τυγχάνειν ῥώμης σώματος,
67 πῶς ἐπιμελῇ τῆς τοῦ σώ-
ματος ῥ.; 75, 82 τὴν εὐεξίαν
καὶ ῥ., 115 τοῖς πρὸς τὴν ῥ.
παρασκευάσμασι, xxi 53 γνῶ-
μη μάλλον ἢ ῥώμη
ῥώννυμι, *roboreare*, 'to strength-
en': in p. p. ἑρρῶσθαι, *virib-*
us pollere, hence *vigere*,
florere, 'to flourish': v 81 εὐ
φερομένης τῆς γεωργίας ἑρ-
ρῶνται καὶ αἱ ἄλλαι τέχναι
ἀπασαι. v.s. ἑρρωμένος
[from root *Eōs*, 'to grow strong',
for ῥῶσ-νυμι, as ῥώμη is for
ῥῶσ-μη, cf. ἄρρωστος iv 17]

Σ

Σᾶ, v.s. σῶς
σαλεύειν³, *agitari, iactari*, 'to
rock', 'toss' at sea: viii
110 σαλεύοντες ἰσχυρῶς ἐν
πλοοῖς
Σάρδεες, *ewv*, 'Sardes', the
ancient Capital of the king-
dom of Lydia between Mount
Tmolus and the River Her-
mus: iv 145 τὸν ἐν Σάρδεσι
παράδουσαν
σατράπης, *ov, d, praefectus*
provinciae, 'satrap', 'gover-
nor of a province': iv 55,
93

σάττειν:—1. *replere, instruere*,
'to pack', 'load heavily':
viii 35 τριήρης σεσαγμένη
(*referta*) ἀνθρώπων. 2. *com-*
primere, 'to stamp down',
'press tight': xix 65 σάξ-
αις ἂν (τὴν γῆν) περὶ τὸ
φυτόν; σάττοιμι ἂν—εἰ
γὰρ μὴ σεσαγμένον εἴη
[from root *Sag* 'to fasten', as
if *sak-jeu*, whence O. H. G. *sāg-*
ati, 'he fastens'. Goth. *sak-*
an 'to close in fight', σάγ-η ('a
pack'), σάγ-μα ('a wrap', Arist.
Vesp. 1142), σάκτας ('a knap-
sack', 'bag' Ar. Pl. 681). Lat.
sag-um 'a cloak', *sag-ina*, *sag-*
ax, *prae-sag-ire*, Meyer l.c. p.
886]

σαντοῦ, *tui ipsius*, 'of your-
self': σαντῶ, *tibi ipsi*, ii 62,
iii 58, xv 8
σαφηνίζειν, *declarare*, 'to make
clear', 'indicate': xx 71 ἀ-
λῶς δὲ τε δύναται καὶ δὲ μὴ
σαφηνίζει
σαφής, *es, manifestus, minime*
dubius, 'clear', 'unmistake-
able': viii 10 σαφής πενία
cui certo paupertatis no-
men convenit, xx 78 σ. κατή-
γορος, vi 29 τεκμήριον σαφέσ-
τατον

σαφῶς, *luculenter*, 'unmistake-
ably', 'plainly': vii 22, xii
56, xx 31, xxi 76 τουτί τὸ
ἀγαθόν—σαφῶς διδοται τοῖς
τετελεσμένοις h. e. *apparet*
dari

σεμνός, ἡ, ὄν (for σεβ-νός from
root *Seb*, 'to fear', 'honour',
whence σέβ-εσθαι, σέβ-ας, εὐ-
σεβ-ής, etc.), *augustus, vene-*
randus, 'noble', 'honour-
ed': vii 76 τὸ σεμνὸν ἄνθρω-
πὸ καλὸς τε καὶ ἀγαθός. 2.
gravis, serius, 'grave',
'solemn': viii 122 ὁ κατα-
γελάσειεν ἂν οὐχ ὁ σεμνός
ἀλλ' ὁ κομψός

σεμνῶς, *gravitate affectata*, 'with an affected dignity': x 81 γυναῖκες καθήμεναι σ. [Cf. Arist. Nub. 40 σεμνήν, τρυφῶσαν]

οἰσαγμένον: v.s. σάττειν σήπασθαι, *putrescere*, 'to rot': xix 70 τὰ φυτὰ—ὑπὸ τοῦ ὕδατος σήπασθαι δι' ὑγρότητα

Σικελικὸς πόντος, *Siculum mare*, properly the sea on the E. and S.E. of Sicily, sometimes applied to the whole of the sea between the Peloponnese and Sicily, called the *Ionium* or *Adriaticum mare*

σιτοποιία⁴, as, ἡ, *panis confectio*, 'bread-making': vii 120 αἱ ἐκ τοῦ καρποῦ σιτοποιίαι

σιτοποιικός, ἡ, ὅν, *ad panem conficiendum pertinens*, 'for bread-making': ix 41 σιτοποιικῶν ὀργάνων, 51 σιτοποιικοῖς σκεύεσιν

σιτοποιός, οὗ, ἡ, 'a baking-woman': x 68

σίτος, οὐ, ὁ, *fruges*, 'corn', including κριθαί as well as πυροί: vii 195 ὁ ξηρὸς σ., xvii 94 ἐπικουρίας τινος δέεται ὁ σ. (κατιλυθεῖς), xx 160 ὅπου τιμᾶται μάλιστα ὁ σίτος, ix 18 τὰ ξηρὰ τῶν στεγῶν τὸν σ. παρεκάλει, xvii 35 ἀρκούντα σ. λαμβάνειν, xx 20, xvii 88 τοῦ σ. τινά, xviii 4 τέμνει τὸν σ., 26 ἀλοᾷν, 30 πατεῖν, 48, 50, 55 καθαίρειν, 58, 60, 64 καθαρὸν σ., xx 152 φιλεῖν, 103 ὕλη συνεξορμῶσα τῷ σ., xvii 83 ἐμβάλλειν τῷ σίτῳ τοὺς σκαλέας, xviii 13 ὁ κάλαμος τοῦ σ., 56 κεχυμένου τοῦ σ. PL. σῖτα: xiii 52 τῶν σίτων τε καὶ ποτῶν

(πεινῶσι). *præbulum, alimentum rei inanimatae*, 'nourishment': xvii 72 τοῦτο γίγνεται σίτος τῇ γῇ σκαλεύς, ἑως, ὁ, *sarrilor*, 'a sarcler', 'a hand-hoe'; according to others *sarculum*, 'a hoe': xvii 83 τοὺς σκαλέας τίνος ἐνεκα ἐμβάλλετε τῷ σίτῳ; 111

σκάπτειν, *fodere*, 'to dig' for cultivation: xvi 79 εἰ σκάπτοντες τὴν γῆν ποιοῖεν, xx 107 ὅταν σκαπτόντων... οὕτω σκάπτωσιν, ὥστε πλείω τὴν ὕλην γίγνεσθαι. 'to dig about', 'cultivate by digging': PASS. xix 23 ἐξορύττοιο ἀν σκαπτόμενα τὰ φυτὰ h.e. inter pastinandum effoderentur

[from root *Skabdh*, 'to dig', 'hoe', whence σκάφ-ος, σκάφ-η, σκαφ-ίς, Lat. *scab-ere*, *scab-er*, *scab-ies*, Goth. *skab-pan*, 'to shear']

σκεπτεσθαι, *considerare*, 'to think of beforehand', *εσκεμμένος, consultus*, 'with consideration': ix 13 τὰ οἰκοδομήματα... ᾠκοδομῆται πρὸς αὐτὸ τοῦτο ἐσκεμμένα (*hoc ipso consilio*, 'planned') ὅπως

[from root *Spek*, 'to look', 'spy', σκεπ (from σπεκ) only in mid. and pass. forms; hence Lat. *con-spic-io*, *spec-trum*, *speculum*, *spec-imen*, *spec-ies*, Germ. *spähen*]

σκευός, εὐς, τό, *vas*, 'a vessel'; PL. σκεύη, *vasa*, *suppellex*, 'house-gear', 'utensils', 'chattels': viii 72 πλείστα σ. ἐν συμκροτάτῳ ἀγγεῖῳ, 78 πάντα σκευή δοῖσιν περ ἐν οἰκίᾳ χρῶνται ἀνθρωποι, 116 σκευῶν κατασκευήν, 127 χορὸς σκευῶν, 148 περὶ

τάξεως σκευῶν, ix 89 *instrumenta*, 'implements', ix 17 τὰ πλείστον ἄξια στρώματα καὶ σ., 50 ὅσοις τῶν σ. χρώνται, οἷον σιτοποικοῖς, ὀσποικοῖς, θαλασιουργοῖς. *atramenta navis*, 'a ship's gear', 'naval stores': viii 70 ἀκριβεστάτην σκευῶν τάξιν, 74 διὰ πολλῶν ξυλίνων σ. καὶ πλεκτῶν ὁρμίζεται ναῦς ... διὰ πολλῶν δὲ κρεμαστῶν
σκευοφόρος, ου, ὁ, *calo, liza*, 'a camp-follower', 'sutler', who carried the baggage and shield of the ὁπλίτης: viii 27, 31

σκέψις, εως, ἡ, *consideratio, quaestio*, 'an inquiry': vi 69 ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ. Cf. Plat. legg. ix p. 855 π. λόγια εἰς τὴν τῶν λεχθέντων σκέψιν ἱκανῇ, Rep. vi p. 510 d οὐδ' ἐπὶ σκέψιν ὁρμήσωσι

σκιάζειν³, *contra solis aestum munire*, 'to shade': xix 125 (ἀμπελος) περιπεταννύουσα τὰ οἴναρα διδάσκει σκιάζειν τὰ ἡλιούμενα

σκιатραφεῖσθαι³, *umbratilem vitam ducere*, 'to keep in the shade', shunning heat and labour: iv 15 καθῆσθαι καὶ σκ.

σκληρός, ὁ, ὄν, *durus*, 'hard': xvi 56 σκληρὰ ἔσται ἡ γῆ · κινεῖν, xix 47 χωρεῖν εἰς τὸ σ. (de palmite)

σκοπεῖν, *providere, id agere*, 'to look out', 'take heed': iii 71 εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσῃ, ix 67 σκοπεῖν ὅπως ἀντιτιμῆσται

σμήνος, εως, τό, i. q. *σμήνος, alveare*, 'a hive': vii 98 ἡ ἐν τῷ σ. ἡγεμῶν μέλισσα, 174, 205

σοφός, ἡ, ὄν, 'cleverly devised': xi 28 σοφόν τι εὑρηκέναι ἐς τὰ ἔργα, i. e. *aliquod artificium quod valeat ad rectius discendam et exercendam agriculturam* (Sturz)

σπέρειν, *semen spargere*, 'to sow': abs. xi 97 φυτεύοντες — σπείροντες, xv 67 ὁ κάλλιστα φυτεύων — ὁ κάλλιστα σ., xvii 13 ἐν ξηρῷ σ., 15, xx 13 οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρε. c. acc. *serere, seminare*, 'to sow seed': xvi 9 ὁ τι σπείρειν δεῖ — δ τι φυτεύειν, 15 ὅτου δέοιτο αὐτός, σπείρων, xvii 30 ἐάν τε ὀλίγον ἐάν τε πολὺ σπέρμα σπείρη. II. *conservare, colere*, 'to sow a field': xx 53. PABS. xx 21 οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ σπείρηται (ὁ ἀγρός)

σπέρμα, ατος, τό, *semen*, 'that which is sown', 'seed': xvii 30, 71 χλόης γενομένης ἀπὸ τοῦ σπέρματος, 74 ἡν ἐκτρέφευ ἑὰς τὴν γῆν τὸ σ. εἰς καρπὸν, 58 πότερον ἴσον ἂν ἑκατέρᾳ τῇ γῇ σ. διδούς ἂν; 69 ἐμβαλὼν τὸ σ. τῇ γῇ, 78 τῇ ἀσθενοτέρᾳ γῇ μείον τὸ σ. ἐμβαλεῖν

σπορεὺς³, εως, ὁ, 'a sower': xx 13

σπόρος, ου, ὁ, *sementis* (*satio* includes 'planting'), vii 113 σπόρος καὶ φυτεία, xvi 49, xx 17 τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι, xvii 4, 23 ὁ πρῶμος (σπόρος), ὁ μέσος, ὁ ὀψιμώτατος, 24, 29 ἐν τῷ τωντων σ., 34 παντὸς μετέχειν τοῦ σ., xx 59 γῇ ὑγροτέρα πρὸς τὸν σ., xviii 76, xix 4 τὰ ἀμφὶ σ. *ratio faciendae se-mentis*

σπουδάζειν, *studiose agere*, 'to be zealous', 'earnest': c.

partic. ix 2 ἃ σὺ ἐσπούδαζες διδάσκων, quae studiose diligenterque docebas (Sturz)
σπουδαῖος, αἰα, αῖον, studio dignus, 'weighty', 'important': iii 96 ἔστιν ὅτ' ἄλλω τῶν σπουδαίων πλείω ἐπιτρέψει ἢ τῇ γυναικί;
στάσιμος³, ον (root ΣΤΑ, ἴστημι), stans, 'stagnant': xx 57 ἐν ὕδατι στασίμῳ
σταφυλή³, ἥς, ἡ, i. q. βότρυς, ὕα, 'a bunch of grapes': xix 127 γλυκαίνεσθαι τὰς σ.
στεγάζειν, tegere, 'to cover': PASS. xix 89 τὸ ἄνω πάντων τῶν φυτῶν ἐστεγασμένον
στέγη, ἥς, ἡ, conclave, 'a room', 'chamber': viii 83 ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, vii 110 ἡ δαίτα τοῖς ἀνθρώποις στεγῶν δέεται, ix 18 τὰ ξηρὰ τῶν στεγῶν τὸν σίτον (παρεκάλει)
στεγνός, ἡ, ὄν, contr. from στεγανός, 'water-tight': as subst. **στεγνόν**, τό, tectum, 'a covered place': vii 110 ἡ δαίτα τοῖς ἀνθρώποις στεγνῶν δέεται (v. l. pro στεγῶν), 111, 116, εἰς τὸ σ., 118 ἃ τῶν σ. ἔργα δεόμενά ἐστιν
στενόςπορος, ον, PL. τὰ στενόπορα, angustiae, 'defiles', xx 43 ὅταν διὰ στενοπόρων ἴωσι
στενός, ἡ, ὄν, angustus, 'narrow': xviii 58 συνώσας τὸν καθαρόν (σίτον) ὡς εἰς στενώτατον
στέργειν, de mutuo parentum et liberorum amore, a natura indito, 'to love as a parent': vii 134 τοῦ ἀτέργειν τὰ νεογνὰ βρέφῃ
στερεῖν, privare, 'to bereave': PASS. v 53 ἐν στερηθῶσιν

τῶν ἔργων, si ab operis suis arceantur

στήχος, ον, ὁ, ordo, series, 'a row': iv 148 ὁρθοὶ οἱ στήχοι τῶν δένδρων

[from root *Stigh*, 'to step', whence στεῖχ-ειν, στοῖχ-ος, στοῖχ-εῖον; Lat. *co-stig-tum*, *fa-stigium*, Goth. *steig-an*, Germ. *steig-en*]

στοά, ἄς, ἡ, porticus, 'covered colonnade', 'piazza': vii 1 ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου σ. i. e. the colonnade or cloister attached to the Temple of Zeus

στράτευμα, ατος, τό, exercitus, 'an army': xxi 36 ὅλῳ τῷ στρατεύματι, v 57 ὑπὸ πλήθους στρατευμάτων

στρατηγικός, ἡ, ὄν, imperatorius, 'of a general': xx 23 ἔστιν ἐν οἷς τῶν σ. ἔργων

στρατηγός, οὔ, ὁ, imperator: v 75 παρακελεύεσθαι δεῖ τὸν σ. τοῖς στρατιώταις, xi 44 ἐπιτιμώμεν τινι στρατηγῷ συμπαρόντες. οἱ στρατηγοί, 'generals', as a class: xx 28, 32, xxi 21

στρατιά, ἄς, ἡ, exercitus, agmen, 'an army': viii 23, 35 τεταγμένη σ.

στρατιώτης, ον, ὁ, miles gre-garius, 'a soldier': v 76, xxi 42 ἐμποῖσθαι τοῖς σ.

στρεπτός, οὔ, ὁ, torques, 'a collar of twisted or linked metal': iv 160 τῶν στρεπτῶν τὸ κάλλος

στρέφειν, invertere, 'to turn up' by digging or ploughing: xvi 83 τὴν γῆν στρέφειν. 'to turn over': xviii 34 στρέφοντες... (τὸν σίτον)

στρώμα, ατος, τό, PL. vestis stragula, 'a covering', 'co-

verlet', 'overlay', 'rug',
 'mattress': viii 121, x 73
 ἱμάτια—στρώματα, ix 17
 τὰ πλείστου ἄξια σ. καὶ
 σκεύη, 37 ἐσθῆτα, σ. ἐν γυ-
 ναικωνίτιδι...σ. ἐν ἀνδρωνίτιδι
 ...ὑποδήματα
 σύ, tu, 'thou': iv 162 ἡ γὰρ σὺ
 ταῖς σαῖς χερσὶν ἐφύτευσας;
 vi 5, x 26 μὴ γένοιτο σὺ τοι-
 οὔτος, vii 29 πότερα αὐτὸς σὺ
 ἐπαίδευσας, viii 14 τούτων
 οὐ σὺ αἰτία ἀλλ' ἐγώ, xv 8
 ὥσπερ σὺ σαντῶ, xvi 44 δι'
 δλης τῆς ἄλλω ὀλεσται σοὶ τὰ
 ἀχυρα, xix 99 ἀποκρίνομαι
 σοὶ, ὥς σὺ φῆς, ἄπερ σὺ γιγ-
 νώσκεις, iii 116 οἶμαι δέ σοι
 —ἐχειν ἂν ἐπιδείξει σοι.
 σύγχε, xix 73
 συγγίγνεσθαι, una esse, con-
 venire, 'to be in company
 with', 'to meet': vi 62
 συγγενόμεν ποτε ἀνδρὶ,
 78 αὐτῶντι συγγενέσθαι,
 90
 σύγκεισθαι, as pf. pass. of
 συντίθημι (see n. on Plu-
 tarch. Themist. xviii 1, 13),
 compositum esse, constare,
 'to consist', 'to be com-
 posed': c. ἐκ, viii 19 χορὸς
 ἐξ ἀνθρώπων συγκείμενός
 ἐστιν
 συζευγνῶναι, copulare de con-
 iungio, 'to unite in marriage':
 vii 159 νόμος—συζευγνὺς
 ἀνδρα καὶ γυναῖκα qui in
 eodem capite ζεύγος nomi-
 nantur. PASS. ix 31 οἰκέ-
 ται πονηροὶ συζυγέντες nisi
 h. l. significatur consuetu-
 tudine et familiaritate iuncti
 (Sturz)
 συκάειν³, ficus decerpere, 'to
 gather ripe figs': xix 131
 ὥσπερ τὰ σύκα συκάξουσι
 συκῇ³, ἡς, ἡ, ficus arbor, 'a

fig-tree': xix 76 συκῇν φυ-
 τεύειν
 σύκον, ου, τό, ficus fructus, 'a
 fig', the fruit of the συκῇ:
 xix 131 τὰ σ. συκάξουσι, x
 24 οὐδὲ ἔλαιον οὐδὲ σύκα
 ἔχει
 συκοφαντεῖσθαι, 'to be falsely
 accused': xi 124 ὑπὸ πολλῶν
 συκοφαντοῦμαι
 συλλαμβάνειν, adiuvare, 'to
 take part with', 'assist': c.
 acc. rei et dat. pers. xiii 55
 τὰδε συλλαμβάνω αὐτοῖς
 ut fiant ἐπιτροποι
 συλλήβδην³ (συλλαμβάνειν),
 summam, omnino, 'in sum',
 'in short': xix 96 ἤρου
 με σ.
 σύλλογος, ου, ὁ (σύν, λέγω),
 conventus, 'a muster': iv 51
 ἐθα δὴ ὁ σύλλογος κα-
 λείται, not conventus indi-
 citur (Sturz) but ubi est con-
 ventus qui vocatur. See n.
 ad l.
 συμβαίνειν, contingere, 'to
 happen': xxi 98 ἦν τι τῶν
 αἰσχροῶν συμβαίη. eu-
 phemistically viii 98 εἴ τι
 συμβαίνει γίγνεσθαι, 'if
 any thing happens', i. e.
 goes wrong
 συμβάλλεσθαι, conferre, 'to
 contribute': vii 80 πλείω
 συμβέβληται, 83 οὗτος τὰ
 πλείονος ἄξια συμβάλλεται
 συμβουλεύειν, consilium dare,
 'to counsel', 'advise': c. dat.
 pers. et inf. iv 25 ἡμῖν πό-
 λαις τέχραις συμβουλεύεις
 χρῆσθαι; x 63 συνεβού-
 λεον αὐτῇ μὴ καθῆσθαι
 δουλικῶς. c. dat. pers. et
 claus. rel. ii 5 εἴ μοι συμβ-
 ουλεύοις ὅ τι ἂν ποιῶν
 ἀξιοίμην τὸν οἶκον, 8 συμβου-
 λευε ὅ τι ἔχεις ἀγαθόν, x 61

εἰ τι ἔχοιμι συμβουλευθεῖσαι
ὡς ἂν—φαίνοιτο
συνμάχεσθαι, *una pugnare*,
'to fight along with', 'on
the side of': iv 137 ζῶντι
συνεμάχοντο Cυρο
σύμμαχος, ου, ὁ (σύν, μάχεσθαι),
adiutor, socius, 'an ally',
'adherent', 'helpmate': ii
37 ἔρημον συμμάχων εἶναι,
vii 75 συμμάχων καὶ γηρο-
βοσκῶν ὅτι βελτίστων τυγχά-
νεω. as subst. 'an ally':
iv 142 τὰ παρὰ τῶν σ. δῶρα
σύμμετρος, ου, *mediocris, non
magnus*, 'of moderate size':
viii 83 ἐν δεκακλίῳ στέγγ
συμμέτρῳ
συνπαιδεύειν³, *praeterea do-
cere*, 'to educate at the
same time': v 65 συμπαι-
δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν
ἀλλήλοις ἡ γεωργία
συνπαρτρέφειν⁴, *simul nu-
trire*, 'to keep at the same
time': v 28 ἡ γῆ κυσὶν εὐπέ-
τειαν τροφῆς παρέχουσα καὶ
θηρία συνπαρτρέφουσα
συνπαρεῖναι, *una adesse*, 'to
be present at the same
time': xi 44 ἐπιτιμῶμέν τινι
στρατηγῷ συμπαρόντες
συνπαρέχειν, *simul praestare*,
'to help to procure': v 33 αἱ
κύνες...τῇ ἐρημῇ τὴν ἀσφάλ-
ειαν συμπαρέχουσιν
συνπαρομαρτεῖν, *una sequi,
comitari*, 'to accompany':
iv 149 ὡς δομαὶ συμπαρο-
μαρτοῖεν αὐτοῖς περιπατοῦσι
συνπαροξύνειν⁵, *simul exci-
tare*, 'to help to provoke':
vi 45 συνπαροξύνειν εἰς
τὸ ἀλκίμους εἶναι
[συνπαρορμα², v. l. pro παρ-
ορμα² v 36]
σύμπασις, σύμπασα, σύμπᾶν,
universus, totus, 'all to-

gether': vi 21 κτήσις ἡ σύμ-
πασα, ix 23 σύμπασαν
τὴν οἰκίαν, xxi 33 ἕνα ἑκασ-
τον καὶ σύμπαντας
συνπεριάγειν, *una vehere*, 'to
carry about along with': viii
78 πολλὰ ὅπλα τοῖς ἀνδράσι
συνπεριάγει (ναῦς)
συνπληθύνειν⁶, *simul augere*,
'to help to augment': xviii
20 τὴν κόπρον συμπληθύ-
νειν
συνπράττειν, *sua opera ope-
ram alterius adiuvare*, 'to
co-operate with': c. acc. rei
et dat. pers. vii 85 τί δὲ ἂν
ἐγὼ σοὶ δυνάμην συμπρά-
ξαι;
συνφέρειν, *conferre, prodesse*,
'to be of use', 'serviceable':
xv 54 ὁ τι συνφέρει τοῖς
κάμουσι. impers. xi
156 ὅταν ἀληθῇ λέγειν συμ-
φέρειν, xvi 14 ἐπειδὴν γῶν
τις naturam soli, οὐκ ἐτι συμ-
φέρει θεομαχεῖν np. ut
seratsementem, cuius solum
non sit patiens, xi 143 συμ-
φέρει αὐτοῖς φίλους εἶναι,
xiii 45. II. *congruere*,
aptum esse, 'to fit', 'suit':
viii 118 χώραν—θεῖναι ὡς
ἐκδότοις συνφέρει. (Cf.
Cyr. viii 4, 21, 22, Arist.
Ran. 1549)
συνφέρον, τό, *utile*, 'use',
'profit': xiii 10 ὁ τι συμ-
φέρον τῷ κάμοντι ποιεῖν
εἶναι=συνφέρει
σύμφορος, ου, *utilis, commo-
dus*, 'useful', 'suitable',
'convenient': xiii 71 οὐδ'
αὐτῷ σύμφορα ταῦτα ποιεῖ,
ix 13 ὅπως ἀγροῖα ὡς συμ-
φορώτατα ἢ τοῖς μέλλουσιν
ἐν αὐτοῖς ἔσεσθαι
σύν, *cum, una cum*, 'along
with', 'together with': vii

184. 2. with collateral notion of aid, instrumentality: *σὺν τοῖς θεοῖς* vi 2, x 65, xi 120, v 63 *τῆς γῆς σὺν ἀνθρώποις ἐστὶν ἡ ἐργασία*. 3. to give prominence to some accessory circumstance, *instructus*, 'furnished with': i 164, v 36 *σὺν ὅπλοις* 'in armour', v 64 *σὺν τοῖς ὅπλοις*, v 23 *σὺν ἱππῳ*. (Cf. Cic. de nat. deor. ii 2 § 6 *duo iuvenes cum equis albis*, with Prof. J. B. Mayor's note)

συνάγειν, *convocare*, 'to bring together', 'gather together': iv 50 *πάντας ἅμα συνάγων συναποδοκιμάζω*⁴, *una improbare*, 'to join in repro-bating': c. dat. vi 26 σ. ταῖς πόλεσι *τὰς βαναυσικὰς τέχνας συναποθνήσκειν*, *comproari*, 'to die with one': c. dat. iv 138 *ἀποθανόντι συναπέθανον*. *συνάπτειν*, *coniungere*, 'to unite': p. pass. *συνήφθαι*, *coniunctum esse*, *cohaerere*, 'to be allied to': v 13 *ἡ προβατευτικὴ τέχνη συνήπται τῇ γεωργίᾳ*, *pr. dum pabula terrae praebeet*. *συναύξεν*, *una augere*, 'to help to increase': iii 82 *συναύξειν τοὺς οἴκους*, vii 93 *ὅ τι ἂν ποιοῦσα συναύξοιμαι τὸν οἶκον*, ix 71

συνεῖδέναι, *scire de aliquo*, 'to know of one another': iii 51 *σύνειδ' ἄε...ἀνιστάμενον*. *συνεῖναι*, *versari cum aliquo*, 'to live with': x 37 *εἰ σοι συνέην* (as your wife) *ἐξαπατῶν σε*, 50 *τοὺς ἐξω*) (*τοὺς συνόντας*. 2. *versari in aliqua re*, 'to be engaged in': xv 71 *τοὺς αὐτῇ (τῇ γεωργίᾳ) συνόντας*. (Cf.

Ar. Ran. οἰκεία πράγμαθ' οἷς ξύνεσμεν)

συνεκπέμπειν, *simul emittere*, 'to send out together': vii 88 *οἷς ἂν ἐξω ἢ τὸ ἔργον*, τοῖς *συνεκπέμπειν* *sc.* in agrum

συνεξορμᾶν, *una prorumpere*, 'to shoot up along with': xvi 91 *ἕλη συνεξορμᾷ τῷ σίτῳ*, 103 *ἦν ὕλη πύργῳ συνεξορμῶσα τῷ σίτῳ*

συνεπαίνειν, *comprobare*, 'to agree to', 'approve': vii 95 *ἃ οἱ θεοὶ ἐφυσᾶν σε δύνασθαι καὶ ὁ νόμος συνεπαίνει*

συνεπαίρειν, *una cum aliis excitare*, 'to join in urging': v 27 *θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει ἡ γῆ*

συνεπιμελεῖσθαι, *simul curare*, 'to attend to at the same time': c. gen. iv 19, vi 44 *φίλων καὶ πόλεως σ.*, iv 35 *γεωργίας τι σ.* *abs.* 37 *εἰ τι συνεπιμελεῖται*

συνεργός, ὁ, ἡ, *adiutor, operis socius*: iii 81 *γυναιξὶ χρωμέ- νους ὥστε συνεργοὺς ἔχειν*

συνέρχεσθαι, *coire, convenire* *unam in domum, societatem inire*, 'to be united together', 'to enter into partnership': x 28 *συνεληλύ- θαμεν ὥς τῶν σωμάτων κοι- νωνήσορτες*

*συνεσκεवासμένος*⁴ (*συνεκέ- λησθαι*), *simul, confertim*, 'jointly': xi 114

*συνεύχεσθαι*⁴, *una precari*, 'to join in prayer': vii 51 *συν- ἔθω καὶ συνεχέχεται σοι ταῦτά ταῦτα*

συνέχεσθαι, *premi, affici, la- borare*, 'to be constrained', 'distressed': i 151 *ἀμνηστῆ- ραι συνεχέχονται*

συνεχής, *es, assiduus in labore*,

'persevering': xxi 56 προ-
θύμους εἰς τὸ ἔργον καὶ
συνεχεῖς

συνθεᾶσθαι, una spectare, 'to
be spectators together': iii
54

συνθύειν³, una sacrificare, 'to-
join in sacrificing': vii 51
ἡ γυνή σοι συνέθνε

συνιστάναι τινα τι, concii-
liare, 'to introduce one to
another': iii 107 συστήσω
σοι Ἀσπασίαν

συνοικεῖσθαι, celebremesse, 'to
be thickly peopled': iv 68
συνοικουμένην χώραν) (ὁ
ὀλιγάνθρωπον

συννομολογεῖν, assentiri, 'to
agree with': i 85, vi 13, 17,
xvii 80. 'to concede', c.

dat. pers. et acc. rei seq.
infin., xxi 10 τοῦτο συνο-
μολογῶ σοι... διαφέρειν τοῖς
ἐτέρους τῶν ἐτέρων

συντείνειν, intendere, 'to strain
to the utmost': ii 123 γῶμῃ
συντεταμένη 'with earnest
purpose'. συντεταμένως,

enixe, studiose, 'in good
earnest': xx 117 τοῖς σ. γεωρ-
γοῦσιν with v. l. συντεταγ-
μένως

συντιθέναι, componere, 'to put
together', 'fold': x 73 ἱμά-
τια καὶ στρώματα ἀνασείσαι
καὶ συνθεῖναι suo loco.
coniungere, 'to unite' (as in
wedlock): vii 101 τὸ ζεύγος
τοῦτο συντεθεικέναι.

MED. συντίθεσθαι, consti-
tuere cum aliquo, 'to make
an appointment with any
one': c. infin. vii 8 ξένους
τινας συνεθέμην ἀνάμεναι
ἐνθάδε, xii 8 ἐπεὶ συνέθου
τοῖς ξένοις

συντόμως (σύν, τέμνειν), bre-
viter, paucis, 'concisely':

xii 104 ὡς συντρίμῳς εἰπεῖν
συντρίβειν, insuper alere, 'to
maintain besides': v 25 τὸν
ἱππον ἱκανωτάτῃ ἢ γεωργία σ.

συντρίβειν, imminuere, detri-
mento afficere, 'to smash',
'ruin': xx 110 τὰ συντρί-
βοντα τοὺς οἴκους ταῦτά ἐστι

συνθεῖν³, in unum cogere,
coacervare, 'to garner up',
'compress': xviii 57 συνώ-
σας τὸν καθαρὸν (σίτον) πρὸς
τὸν πόλον ὡς εἰς στενωπῶτον

συνωφελεῖν, adiuvare, pro-
desse, 'to help to benefit':
xviii 19 τὸ ἐν τῇ γῇ λειφθὲν
σ. ἂν τὴν γῆν, iv 8 δτι δύνασαι
συνωφέλει διδάσκων, ii 98
μηδὲν με συνωφελῆσαι εἰς
τὸ ὑποφέρειν

σὺς, σὺός, scrofa, sus, 'a sow':
xvii 76 σὺτ ἄσθενεῖ χαλεπὸν
πολλοὺς ἄδρους χοίρους ἐκτρέ-
φειν

συσσινία³, as, ἡ, societas eorum
qui una convivantur, 'a
public mess': viii 79 ναὺς
πάντα σκεύη... τῇ σ. ἐκάστη
κομίζει

σφείς, σφῶν, σφίσι, reflexive
pronoun, xii 46 ταῦτα ἃ βού-
λονται εἶναι σφίσι (sibi) τὰ
ἀγαθὰ

σφενδονήτης, ου, ὁ, funditor,
'a slinger': iv 42 τοξότας
καὶ σφενδονήτας, viii 42

σφόδρα, valde, admodum,
'very', 'exceedingly': c.
verb. viii 5 ἐρυθρίδασαν σ.
admodum, omnino, in af-
firm. answers: iii 34 καὶ μὰ
Δία καὶ σφόδρα γε

σφοδρὸς, ἄ, ὄν, firmus, validus,
'strong', 'robust': v 25 ἡ
γεωργία σ. τὸ σῶμα παρέχει
σφοδρῶς, acriter, studiose,
'actively', 'vigorously': i 143
καὶ πάνυ σ. ἔχουσι πρὸς τὸ

ἐργάζεσθαι, v 21 πορεύεσθαι σ., v 59 σ. καὶ ἀνδρικῶς παιδευόμενοι

σχεδόν, *fere*, to soften a positive assertion: iv 90, v 83 **σχεδόν** τι

σχῆμα, ατος, τό, 'fashion', 'style': ii 27 εἰς τὸ σὸν σ. δὲ σὺ περιβέβλησαι, acc. to Zeune and Sturz *vestitum*, 'dress', but see n. ad l.

σχολάζειν, *desidere*, nullis otioso negotiis occupari, 'to be at leisure', 'have nothing to do': vii 2, 4 οὐ μάλα εὐθὺς σ., 6 ἢ πράττοντά τι ἢ οὐ πάννυ σχολάζοντα

σχολή, ἡς, ἡ, otium, 'leisure', 'ease': viii 94 ἐν τῇ σχολῇ, *per otium* 'at his leisure'

σώζειν:—1. of persons, *salvum praestare*, *non perire pati*, 'to keep alive'; 'to preserve')(ἀπολλύναι: viii 105 ἐάν καὶ πάννυ καλῶς ὑπηρετοῦντας σώζῃ, πολλὴ χάρις. PASS. **σώζεσθαι**, *salvum evadere*, 'to be saved')(ἀπολέσθαι: xi 68 ἐκ τοῦ πολέμου καλῶς σ., xi 77 ἀσκούντι τὰ τοῦ πολέμου κάλλιον σ. (δοκεῖ ἡ ῥώμη)

2. of things, *conservare*, *tueri*, 'to keep safe': vii 117 δεῖ τοῦ σώσοντος τὰ εἰσνεχθέντα, 215, vii 176 ἀνέκαστη (τῶν μελιτῶν) εἰσφέρειν (eis τὸ σμήνος), σώζει. *integrum servare*, 'to keep unchanged': viii 110 σώζουσι τὴν τάξιν. PASS. ix 103 σωζομένων μεγίστη θνησις, φθειρομένων μεγίστη βλάβη **Σωκράτης**, ους, ὁ, viii 92 εἰποι ἂν Σωκράτους ὅπως γράμματα

σῶμα, ατος, τό, *corpus*, 'body': i 88 εἰ διὰ ταύτην (sc. τὴν

ἐταίραν) κάκιον ἔχοι τὸ σ. καὶ τὴν ψυχὴν, 32 τὸ σ. παρέχειν (*conius coningi*) ὑγιαίνον τε καὶ ἔρρωμένον, 48 σ. καθάρων, ἡδιστον, iv 16 τῶν σ. θηλυομένων, vii 128 τοῦ ἀνδρός τὸ σ. καὶ τὴν ψυχὴν, 14 ἡ ἔξις τοῦ σ., x 31 τοῦ σ. κοινῶς, xi 67 τῆς τοῦ σ. ῥώμης, x 29 τῶν σ. κοινωνήσαντες ἀλλήλοις, i 170 αἰκισόμενα τὰ σ. (*de voluptatibus*), vi 27 τὰ σ. καταλυμαίνεσθαι, 42 τὰ σ. κάλλιστα παρέχεσθαι

σῶς, ὁ, ἡ, neut. σῶν, of things, *salvus*, 'safe', 'whole': iii 15 μηδὲ εἰδότας εἰ σῶ ἐστίν, viii 65 εἰσόμεθα τὰ τε σῶντα καὶ τὰ μὴ, ix 54 ἐπετάξαμεν ταῦτα σῶ παρέχειν **σωτηρία**, ἰας, ἡ, *salus*, 'safety', 'deliverance': xi 46 ἐν πολέμῳ καλῆς σ.

σωφρονεῖν, *prudenter*, *temperate vivere*, 'to be discreet, modest': vii 87 ἐμὸν ἐφοῦσεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν, *quod male vertit Sturz* *prudenter temperateque res administrare*

[Nägelsbach *dis nachhomerische Theologie* p. 289 compares a saying of the Pythagorean Phintys ap. Stobaeum 74, 61: γυναῖκός δὲ μάλισμα ἀρετῆ σωφροσύνα, which he subsequently defines as τὸ περὶ τὰν εὐνὴν ἡμεν ἀδιάφθορον καὶ ἀμικτον θυραῖω ἀνδρός: and *Lyfias* i 10 φμην τὴν ἑμᾶντοῦ γυναῖκα πασῶν σωφρονεστάτην εἶναι τῶν ἐν τῇ πόλει]

σωφρονίζειν, *castigare*, *emendare*, 'to sober', 'to recall one to his senses': i 168 πολλοὺς βελτίους ἡνάγκασαν εἶναι σωφρονίσαντες

σωφροσύνη, ἡς, ἡ:—1. 'sober-mindedness', 'good sense', 'sound judgment'. 2.

'self-control': XXI 76 τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις i.e. eis qui revera prudentiae sacris initiati sunt
σώφρων, ὁ, ἡ (σῶς, φρήν), sanae mentis, 'sober-minded': IX 115 ῥᾶν τὸ ἐπιμελεῖσθαι τῇ σῶφρονι τῶν ἐαυτῆς τέκνων ἢ ἀμελεῖν, V 103 οἱ σ. ὑπὲρ πάντων τῶν κτημάτων τοὺς θεοὺς θεραπεύουσι, VII 89 σωφρόνων ἐστὶν οὕτως ποιεῖν ὅπως τὰ ὄντα ὡς βέλτιστα ἐξεῖ. 2. continens, 'steady': VII 226 σεργος σῶφρονας καὶ ὠφελίμους τῷ οἴκῳ

T

Ταλασία, ας, ἡ, lanificium, 'wool-spinning': VII 221 ἀνεπιστήμονα ταλασίας
ταλάσος⁴, α, ον, ad lanam v. lanificium pertinens, 'of wool or wool-spinning': VII 40 ἔργα ταλάσια (pensa lanae) θεραπεύουσι διδόνται
ταλασιουργικός, ὁ, ὄν, ad lanificium pertinens: IX 40 ταλασιουργικῶν ὀργάνων, 52 σκεύεσιν τ.
ταμία, ας, ἡ, proma, quae curam penus habet, 'a housekeeper': IX 56 ὅσοις εἰς ἐορτὰς χρώμεθα, τῇ ταμίᾳ παρεδωκαμεν, 62 τὴν τ. ἐποιήσαμεθα, 69 παραστήναι ἀπομετρούσῃ τῇ τ.
ταμίας⁵, ας, ἡ, manus promae, peni procuratio, 'the duty of a housekeeper': VII 218 ἀνεπιστήμονα ταμίας
ταμίευμα⁶, ατος, τό, dispensatio, 'economical management': III 118 δαπανᾶται

δια τῶν τῆς γυναίκος τ. τὰ πλείστα
Τάνταλος, ου, ὁ, Tantalus: XXI 79 Τ. ἐν Ἄιδου λέγεται τὸν δεῖ χρόνον διατρίβειν φοβούμενος μὴ δις ἀποθάνῃ
τάξις, εως, ἡ, ordo, 'order', 'regular disposition': VII 110 nautae σώζουσι τὴν τάξιν, 38 ἐν τάξει (ordine servato), 43, 50, 51, 52, IX 81 ὅπως διαμένη ἐκάστῳ ἡ τ. 2. i. q. τάγμα, centuria, turma, 'a company', 'squadron': VIII 40 ἱππείας κατὰ τάξεις ἐλαύνοντας. 3. generally 'arrangement', 'regularity': VIII 18 ἐστὶν οὐδὲν οὕτως εὐχρηστον ὡς τάξις (rerum dispositarum), 148 περὶ τάξεως σκευῶν
ταραχή, ῆς, ἡ, perturbatio, tumultus, 'disorder'. 'confusion': VIII 20 ταραχῇ in choro est cum ποιούσιν ὅ τι ἂν τύχῃ ἕκαστος
τάραχος, ου, ὁ, i. q. ταραχή: VIII 58 εἰ τοῦ ταραχου τοῦτου μὴ δέοιο
ταραχέδης, es, tumultuarius, 'full of confusion': VIII 23 στρατιὰ ἀτακτος οὖσα ταραχωδέστατον
τάττειν, ordine ponere, 'to place in order'. PASS. VIII 116 ὡς ἀγαθὸν τετάχθαι σκευῶν κατασκευὴν. instruere aciem, 'to draw up in order of battle', 'marshal', 'array': VIII 35 τεταγμένη στρατιὰ κάλλιστον ἰδεῖν, XX 36 διὰ πολέμιας τεταγμένους πορεύεσθαι. **τεταγμένως**, bono constanti ordine, e legibus chori, 'in orderly fashion', 'regularly': VIII 21, 43, XVII 25 ὁ θεὸς οὕτ. τὰ ἔτος ὧρεῖ i.e. certis et ordi-

natis temporibus (Bach).

2. *collocari in acie*, 'to be stationed': iv 40 ἐπὶ τῷ εὐνούμῳ κέρατι τεταγμένος.

II. *constituere ad aliquid gerendum*, 'to appoint to any service': xx 102 οἱ πρᾶττοντες ἐφ' ᾧ περ τεταγμένοι ἐστὶ. 'to order', 'prescribe', 'fix': viii 14 οὐ τάξας

ὅπου χρὴ ἕκαστα κεῖσθαι, iii 22 ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται i.e. certo quodam loco et certo ordine, viii 92 Σωκράτους ὅποσα γράμματα καὶ ὅπου ἕκαστον τέτακται. III. *statuere, definire*, 'to appoint', 'ordain': iv 40 τέταχε (v. Cob. N. L. 599) τῷ ἀρχοντι

ἐκάστω ἐλς ὁπόσους δεῖ διδόναι τροφὴν. p. pass. part. 'fixed', 'prescribed': iv 56 τὸν ἀριθμὸν τὸν τεταγμένον, viii 143 ἐν χώρᾳ κεῖται τεταγμένη, 147 τὸ μὴ εἶναι τεταγμένον ὅπου ἕκαστον δεῖ ἀναμένειν

ταῦτά, i. q. τὰ αὐτά, *eadem*: α 65, v 71

ταύτη, *hoc nomine*: xviii 73, xxi 22

τάφρος, ου, ἡ, *fossa*, 'a dyke': xi 104 οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος, xx 61 τὸ ὕδωρ ἐξάγεται τὰ φροῖς

τάχος, εος, τό, *celeritas*, 'quickness', 'speed': xi 95 διήνεγκαν ἀλλήλων τῷ τάχει

ταχύς, εἰα, ὁ, *celer*, 'quick': neut. as adv. *celeriter*, 'quickly': viii 49 ταχὺ πλεῖ, 68 τ. ἐγχειριεῖ, x 7 τ. ἐπελθετο, xix 60, vii 181 ὡς ταχέως ὑφαίνηται. xix 46 θάπτον, ocius; xii 116 τάχιστα, *celerrime*, 'most speedily': xviii 37, ix 6 ὡς τζ-

χιστα, 'as soon as possible'

τε—τε, *que—et*, 'both—and': x 22. a single τε without

καὶ rare in prose: x 78 καθαρωτέρα οὖσα πρεπόντως τε μᾶλλον ἡμφιεσμένη. to

connect a new sentence: xi 42. τε irregularly placed: iii 31, 73. ἄν τε—ἄν τε, *sive—sive*: xxi 54. ἔάν τε—ἔάν τε: xvii 30. ἦν τε—ἦν τε: xi 96

τε...καὶ connect two notions more intimately than καὶ—καὶ so as to form one whole, especially when they succeed each other immediately. The second notion is generally the more important. See exx. under καί.

οὔτε—τε, *neque—et*, 'not only not—but': vi 26, xxi 24

τείνειν πρὸς τινα, *pertinere, spectare ad aliquem*, 'to concern any one': vii 210 πρὸς σε τείνει τὰ τοῦ ἡγεμόνος ἔργα. The intransitive use of τείνειν and its compounds is frequent in reference to geographical position

τείχος, εος, τό, 'a wall': PL. *moenia, oppidum munitum*, 'a fortified city': vi 33 τὰ τ. διαφυλάττειν

τεκμήριον, ου, τό, *eignum certum, argumentum*, 'a sure sign' or 'token': iv 185 μέγα τ. ἀρχοντος ἀρετῆς φ' ἂν (= ἔάν τινι) ἐκόντες ἐπωται, vi 29 τ. σαφέστατον γενέσθαι ἂν τούτου ἔφαμεν εἰ. II. *documentum*, 'a positive proof': xi 119 οἷοι ὁρθῶς τούτων ἐπιμελῆ. ἱκανὰ τ. παρέχη, εν 130 Κύρος ἀριστος ἀρχων—καὶ τούτου τ. πολλὰ παρῶ-

χρηται. with γάρ in the following clause: vi 29
τέκνον, ου, τό, *proles*, 'an offspring': PL. *liberi*, 'children': v 49 τίς (τέχνη) τέκνοις ποθεινότερα (τῆς γεωργίας); vii 70 κοινῶν οἴκου τε καὶ τέκνων, 119 νεογνῶν τ. παιδοτροφία, 134
τεκνοποιεῖσθαι, *liberos procreare*, 'to breed children': τοῦτο τὸ ζεύγος κεῖται μετ' ἀλλήλων τεκνοποιούμενον, ix 28 ἵνα μὴ τεκνοποιῶνται οἱ οἰκῆται ἀνεὺς τῆς ἡμετέρας γνῶμης
τεκτονικός, ἡ, ὅν, *artis fabrilis peritus*, 'skilled in carpenter's work': xii 16. **τεκτονική**, ἡς, ἡ (τέχνη), *ars fabrilis* v. *ignaria*, 'carpentry': i 4, 14 ὁ τ. ἐπιστάμενος
τέκτων, ονος, ὁ, *faber*, 'a carpenter': xii 15 θταν τέκτονος δεηθῆς, vi 71 τέκτονας, χαλκῆας
τελεῖν, *facere, perficere*, 'to fulfil', 'execute': i 25 τελεῖν ὅσα δεῖ. PASS. xii 110 χάριν τῶν καλῶν τελούμενων, xx 113 τὰ ἔργα μὴ τελεῖσθαι λυσιτελοῦντως πρὸς τὴν δαπάνην. II. *sumptus facere, pendere*, 'to pay as tax': ii 39 τὴν πόλιν σοι προστάττουσαν μεγάλα τ. *impendere*, 'to lay out', 'spend': i 159 τελεῖν (ταῦτα) εἰς τὰς αὐτῶν ἐπιθυμίας. III. *initiare*, 'to initiate': xxi 75 τοῖς ἀληθινῶς σωφροσύνη τε τελεσμένοις. (Lincke thinks the expression is a reminiscence of Plato's ὁ περὶ τάγαθὰ μετὰ σωφροσύνης ἀποτελούμενος Symp. 188 d)

τελέως, *perfecte*, 'thoroughly': xi 7 τ. διακούσας καὶ καταμαθὼν, 29 διηγοῦ τ. τὰ σὰ ἔργα

τέλμα³, ατος, τό, *palus*, 'a pool', 'pond': xx 52 τὰ κοῖλα πάντα τέλματα γίνονται

τέλος, εος, τό, *effectus*, 'the fulfilment', 'completion' of anything: xvii 74 διὰ τέλους, *perpetua*, 'throughout', xvii 75 ἐς τέλος, *tandem*, 'in the end', 'at last', according to others *ad maturitatem*, 'to perfection': [cf. Luc. viii 13 οὐ τελεσφοροῦσιν non maturescunt]

τέμνειν, *resecare, metere*, 'to cut off': xviii 4 π. τὸν σῆτον, 7, 12 παρὰ γῆν ἄν τέμνοιμι; 14 κάτῳθεν ἄν τέμνοιμι

τεταγμένως: v. s. τάσσω

τέχνη, ἡς, ἡ, = ἡ ἀκριβὴς ἐπιστήμη τοῦ πράγματος, *ars, scientia, peritia*, 'an art', 'craft': xv 65 τὰ ἐπικαιριώτατα ἡς ἕκαστος ἐχει τέχνης, i 3 applied to *λατρική*, *χαλκευτική* and *τεκτονική*, 7 τούτων τῶν τ. ὅ τι ἔργον ἐκάστης, 19 το ὁικονομική, iv 3 πασῶν τῶν τ. ἐργάτας subsequently spoken of as ἐπιστημῶν, 13 ἡ προβουλευτική τ., v 80 ἡ γεωργιατῶν ἄλλων τ. μήτηρ καὶ τροφός, 81 εὐ φερομένης γεωργίας ἔρρωται αἱ ἄλλαι τ., 83 ἀποσβέννυνται αἱ ἄλλαι τ., vi 27, xv 57, xviii 71, xix 115, xx 81 τέχνην χρηματοποιῶν, iv 30 ἡ πολεμική τ., xv 20 τὴν τ. τῆς γεωργίας, xvii 41 ποικίλη τ., xviii 73 ἡ γεωργική τ., iv 11 αἱ βαναυσικαὶ (τέχναι) καλούμεναι *artes illiberales s. sordidae*

τεχνίτης, ου, ὁ, *opifex*, 'an

artisan', 'craftsman': vi 31 τοὺς γεωργοὺς καὶ τοὺς τ., 35 τοὺς τ. ψηφίσεσθαι μὴ μάχεσθαι, xv 64 οἱ ἄλλοι ('practitioners of some art')—τῶν δὲ γεωργῶν

τηνικαῦτα, *tunc*, 'at that particular time': xvi 61, 63

τιθασεύειν, *manuefacere, curare*, 'to tame', 'domesticate': pass. vii 62 ἐπεὶ... ἐτετιθασευστο ὥστε διαλέγεσθαι, i.e. when her shyness had been overcome

τιθέναι:—A. in local sense. *ponere, reponere*, 'to put', 'place': viii 15, ix 52 ὅπου δεῖ τιθέναι, 62 ἐν ταύτῃ (τῇ χώρῃ) θέντες, 118 χώραν—θεῖναι. 2. *plantare*, 'to set', 'plant': xix 41 ὅπη-νικά δεῖ τ. τὰ φυτά, 52 τὸ κλήμα ὀρθὸν τιθεῖς ἢ καὶ πλάγιόν τι θείης ἄν. II. τ. νόμους, *scribere leges*, 'to lay down laws' (of a supreme legislator): xiv 18 δοκοῦσιν οὗτοι (Δράκων καὶ Σόλων) θεῖναι πολλοὺς τῶν νόμων. B. 'to put in a certain state', hence *ponere*, 'assume': c. inf. xvii 87 πολλὰ ἴδατα γίνεται—θῶ-μεν τοῦ σίτου κατακρυφθῆναι τινα ἢπ' αὐτῶν. 'to regard as': ix 74 τιμωτέρους τιθέντες (*pluris aestimantes*) δικαίους τῶν ἀδίκων, an Ionic expression

τιμᾶν, *colere, honore prosequi*, 'to pay honour to', 'worship': xi 52 θεοὺς μεγαλῶς τιμᾶν, xiv 40 τιμῶν (τούτους) ὡς καλοὺς τε κάγα-θοὺς. 2. *praemio afficere*, 'to reward': ix 92 τιμᾶν—τὸν ἀξίον, xii 91, xiii 59 τὸν κρείττω τοῖς βελτίοσι

τιμᾶν, xxi 61 μέγιστα τιμῇ-σαι τὸν πρόθυμον. *aestimare*, 'to value', 'prize': pass. xx 160 ὅπου ἂν ἀκού-σωσιν τιμᾶσθαι μάλιστα τὸν σίτον (*maximi aestimari*)

τιμῇ, ἧς, ἡ, *honor*: xi 45 τυ-γάειν τιμῇς ἐν πόλει. pl. *honores*, 'tokens of worth', 'honours': iv 58 τούτους τοὺς ἀρχοντας ταῖς τιμαῖς ἀδελ- II. of things: *aestimatio, pretium*, 'the worth', 'value': xx 130 τῆς ἀρ-χαίας τιμῆς πολλαπλασίου ἀξίους χώρους

τίμιος, α, ον, *honoratus*, 'held in honour': vii 234 τιμιω-τέρα ἔσθ, ix 74 τιμιω-τέρους τιθέντες

τιμωρεῖσθαι, *punire*, 'to punish': ii 45 τιμωρήσονται σε Ἀθηναῖοι

τιμωρία, ας, ἡ, *poena*, 'retri-bution', 'punishment': xii 74 τ. χαλεπωτέραν

τις, *τινός*, indefinite pronoun used either substan-tively or as an adjective:—I. as a substantive, 'one', 'a person': vi 78 αὐτῶν τινι συγγενέσθαι, vii 10 τι τοιοῦ-τον, xi 145 ἀπολογούμεθα ὑπὲρ του, εἰ τις ἀδίκως αἰτίαν ἔχει, xi 89 εἰ τινα δέδεμενος ἰδεῖν τυγχάνοιμι, ix 60 ὃ τι ἂν τω διδῶ, xii 62 ἄλλα τινες. sometimes *τις* is omitted, as where the in-finitive is predicated gener-ally and αὐτός is used refer-ring to the implied subject: i 20, 79 ἦν ἐπίσθηται (sc. *τις*), xii 52 τὸ ἐπιμελῇ ποιῆσαι (sc. *τινα*), xx 109(?). with part. gen.: x 20, xx 77 τού-των τινας, xix 16 ἡδὴ τινὰ αὐτῶν εἶδες βαδύτερον; viii 6

τῶν εἰσνεχθέντων τι, III 26
λέγειν τι τῶν οἰκονομικῶν,
XXI 66 ἔχει τι ἡθους βασιλι-
κοῦ

[Cf. Thuc. IV 8, 5 τοῖς Ἀθηναίοις
ἐνέπεσέ τι γέλωτος, 130, 1 ἦν τι
καὶ στασιασμοῦ ἐν τῇ πόλει, VII
69, 3 ὅ ὑπῆρχε λαμπρότητός τι]

II. as an adjective, with
adverbial force, to limit or
soften the effect of a word.
like Lat. *quidam*: VIII 20
παραχῆ τις, 53 ὁμοῖόν τι (*fere
simile*), VII 212 γελοῖα τις.
with Numerals and Adjec-
tives implying number, size,
etc.: II 70 ἐν τι πλουτηρῶν
ἔργων, III 9 ἐν τι τῶν οἰκονο-
μικῶν ἔργων, IV 167 ἐν γέ τι
φιλοτιμούμενος. with Pro-
nominal words: VII 205 διὰ
τοιαύτας τινὰς προνοίας.
Neuter τι adverbially with
Verbs: 'somewhat', 'in
any degree', 'at all': IV 37
εἰ τι συνεπιμελεῖται, V 35
παρορμᾷ τι, VII 167, XIII 65
οὐδ' ὅπως τι οὖν ἀξιώ. with
Adj. or other Adv.: XIX 54
πλάγιόν τι, V 83 σχεδόν τι,
VI 8 μᾶλλον τι, III 64 οὐδέν
τι μᾶλλον, XV 47, 50, VIII 8
μηδέν τι ἀθυμήσης, IX 20 μὴ
ἀποκρυπτομένη τι μηδέν.
τίς; τίνος; interrog.
pron. *quis? quae? 'who?'*
'which?': τί; *quid?*
'what?': τίς; 'which?': VII 84,
VIII 37, 39, XVIII 33 τίνι
τοῦτο (sc. ἴσασι); III 20 τί
τούτων αὐτίδιν ἔστιν ἢ for τί
ἄλλο; VII 33 τί ἐπισταμένην
αὐτὴν παρέλαβον; II 110,
VII 92 τί ὀρᾶς ὅ τι ποιοῦσα;
XIX 91 τί αὐτῶν οὐ γιγνώ-
σκεις; 2. as predicate:
VII 96 καὶ τί δὴ ταῦτ' ἔστιν;
I 115 ἐκεῖνο ἡμῖν τί φαίνε-

ται; XVII 54 τί τοῦτο λέγεις;
of a masculine or fem. sub-
ject: I 27. οἶκος τί δοκεῖ
εἶναι; τί γάρ; *quid enim?*
quidni? 'why not?' 'how
else?' 'of course': XVII 41.
τί δέ; *quid vero? iam vero,*
'then, again', 'in passing
on to a new point': VII 61,
79, XIX 18. τί δ' οὐ; *quidni
vero?* affirmantis: XVII 87,
XVIII 6 τί δ' οὐ μέλλω (sc.
εἰδέναι); XIX 51 τί δ' οὐ
μέλλει (sc. ὑποβάλλεσθαι);
XVIII 27 τί δ' οὐκ οἶδα;
τί δέ, εἰ μή; *quid aliud
nisi?* 'what else but?': IX
4 τί δέ, εἰ μή ὑπισχνείτο,
10, 108, X 58. καὶ τί
δὴ; VIII 151. τί ἦν; *quid
ei?* 'what if?': III 28. τί
δ' ἦν; 11. τί γὰρ ἦν; XVII
102. τί οὖν; IX 106. τί οὖν
ἄρα εἰ; VI 10. τί οὖν ἦν;
III 5, VI 61. τί ποτε; XIX 95.
II. τίς for ὅστις in indirect
questions; the verb some-
times in the indic. as if
the question were direct:
VII 58 τί πρῶτον διδάσκειν
ἤρχου αὐτὴν, διηγοῦ μοι, 65
ἄρα κατενόησας τίνος ἔνεκα
—ἐλαβον; 69 βουλευόμενος
τίν' ἂν λάβουμεν

τιτραίνειν s. τιτράν³, *pertun-
dere*, 'to bore': VII 216
εἰς τὸν τετρημένον πίθον
ἀντλεῖν

τλήμων, *onus, ὁ, ἡ, miser,*
'wretched': VII 218

τοι, the enclitic particle used
to express restricted affir-
mation, *utique, profecto*,
'assuredly', 'let me tell
you', 'yet surely': III 1 οὖν
τοι. 2. in combination
with other particles: ἀλλὰ
—τοι: IV 151, VII 88, XIX 130,

29, xx 147, xxi 6. γάρ—
τοι: vii 12, 100, xiii 25.
γέ τοι: vii 69. δέ τοι: vii
219, viii 47. τοίνυν, *igi-*
tur, 'therefore', 'accord-
ingly': at the beginning of a
speech, referring to some-
thing present to the mind
of the speaker and hearer: ii
113, iv 106, 124, 155, x 11,
xi 87 ἐγὼ τοίνυν, vii 23
ἐγὼ μὲν τ., xv 26 νῦν τ., xvi
1 πρῶτον μὲν τ., xviii 66.
adeo, praeterea: καὶ τοίνυν,
'and withal': v 8, x 5, xvi
36, xvii 38

τοιούσδε, *ἀδε, ὄνδε, huiuscemodi*,
'such as this', in reference
to something following: i 2
τοιὰδε διαλεγόμενον

τοιούτος, *αὕτη, οὗτο or οὗτον*,
talis, 'such': in ref. to some-
thing which precedes: viii
149 τοιαῦτα διαλεχθεὶς δοκῶ
μεμῆσθαι, xx 25, x 26 μὴ
γένοιο σὺ τ., οὐ γὰρ ἂν σε
δυναίμην, εἰ τοιούτος εἴης,
ἀσπάσασθαι, xvii 55, vii 14
τοιαύτη σου ἡ ἔξις, iii 54
τοιούτον οὐδέν, x 58, vii 10
τι τ., ix 52 εἰ τι ἄλλο τ., iii
43 εἰσὶ τινες τοιοῦτοι, vii
270 τ. ἔργα, xii 76 οὗς ἂν
τοιούτους γνῶντας. with
article vi 72, xiii 3, xv 11 ὁ
τ., iv 20 οἱ τ. (*sc. ol ἐργαζό-*
μενοι τὰς βανανικὰς τέχνας),
ii 2 περὶ τῶν τ., 79, vi 72
τᾶλλα τὰ τ.

τόκος, *ov, ὅ, foetus, suboles*,
'progeny': vii 182 *dux*
arum τοῦ γιγνομένου τ. ἐπι-
μελεῖται ὡς ἐκτρέφεται
τολμᾶν, *audere*, 'to have the
hardihood', 'dare to': xiv 7
εἰ τοὺς καρποὺς τολμῶ
ἀφανίζην
τοξεύειν, *sagittare*, 'to use the

bow': xxi 43 οἱ ἂν τοξεύω-
σιν ἄριστα

τοξότης, *ov, ὁ, sagittarius*,
'a bowman', 'archer': iv
42 τοξότας καὶ σφενδον-
ήτας, viii 42

τόπος, *ov, ὁ, locus, regio*, 'place',
'district': xvi 8 παρὰ γείτο-
νος τ. γινῶναι

τοσούτος, *αὕτη, οὗτο or οὗτον*,
tantus, 'so great': ii 43 εἰς-
φορὰς τοσαύτας ὄσας οὐ
ράδιως ὑπολείσεις. II. *neut.*
es Subst. ix 99 τοῖς οἰκέταις
μέτεστι... τοσούτον ὅσον φυ-
λάττειν, i.e. tantum quantum,
'only so much', 'no further
than': xviii 29 τοσούτο
μόνον εἰδέναι, πατεῖν τὸν σί-
τον

[*Cf. Dem. c. Phil. i § 13 δηλοῖς*
ἑμῶν τοσούτον, *Xen. Anab. i 3*,
15, ii 1, 9, iii 1, 45, Thuc. iii 52
ἡρώτων τ. μόνον, *iv 110, 8]*

III. *as Adverb: xx 105*
τοσούτον διαφέρει ὅσον
aeque—ac. vii 234 ὅσω—
τοσούτῳ quanto—tanto
τραγῳδός³, *ov, ὁ, tragoedus*, 'a
tragic actor': iii 52 ἐπὶ τρα-
γῳδῶν τε καὶ κωμῳδῶν θέαν,
66 θεᾶ αὐτοὺς ἦπερ τοὺς τ. τε
καὶ κωμῳδοὺς

τράπεζα, *ης, ἡ, mensa*, 'a dining-
table': viii 122 τὰ ἀμφὶ
τραπέζας, 'the appoint-
ment of tables', ix 42

τρέφειν, *alere, nutrire*, 'to
rear and keep': *PASS.* v 92
πρόβατα κάλλιστα τεθραμ-
μένα. *MET.* i 56 εἰπερ
ἀντὶ τοῦ τρέφειν πεινῇ πα-
ρασκευάζει, vi 46 ἡ γεωργία
τρέφουσα τοὺς ἐργαζόμε-
νους. iv 46 φυλάκας τρέ-
φει *pro* ἐχει [*cf. Arist.*
Vesp. 109 ψήφων—αἰγιαλὸν
ἐνδον τρέφει]. 2. of the

earth, 'to breed', 'to produce': v 12 ἡ γῆ ὅσα τὰ μὲν φύει τὰ δὲ τρέφει, xvi 16, v 37 ἡ γῆ ἐν μέσῳ τοῖς καρποῖς τρέφουσα. II. *sustentare*, 'to sustain', 'support': PASS. xvii 62 κἄν δέη τρέφεσθαι τινες, v 62 λαμβάνειν ἀφ' ὧν θρέσκονται.

τρέχειν, *currete*, 'to run')(**βαδίζειν**: viii 29, 30 ὁ τ. τὸν ἐστηκότα, v 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι, 'running, jumping, and throwing the spear', which were typically light games, as boxing and the pankration were typically heavy. The pentathlon stood between both. Dr C. Waldstein on the *Influence of Athletic Games upon Greek Art*, p. 13

τριημιπόδιος, *ov, sesquipedalis*, 'consisting of 1½ feet': xix 22 βόθυνον τὸ βάθος ἐλάττωτα τριημιποδίου, 27 βραχύτερον τριημιποδίου

τριηραρχία, *ἡ, instructio trium premium de suis sumptibus*, the most important of the extraordinary λειτουργίαι: ii 42

τριήρης (ναῦς), *eos, ἡ, triremis*, 'a galley with three banks of oars': viii 47 τρ. σessaγμένη ἀνθρώπων

τριπόδης³, *ov, ὁ, tripedalis*, 'three feet in measure': xix 16 βόθυνον βαθύτερον τριπόδου, 18 τὸ πλάτος τριπόδου πλέον

τρίς, *ter*, 'thrice': ii 29 τρίς ὅσα (triplo plura quam) κέκτῃσαι

τρόπος, *ov, ὁ, modus*, 'manner', 'fashion': xiii 42 τῷ αὐτῷ τούτῳ τρὶς πῶ

τροφή, *ἡς, ἡ, alimentum*, 'nourishment', 'food': v 27 κυσὶν εὐπέτειαν τροφῆς παρέχουσα, xvii 105 ἃ ἂν ἐργασάμεναι (αἱ μέλιτται) τροφήν καταθῶνται, 69 ἐν ᾧ πολλὴν ἔχει τροφήν ἀπὸ τοῦ οὐρανοῦ ἡ γῆ, 103 ὕλη διαρκάσουσα τοῦ σίτου τὴν τ. victus, 'provisions': v 64 σὺν τοῖς ὅπλοις τὴν τ. μαστεύειν, xv 58 ἀξια τῆς τροφῆς ἐργάζεσθαι. *commensatus et stipendia militum*, 'the pay and provisions of soldiers', iv 41, 46. II. 'nurture', 'rearing': vii 183 τὴν τῶν νεογνῶν τέκνων τ.

τροφός, *οὔ, ἡ, nutritrix, alitrix*, 'a nurse': v. 79 τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφόν

τρυγᾶν³, *vindemiare*, 'to gather fruit off': xix 130 ἡ ἀμπελος διδάσκει τρυγᾶν ἐαυτήν

τυγχάνειν, *consequi*, 'to meet with', 'gain', 'get': c. gen. vii 76 γηροβοσκῶν τ., xi 44 θγίελας τ. καὶ τιμῆς, xiii 63 τῶν ὁμοίων τυγχάνοντας, 65 τῶν ἰσῶν τ. B. 'to happen', 'to befall': impers. iii 24 ἐν χώρᾳ ἐν ᾗ ἔτυχεν, 'in any chance place', 21 ὅποι ἔτυχεν ἕκαστον καταβέβληται, xi 169 οὐκ εἰκὴ αὐτὸν ὅποι ἂν τύχωσιν ἀπέβαλον, viii 19 ὅταν πωῶσιν ὅτι ἂν τύχῃ ἕκαστος. II. with partep. of another verb, so that the two form one finite verb: i 20, ii 82 καὶ εἰ μὴ τύχοι χρήματα ἔχων, iv 140 ἔτυχεν τεταγμένος, vii 48 ἐμὲ τυγχάνειν διδάσκοντα καὶ ἐκείνην μανθάνουσαν, viii 9 ὃ σε αἰτῶν τυγχάνω ('which I ask you

just now'), xi 96 ἦν φυτεύοντες τυγχάνωσι, xix 74 τὰ αὐτὰ ἐμοὶ γινώσκων τυγχάνεις, xi 89 εἰ τινα δεόμενος ἰδεῖν τυγχάνοιμι, xv 78 χρήσιμα ὄντα τυγχάνει τυραννεῖν, 'to exercise despotie authority over': c. gen. xxi 77 δκόντων τυραννεῖν

τύραννος, ου, ὁ, 'a despot': i 112 ὅσοι οἶκοι τυράννων ἠύξημένοι εἰσιν ἀπὸ πολέμου

Τ

Υβρις, εως, ἡ, iniuria contumeliosa, 'wanton insolence': iv 74 χώραν ὀλιγάνθρωπον ἡ διὰ χαλεπότητα ἡ δι' ὕβριν (τῶν ἀρχόντων)

ὕγιαίνειν, bene valere, sano esse corpore, 'to be sound, in health': iv 165 θαναπερ ὕγιαίνω, x 75 γυμναζομένην ὕ. μάλλον, xi 119 ὕγιαίνοντα καὶ ἐρρωμένον, x 34 ὅπως τὸ σῶμα ὕγιαῖνον ἔσται, xx 96 νέοιδντες καὶ ὕγιαίνοντες, x 43 τοὺς ὀφθαλμοὺς ὕγιαίνοντας i. e. 'in their normal state')(ὑπαληψιμένους. 2. sana mente esse, 'to be sound of mind': xi 24 προσβλέψας με ὥς οὐδὲ ὕγιαίνοντα τῷ ἐρωτήματι

ὕγεια, as, ἡ, salus, valetudo (prospera), 'health', 'soundness of body': xi 44 ὕγεια τυγχάνειν, 66 πῶς ὕγεια ἐπιμελή; 75 ἐκπονοῦντι δοκεῖ ἡ ὕγεια παραμένειν, xix 114 τοῖς πρὸς τὴν ὕ. παρασκευάσ-

μασι

ὕγρός, δ, ὄν, umidus, 'moist')(ξηρός: v 103 ὕ. καρπῶν, such as olives and grapes:

xx 62 πᾶσι τοῖς ἀνάλοιμοις ὕγροῖς τε καὶ ξηροῖς, xix 30 ὕγροτέρην καὶ ξηροτέρην γῆν, 33, 36, 38 ἐν τῇ ξηρᾷ—ἐν τῇ ὕ., xx 59 γῇ ὕγροτέρᾳ πρὸς τὸν σπόρον, sc. lutulentia

[from root Ug 'to be wet', whence come Lat. u-mor (for ug-mor), u-mere, u-sens, u-vidus, u-dus, u-ligo.]

ὕγροτης, τητος, ἡ, humiditas, 'wet', 'moisture': xix 70 κίνδυνος τὰ φυτὰ σῆψεσθαι δι' ὕγρότητα

ὕδωρ, ὕδατος, τό, aqua, 'water': xi 61 τὸ ὕ. ἐξάγεται τάφροις, ii 104 ὕ. παρ' ἐμοῦ αἰτοῦντι, xx 55 ἐμβάλλειν εἰς τὸ ὕ., xvii 59 τῷ ὀλῳ τῷ ἰσχυροτέρῳ πλείον ἐπιχειν ὕ., xix 38 ἐν τῇ ὑγρᾷ ὀρύττων βαθὺν ὕδωρ ἂν εὐρίσκεις, 70 ὑπὸ τοῦ ὕ. σῆψεσθαι, 39 ἐν ὕδατι φυτεύειν, xx 57 ἐν ὕ. στασίμῳ. PL. perennēs aquae, 'streams': v 45 ὕδασι καὶ πνεύμασι καὶ σκiais θερίσαι (cf. Soph. Oed. C. 1599 ῥυτῶν ὕδατων). caelestis aqua, pluvia, 'rain': xvii 86 ἐν τῷ χειμῶνι πολλὰ ὕ. γίγνεται

ὕλη, ης, ἡ, frutetum, herbae inutiles, omninoque omnia quae impediunt quo minus recte e terra fruges protrudi possint, 'undergrowth', 'bushes', 'weeds': xvi 75 ἡ ὕλη ἐπιπολάζει ἂν καὶ ἀναίνοιτο ὑπὸ τοῦ καύματος, xvi 66 ὕλης δεῖ καθάραν (τὴν νεβὺν) εἶναι, 80 δῖχα ποιεῖν τὴν γῆν καὶ τὴν ὕ., 90 τὴν ὕ. καταβάλλειν, 82 ὕλη σωφειορμᾷ τῷ σίτῳ, 102, 114 ἐξώργισάς με πρὸς τὴν ὕ., xx 53 ἡ γῆ ὕ. παντοίαν παρέχει, 109 ὥστε καλλῶ τὴν ὕ. γίγνεσθαι,

107 ἵνα ὕλης καθαραὶ αἱ ἀμ-
πελοι γένωνται
ὁσκόμος⁸, ου, ὁ, altercum,
'henbane': ι 91 τὸν ὕ. ὕφ' οὗ
οἱ φαργόντες αὐτὸν παραπλή-
γες γίνονται
ὑπαγορεύειν³, dictare, praeire
verbis, 'to dictate': PASS.
xv 43 τὰ ὑπαγορευόμενα
γράφειν
ὑπαίθριος, ου, subdialis, 'in
the open air': vii 114 ὕ.
ἔργα
ὑπαίθριος, ου, i. q. ὑπαίθριος:
vii 109 ἐν ὑπαίθρῳ sub dio
'in the open air', 112 ἐν
τῷ ὕ.
ὑπακούειν, morem gerere, pa-
rere, 'to comply with', 'obey':
c. dat. pers. ix 107 ταῦτα
ἀκούσασα ἡ γυνή πῶς σοι
ὑπήκουε; xiii 35 ὕ. τοῖς
πωλοδάμναις. c. gen. rei,
praebere aurem patientem,
'to give ear to': xiv 13 ὑπ-
ακούοντας τῆς διδασκαλίας
ὑπαλείφειν, illinere, MED. ὑπ-
αλείφουσθαι, se illinere,
'to anoint oneself': x 36 τοῖς
ὀφθαλμοῖς ὑπαλειφόμενος.
PASS. 42 τοὺς ὀφθαλμοῖς
ὑπαληλιμμένους
ὑπάρχειν, esse ab initio, 'to
be to begin with': xxi 73
φύσεως ἀγαθῆς ὑπάρξαι, 'to
be of a good natural dispo-
sition', but commentators
differ in their interpretation
of this passage. Breitenbach
renders it *opus esse bona
indole, quae ei sit innata*,
making both *παιδείας* and
ὑπάρξαι depend upon *δεῖν*,
as if there were a mixture
of two constructions
ὑπέρ:—A. c. gen. *super*, 'above':
pro, 'in behalf of': vii 68
βουλευόμενος ὑπὲρ ἐμοῦ, xi

145 ἀπολογούμεθα ὑπὲρ του.
B. c. acc. *supra*, *ultra*, 'over',
'beyond': xviii 49 ὑπερενεχ-
θῆναι τὰ δαχρυὰ ὑπὲρ τὸν
σίτον
ὑπεργάζεσθαι, *arando parare*,
'to prepare by ploughing':
xvi 49 τῷ σπόρῳ νεδὼν δεῖ
ὑπεργάζεσθαι
ὑπερφέρειν: PASS. *superferri*,
'to be carried over or be-
yond': PASS. xviii 49 πολὺ
ἔστι τὸ ὑπερενεχθῆναι τὰ
δαχρυὰ ὑπὲρ τὸν σίτον, 61 ἵν'
ὑπερφέρηται τὰ δαχρυὰ εἰς
τὸ κενὸν τῆς ἄλῳ
ὑπερφοβεῖσθαι, *in summo metu
versari*, 'to be in a great
fright': viii 111 ὑπερφοβού-
μενοι mari in tempestate
ὑπὴνemos, ου, *vento non ex-
positus*, 'sheltered from the
wind') (προσῆνemos: xviii 51
ἦν τις λικμᾶ ἐκ τοῦ ὑπὴνέ-
μου (μέρους τῆς ἄλῳ) ἀρχό-
μενος
ὑπηρετεῖν, *obedire, officio sa-
tisfacere*, 'to do service',
'serve': x 80 ἀναγκαζομένην
ὕ., xiii 38 ὅταν προθύμως
ὑπηρετῶσιν) (ἀπειθῶσι,
viii 105 καὶ πάντῳ καλῶς ὑπηρε-
τοῦντας i. e. in nave gu-
bernanda. c. dat. *inseruire*,
obsequi, obtemperare, 'to-
minister to', 'serve', 'obey':
xiii 38 ἔστ' ἂν (οἱ πῶλοι)
ὑπηρετήσωσι κατὰ γνώμην
τῷ πωλοδάμνῃ, xvi 50 ὅπως
δύνηται (ἡ χεὶρ) ὑπηρετεῖν
τῇ γνώμῃ (where Sturz com-
pares Ter. Eun. iv 5, 3 *post-
quam surrexi, neque res
neque mens suum officium
facit*), xxi 56 μεγάλη χεὶρ
πορεύεσθαι οὗτος ἂν λέγοιτο,
οὗ ἂν τῇ γνώμῃ πολλὰ χεῖρες
ὑπηρετεῖν ἐθέλῃσι.

ὑπισχνεῖσθαι, *polliceri*, 'to undertake', 'promise': **III 3** πρὶν ἂν δ' ὑπέσχησθαι ἀποδείξει, **VII 53** πολλὰ ὑποσχομένη—γενέσθαι οἷαν δεῖ, **IX 4** ὑπισχνεῖτο ἐπιμελήσεσθαι **ὑπνος**, **ου, ὁ, somnus**, 'sleep': **IX 63** ἐγκρατεστάτῃ ὑπνου **ὑπό**:—**A. c. gen. a, ab**, to denote the agent 'under whose hand', 'by or through whom' anything takes place; with pass. verbs: **IV 78** φυλάζεται ὑπὸ τῶν φρουρούντων, **V 57**, **VII 156** δ' προστέτακται ὑπὸ τοῦ θεοῦ, **X 53** ὑπὸ ἰδρώτος ἐλέγχονται, **XI 152** ὑπὸ τοῦ (ἐκρίθης); **II 3** τὰ λεγόμενα ὑπὸ σου, **7** ὑπὸ τούτων κωλύεσθαι, **XIV 38** ἐπαινέσθαι ὑπ' ἐμοῦ, **XVI 75** ἀναίνοιτο ὑ. τοῦ καύματος, **XVII 15** κελευσθῆναι ὑ. τοῦ θεοῦ, **89** ψιλωθῆναι ὑ. ρεύματος, **XXI 5** ὑ. σου ἀναπέπυσμαι, **38** ὀφθῆναι ὑπὸ τοῦ ἀρχοντος. **2.** with neuters in passive sense: **I 92** ὑφ' οὗ—παραπλήγες γίγνονται, **III 37** ἀπολωλέναι ὑ. γεωργίας, **XXI 37**, **XVII 73** ὥσπερ ὑ. κόπρου ἰσχύς αὐτῇ ἐγγίγνεται, **91** ὕλη ὑπὸ τῶν ὕδατων συνεχομένη τῷ σίτῳ, **XIX 67** ὑ. τοῦ ὕδατος πηλὸς ἂν γίγνοιτο ἢ ἄσκατος γῆ. So with Adj.: **IV 77** ἡ γῆ ἐνεργὸς ἔσται ὑ. τῶν κατοικούντων. To denote the accompanying circumstances, 'under the influence of': **VII 36** ἐξ ὑπὸ πολλῆς ἐπιμελείας (parentum) ὅπως ὡς ἐλάχιστα θύοιτο. **B. c. dat. sub**, 'under': **XIX 54** ὑπὸ τῇ γῇ θείης ἂν, **XX** ὑπὸ σκiais ἀναπαυόμενος. **C. c. acc.** to denote motion under: **XVIII 35** ὑπὸ

τοὺς πόδας (iumentorum) ὑποβάλλοντες τὰ ἀτριπτα (tritumanda). In composition it denotes the ground on which anything is based, the preliminary step to an action; see ὑπεργάζεσθαι, ὑποδεικνύειν, ὑπαγορεύειν, ὑποτίθεσθαι. Cf. *Arist. Vesp.* **55** ὁλίγ' ἀτ' ὑπειπὼν, 'after some few preliminary words', *Xen. Symp.* **IV 9** εἰς μάχην ὁρμωμένῳ καλῶς ἔχει κρόμμυον ὑποτρῶγειν, 'to begin by eating', *Eur. El.* **1036** τοῦδ' ὑπόντος, 'with this condition to begin with'

ὑποβάλλειν, *subicere*, *supponere*, 'to put under': **XVIII 35** ὑποβάλλοντες ὑπὸ τοὺς πόδας τὰ ἀτριπτα, **XIX 54** ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείης ἂν (τὸ κλημα), **50** ὑποβλητέα⁸ ἂν εἴη τῷ φυτῷ γῇ, **45** ὑποβαλὼν τῆς γῆς (surculis)

[Cf. *Cyt.* **V 5, 7** τῶν Μηδικῶν πύλων ὑποβαλεῖν ἐκέλευσεν αὐτῷ, *Eub. Procr.* **I** (**III 247** Mein.) κάτω μὲν ὑποβαλεῖτε τῶν Μιλησίων ἐρίων]

ὑποδεικνύειν, *exemplo docere*: **XII 101** τοῦ διδασκάλου ποιηρῶς τι ὑποδεικνύοντος. *exemplum praeberere*, 'to set a pattern', 'example': **c. inf.** **103** ἀμελεῖν ὑποδεικνύοντος τοῦ δεσπότου, *cum dominus negligentiae exemplum praebet*

ὑπόδημα, *ατος, τό* (ὑποδεῖν), *calceus*, 'a shoe': **VIII 119** ἐπειδὴν ὑποδήματα ἐφεξῆς κέηται, **IX 38** ὑ. γυναικεία, ὑ. ἀνδρεία, **X 15** ὑ. ἔχουσιν ὑψηλά, **XIII 57** ὑ. οὐχ ὁμοῖα πάντα ποιῶ

ὑποδύεσθαι, *suscipere, instituere*, 'to undertake': c. infin. xiv 11 τὴν δικαιοσύνην ὑποδύη διδάσκειν;

ὑποζύγον, οὐ, τό, *iumentum*, 'a beast of burden': xviii 25 ὑποζυγίῳ ἀλοῶσι τὸν σίτον, 27 εἶσθα ὑποζύγια καλοῦμενα πάντα ὁμοίως, βοῦς, ἡμίονος, ἵππους, 31

ὑπόθεσις, εὖς, ἡ, *propositum*, 'proposition': xxi 2 εὖ τῇ ὑποθέσει τὸν λόγον βοηθοῦντα παρέσχεσαι

ὑπολαμβάνειν, *excipere sermone*, 'to take up the discourse and answer': x 25 ὑπολαβοῦσα ἐφη, 'said in reply'

ὑπομνησκείν, *commonefacere*, 'remind one of': c. acc. pers. et gen. rei xvi 41 ἀρξωμαι σε τῆς γεωργίας ὑ.

ὑπόζυλος⁸, οὐ (ὑπό, ξύλον), *subligneus, adulterinus*: x 24 ὁρμους ὑποζύλους, 'necklaces of gilded wood'

ὑποτίθεσθαι, *ponere ad disputandum*, 'to propose as a subject of discussion': xxi 3 ὑπέθου τὴν γεωργικὴν τέχνην εἶναι εὐμαθεστάτην

ὑποφέρειν, *sustinere*, 'to endure', 'submit to': ii 43 εἰσφοράς ὅσας οὐ βράδιως ὑποίσεις, 98 ῥᾶον ὑ. τὰ ἀναγκαῖα πράγματα

ὑπτιος, ἰα, ἰον, *inversus, reversus*, 'reversed', 'turned upside down': xix 55 κείσθαι ὥσπερ Γάμμα ὑπτίον

ὑφαίνειν, *texere, construere*, 'to weave', 'to construct': pass. vii 181 ἐπὶ τοῖς ἐξυφαινομένοις κηρίοις—ὡς καλῶς καὶ ταχέως ὑφαίνηται

ὑφίστασθαι, *cedere, non sustinere*, 'to give up', 'give way': a.

inf. xii 76 ὑφίεμαι—μηδ' ἐπιχειρεῖν. vi 33 legebatur ὑφεμένους τῆς γῆς, i.e. *agro hostibus ad diripiendum relicto*, ubi nunc ἀφεμένους ὑψηλός, ἡ, ὄν, *altus*, 'high': x 15 ὑποδήματα ἔχουσιν ὑψηλά ('high-heeled') ὅπως μέλινον δοκοῖη, xviii 15 ἐὰν ὑ. ἡ ὁ κάλαμος τοῦ σίτου

Φ

Φαγεῖν, *comedere*, 'to eat': aor. 2 of ἐσθlein: i 93 οἱ φαγόντες

φαίνεσθαι, *videri*, 'to appear': c. inf. iii 56 γελοῖός σοι φαίνομαι εἶναι. with inf. omitted: x 14 ὅπως ἐρυθρότερα φαίνοιτο τῆς ἀληθείας, i 70 τοῦτο φαίνεται ἡμῖν, 114 ἐκεῖνο τί φ., vii 212 γελοία τις ἂν φαίνοιτο, viii 21, 119, 125. c. partio. iv 54 φαίνονται ἔχοντες, viii 141 εἰδὼς φανείτω, 'will be seen to know', xviii 3 ἡν φανῆς ἐπιστάμενος. with part. ὦν om. vi 20 ἡ ἐπιστήμη αὐτῇ φαίνεται οὗ, 228, 229, x 62 ὡς ἂν τῷ ὄντι καλῇ φαίνοιτο, ἀλλὰ μὴ μόνον δοκοῖη, 76

Φαληρικός⁸, ἡ, ὄν, 'of Phalerus': xix 34 ὑγρὰ ἡ ἐν τῷ Φαληρικῷ ἔλει (γῆ)

φάναι, *dicere*, 'to say': x 80 φασὶ γοῦν οἱ ἄνθρωποι, iv 111 φασὶ τινας, iv 28 φασὶν οὐκ εἶναι. c. acc. et inf. p. 64, iv 145, v 79, x 74, vi 54 ἐφησθα καταμαθεῖν, xv 17, 36, i 92 φήσομεν, 98, vii 86 ἐφησεν, iv 168, ix 117, x 44 εἰπεῖν ἐφη, vii 100 φάναι ἐφη, αε διὰ

isse narrabat, 132, 159, ix 111, vi 22. ἔφαμεν, 30, x 25 φαίην, xx 110 φήσαις.

In repeating dialogues, preceding the subject: ἔφη ἔγώ, vii 173, viii 1, x 31, xvi 51 (53 ἔγώ ἔφη), ii 100 ἔφη ὁ Σωκράτης, iii 5, 23, 34, 40, 43, 47, 86, iv 2, vii 33, 47, 185, 200 ἔφη ἡ γυνή, x 39 ἔφη ἐκείνη. φημί, φησί, ἔφη, ἔφη, φάναι are sometimes inserted pleonastically when the sentence has been introduced by λέγει or εἶπε: xvi 67 ὁ Ἰσχόμαχος εἶπεν, παῖεις μὲν σύ γε, ἔφη· εὖ γε μέντοι, ἔφη, ἰσθι.

“Ischomachus said; ‘you are joking’, quoth he”: iii 1 ἀκούσας ταῦτα εἶπε, Νῦν τοι, ἔφη, iv 157 τὸν Κῦρον εἰπεῖν ‘ταῦτα τοίνυν’ φάναι ‘ἐφύτευσα’, 161 ὁ Δύσανδρος ἔφη εἰπεῖν, ‘τί λέγεις’, φάναι, ‘ὦ Κῦρ’: vii 61, viii 97 ὁ δ’ εἶπεν ‘Ἐπισκοπῶ’, ἔφη, x 3. B. contendere, ‘to affirm’. οὐ φημι, nego, ‘I say No’: xix 97 ὅτε ἤρου με εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφη (sc. ἐπίστασθαι).

φανερός, ὁ, ὄν, ‘visible’: i 137 οὐκ ἀφανείς ἀλλὰ καὶ πάνυ φανεροί, ix 5 φανερά ἦν ἡδομένη

φάνος³, ἡ, ὄν, lucidus, ‘light’: ix 19 τὰ φανὰ (lucidae aedium partes) παρεκάλει ὅσα φάους δεόμενά ἐστι

φάος^{5,7}, eos, τό, lumen, ‘light’: ix 19 φάους δεόμενα

φάσκειν, dicere, ‘to allege’: iii 37 τοὺς μὲν ἀπολωλέναι

φάσκοντας ὑπὸ γεωργίας. ‘to profess’: 45 γεωργεῖν

φάσκοντες

φαύλως, facile, ‘simply’: xiii

22 πῶς—παιδεύεις; Φαύλως, ἔφη, πάνυ

φέρειν, ferre, gestare, ‘to carry’. II. afferre, ‘to bring’, ‘fetch’: viii 140 πριάμενόν τι ἐξ ἀγορᾶς ἐνεγκεῖν, ix 99, xi 108 φέρων ἀπὸ χώρου εἰς δστυ. MED. afferre secum, ‘to bring with one’: vii 79 ὅσα ἦν ἐγκω (dotem), πάντα εἰς τὸ κοινὸν κατέθηκας

[Cf. Eur. Androm. 1282 μῆδ’ εἰ σαλούτους οἰσεται φερνὰς δόμοις]

2. ‘to bring’, ‘cause’: iii 42 εἰς ἃ (i.e. εἰς ἐκεῖνα ἃ)

βλάβην φέρει αὐτῷ. 3.

pendere, solvere, ‘to pay as a tribute’: i 158 φέρειν ἃ ἀν αὐτοὶ ἐργάσωνται, ‘to pay whatever they earn by working’.

III. ferre fructum, ‘to bear’, ‘yield’, as

produce: iv 70 δένδρων ὡν ἐκάστη (γῆ) φέρει, v 7 ἀπ’

ὧν ζῶσιν, ταῦτα ἡ γῆ φ.

ἐργαζομένοις, xvi 9, 12, xx

15 ἀγροῆσας τὴν γῆν φέρουσαν ἀμπελούς, 65, xix 130

ἀμπελος ὡμοτέρους φέρουσα βότρυς, xx 23 αἱ ἀμπελοι:

ὅπως φέρωσιν αὐτῷ. IV.

sibi ferre ut mercedem, capere, potiri, ‘to receive’,

‘earn’: i 24 μισθὸν φέροι ἀν (the old reading was

φέροιτο, see or. n.). MED.

reportare, consequi, ‘to win for oneself’, ‘gain’: vii 150

πλείον φ. τούτου τοῦ ἀγαθοῦ, sc. plura temperantiae com-

moda. PASS. impetu ferri, ‘to be borne along’, ‘car-

ried away’: xviii 44 δι’ ὅλης τῆς ἄλω οἷσεν αἱ (pass. fut. med.) σοι τὰ ὄχυρα. 2.

procedere, succedere, ‘to

turn out', 'prosper': v 80
εὖ φερομένης τῆς γεωργίας

[The weak aorist of the indicative is used by preference over the strong, especially in the third plural: but we have διηγόμεναι ix 49: the infinitive of the strong aorist, ἐνεγκεῖν viii 140: the ind. aor. med. is uniformly of the α formation: vii 79 ἡνέγκω]

φεύγειν, *fugere*, 'to flee',
'run away': viii 34 φεύγοντες καταπατήσαι τοὺς ὅπλα ἔχοντας

φθέγγεσθαι, *sonum edere*, 'to utter a sound': viii 21 δταν τεταγμένως ποιῶσι καὶ φθέγγονται (of the recitative of the chorus)

φθεῖρειν, *perdere, corrumpere*, 'to ruin', 'destroy': ix 103 ὅτ' σωζομένων μεγίστη δησις καὶ φθειρομένων μεγίστη βλάβη

φιλάνθρωπία, as, ἡ, not 'philanthropy' in our sense of the word, i.e. love to man as such, 'love of mankind', but 'neighbourly love', an exhibition of that feeling of justice which accords to a man that to which he is especially entitled, whether as a friend or benefactor who has a personal claim, or a fellow-citizen who has a political claim, or a helpless and needy fellow-man having a divine claim to help, 'humanity'. See the observation of Dr F. Field in his *Otium Norvicense* on Acts xxviii 2, Tit. iii 4. Such φιλάνθρωπία was a marked trait in the Athenian character in contrast to that of other Greek nations, as is shown by Nägelsbach

nachhomerische Theologie p. 261, who quotes in illustration Soph. O. C. 258 ff., Isocr. 4, 29, 41, 43; 14, 17; 15, 20; 15, 299; 18, 22; Dem. Timocr. 51: xv 26 τὴν φιλανθρωπίαν ταύτης τῆς τέχνης (sc. γεωργίας) ἀκούσῃ

φιλάνθρωπος, *ον*, *benignus*, 'neighbourly', 'humane': xix 117 ἡ γεωργία οὕτω φ. ἐστὶ τέχνη, ὥστε ἐπιστήμονας εὐθὺς ἐαυτῆς ποιεῖν

φιλεῖν, *cupere, optare*, 'to love', 'like', 'approve': xx 152 σφόδρα φ. τὸν σίτον, 170 φιλεῖν ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν

φιλεργία³, as, ἡ, *laboris studium*, 'love of work', 'thrift': xx 148

φιλογεωργία⁴, as, ἡ, *agriculturae studium*, 'fondness for agriculture': xx 137

φιλογεωργος, *ον*, *agriculturae studiosus*, 'fond of farming': xx 150 φύσει φ., 163, xx 141 φύσει φιλογεωργότατος Ἀθηναίων

φιλοικόδομος⁵, *domorum extruendarum studiosus*, 'fond of building': xx 165

φιλοκερδής, *ἐς*, *lucris avidus*, 'greedy of gain': xiv 42 ἀνδρὸς φ., xii 87 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, xiv 32

φιλονεικία, as, ἡ, *studium inter se certandi*, 'eager rivalry': xxi 65 φ. πρὸς ἀλλήλους

φιλοπονεῖν, 'to love labour': xxi 38 ἐγγίγνεται τῷ στρατεύματι τὸ φ.

φιλοπονία, as, ἡ, *amor laboris*, 'industry', 'love of work': xx 137, xxi 36 ἰδιώταις ἐστὶν οἷς ἐγγίγνεται φ. τις

φίλος, η, ον, *amicus*, as subst. 'a friend': ι 96 οἱ φίλοι—τί φήσομεν αὐτοὺς εἶναι—χρήματα ἢ οὐ χρήματα; ιι 94 φίλοι γὰρ ἐσμεν οἱ παρόντες, ιν 19 φίλων καὶ πόλεως συνεπιμελίσθαι, xi 52, 84 φίλους ἐπωφελεῖν, 62 τοὺς φ. ἐπικουφίζειν

φιλόστροφος³, ον, *frumentario negotio quaeustum faciens*, 'fond of corn', 'busy about corn': xx 51 οἱ ἔμποροι φιλόστροφοί εἰσι

φιλόσοφος, ον, *sapientiae v. discendi studiosus*, 'loving knowledge': xvi 45 φιλοσόφου ἀνδρός

φιλοτιμῆσθαι, *honoris causa studiose facere*, 'to be ambitious': with neut. adj. ιν 167 ἐν γέ τι φιλοτιμούμενος. c. inf. 'to strive emulously': xxi 38 τὸ φιλοτιμῆσθαι ὀφθῆναι καλὸν τι ποιοῦντας

φιλοτιμία, as, ἡ, *gloriae cupiditas*, 'ambition': PLUR. ι 154 δοῦλοι φιλοτιμιῶν μύρων καὶ δαπανηρῶν. c. inf. 'emulous desire': xxi 65 φιλοτιμία κρατιστεῦσαι

φιλότιμος, ον, *laudis cupidus*, 'covetous of distinction', 'ambitious': xiv 42 ἀνὴρ φ., xiii 49 αἱ φιλότιμοι τῶν φύσεων

φιλοφρονεῖσθαι τινι τι, i. q. χαρίζεσθαι, *benigne excipere, amorem et benevolentiam significare*, 'to shew a favour to': ιν 143 Κύρος λέγεται Ἀνάνδρῳ ἄλλα τε φιλοφρονεῖσθαι καὶ [cf. Plat. de legg. xi c. 13 p. 935 c τοὺς θυμῷ φιλοφρονουμένους]

φοβέσθαι, *timere*, 'to fear': vii 230 φ. μὴ—ἀτιμωτέρα

γένη, viii 41 τίς οὐκ ἂν φοβηθείη ἰδὼν; xvi 29 φοβούμενον μὴ οὐ γινῶ τῆς γῆς φύσιν, xxi 80 φοβούμενος μὴ δις ἀποθάνῃ

φοβερός, α, ὄν, *timorem incutiens*, 'fearful', i.e. 'formidable': viii 48 τριήρης φοβερόν (ἐστί) τοῖς πολεμοῖς. 2. *timidus*, 'fearful', i.e. 'feeling fear', 'timorous': vii 138 φοβερά τὴν ψυχὴν

φόβος, ον, ὁ, *metus, timiditas*, 'fear', 'timidity': vii 139 πλείον μέρος τοῦ φ. ἐδάσατο (ὁ θεός) τῇ γυναικί

Φοινικικός, ἡ, ὄν, *Phoenicius*, 'of Phoenicia': viii 71 τὸ μέγα πλοῖον τὸ Φ. ubi libri *φοινικόν* exhibent

φορεῖν, *gestare*, 'to wear': xvii 20 παχέα ἱμάτια φ.

φορτίον, ον, τό, *onus*, 'a ship's freight', PL. 'wares', 'packages', Fr. *les ballots*: viii 80 ναῦς γέμει φορτίων

φράζειν, *docere*, 'to tell', 'declare': with rel. clause xvi 42 ἐπισταμένῳ σοι πᾶν πολλὰ φράσω ὥς δεῖ γεωργεῖν

φρόνιμος, ον, *prudens*, 'practically wise', 'sensible': xi 40 φρονίμοις καὶ ἐπιμελέσι i.e. τοῖς γινώσκουσιν ἃ δεῖ ποιεῖν

φρούραρχος, ον, ὁ, *praefectus praesidii*, 'commander of a garrison': ιν 54, 83, 87, 89, ix 89

φρουρεῖν, *in praesidiis esse*: ιν 60, 78 δπως (ἡ γῆ) εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων i.e. 'the watch', 'guard'

φρουρός, οὗ, ὁ, *custos*, PL. *milites praesidarii*, 'the garrison': ιν 46 τὴν τροφὴν τοῖς φ. δίδωσιν ὁ ἄρχων, 82

τῶν ὠπλισμένων φ., IV 91 τοὺς φ. τρέφουσιν
φύειν: —1. *gignere de terra*, 'to produce', 'yield': IV 103 ὅσα ἢ γῆ φ. ἐθέλει, V 12 ὅσα τὰ μὲν φύει τὰ δὲ τρέφει, VI 47, XVI 17, 23 τὰ ἀγρία καλὰ φύουσα. 2. *natura tribuere, esse iubere*, 'to form by nature': VII 167 παρ' ὁ θεὸς ἐφύσε, 131 τὸ σῶμα ἦττον δυνατὸν πρὸς ταῦτα φύσας. c. inf. VII 94 ὁ οἱ θεοὶ ἐφυσάν σε δύνασθαι, 163. B. *pass. provenire, nasci*, 'to grow', 'spring up', of vegetation: XVI 64 καρπὸν οὐπω καταβαλεῖν ὥστε φύεσθαι, XIX 60 πολλῶν φυομένων βλαστῶν, XIX 44 βουλόμενος ὡς τάχιστα φύναι αὐτά (sc. τὰ φυτὰ). *natura insitum esse*, 'to be implanted by nature', 'to be so and so by nature', 'to happen naturally'. c. inf. IX 113 πεφυκέναι δοκεῖ τέκνων ῥᾶον τὸ ἐπιμελεῖσθαι τῇ σὺφρονι ἢ ἀμελεῖν, IX 16 μελίων ἢ ἐπεφύκει. *esse*, 'to be': VII 151 διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ... πεφυκέναι
φυλακή, ἥς, ἡ, *custodia, conservatio*, 'safe-guarding': VII 211 φ. τῶν ἐνδον. **φυλακαί**, *praesidia oppidis imposita et in arce collocata: praesidiarii milites non φυλάκες sed φρουροὶ appellatur*: IV 45 φυλακὰς ἐν ταῖς ἀκροπόλεσι τρέφει, XX 38 φυλακὰς καθιστάναι
φύλαξ, ἄκος, ὁ, *custos*, 'guardian': VII 233 οἴκου φ. **de muliere φυλάττειν**, *custodire*, 'to safe-guard', 'to keep one's eye on': VII 136 φ. τὰ εἰσενεχθέντα. *pass.* IV 78 ὅπως (ἡ

γῆ) εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων. *med. cavere*, 'to be on one's guard': XII 5 φυλάττει λισχυρῶς μὴ ἀποβάλλης, VII 192 φυλακτέον (*cavendum*) ὅπως μὴ... δαπανᾷται

[Cf. Xen. Mem. I 2, 37 φυλάττου ὅπως μὴ τὰς βούς ἐλάττους ποιήσης, Plut. Apophth. Lac. p. 231 C οὐ φυλάξῃ συνεχῶς γελοιάζων ὅπως μὴ γελοῖος γένῃ]

φυλή, ἥς, ἡ, *classis, ordo, genus*, 'a distinct set': IX 39 ὁπλῶν ἄλλη φ., ἄλλη θαλασιουργικῶν ὀργάνων, 32 κατὰ φυλάς (*per classes*) διεκρίνομεν τὰ ἐπιπλά, 48 ἐχωρίσαμεν πάντα κατὰ φ. τὰ ἐπιπλά

φυλλορροεῖν³, *folia amittere*, 'to shed the leaves': XIX 127 *vitis φυλλορροοῦσα διδάσκει ἐαντὴν ψιλοῦν*

φύσις, εὖς, ἡ, *natura*, 'nature', 'the natural powers', 'constitution': VII 125 τὴν φ. τῆς γυναικὸς παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἐνδον ἔργα, 151 διὰ τὸ τὴν φ. μὴ πρὸς πάντα ταῦτα εὖ πεφυκέναι, XI 28 εἰ μὴ ψυχὴν φύσει ἀγαθὴν ἔχοι, XVI 6 τὴν φ. τῆς γῆς εἰδέναι, 22 ἐπιδείκνυσιν (ἡ γῆ) τὴν αὐτῆς φ., 24 φ. γῆς διαγιγνώσκειν, 29. 'natural bent', 'character': XXI 72 φύσεως ἀγαθῆς ὑπάρξαι, *bona indole esse*. *PL.* of several persons: XIII 50 αἱ φιλότιμοι τῶν φύσεων, 51 ἐναι τῶν φ.

[Cf. Mem. IV 1, 2, Plato Rep. IV p. 424 A τὰς ἀγαθὰς φύσεις, 8 αἱ ἀρισταί φ., Soph. Oed. T. 874 αἱ τοιαῦται φ., Isocr. 64 B, Plat. Rep. VII p. 519 C τὰς βελτίστας φ., p. 424 A φ. χρησταί, V p. 458 B τὰ ἐπιτηδεύματα τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς φύσεσιν]

φύσει, 'naturally': xx 140, 149, 170

φυτεία, ας, ἡ, *plantatio*, 'a planting', esp. of vine and fruit trees: vii 113 σπόρος καὶ φυτεία, xix 2 ἡ τῶν δένδρων φ., 5 τὰ ἀμφὶ τὴν φ., 23 περὶ ἀμπέλων φ., 78 ἐν τῇ τῆς ἀμπέλου φ., 79 τὰς ἄλλας φ., xx 60 γῇ ἀλμωδεστέρα πρὸς φ. (according to Liddell-Scott 'the growth of a plant': cp. Theophr. Hist. plant. i 1, 3)

φυτεύειν, *plantare*, *serere*, 'to plant': abs. xi 96 φυτεύοντες—νειοποιούντες—σπεύροντες, xv 66 κάλλιστα φυτεύων, xix 7 ἐν ὁποῖα τῇ γῇ δεῖ φ., 39 ἐν ὕδατι φ., 90, 98, xi 15 ἐν ἀφόρῳ ἐφύτευσεν (ἀμπέλου). with acc. of the thing planted: ἐστὶν αὐτῶν (τῶν δένδρων) ἃ ἐφύτευσα αὐτὸν, 162, xix 76, συκῆν φ., 81 ἐλαίαν πῶς φυτεύσομεν; xx 14 οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν, 22 ὡς φυτεύσῃ ἀμπέλου, xvi 10 ὅ τι φ. δεῖ. PASS. iv 147 δένδρα δι' Ἰσου πεφυτευμένα, xix 24 φυτὰ ἐπιπολῆς πεφυτευμένα

φυτευτήριον³, ου, τό, *planta quae adhuc est in seminario*, *viviradix*: xix 87 πρέμνα πᾶσι τοῖς φ. πρόσεστιν

φυτόν, οὔ, τό, *planta*, *imprimis arboris*, 'a plant', esp. 'a garden plant', or 'tree': xx 66 μήτε καρπὸν μήτε φ., xix 55 ὅπως ἂν ἐν τῇ γῇ κείμενον βλαστάνοι τὸ φ., 42 τιθέναι ἐν τῇ γῇ τὰ φ., 65 τὴν γῆν σάξαις ἂν περὶ τὸ φ., 9 ὁπόσον βάθος βόθυνον ὀρύττειν τῷ φ., 36, 50 ὑποβλητέα τῷ φ. γῇ, 23 ἐξορύττοιο ἂν τὰ

φ., 42 ὀπηνίκα δεῖ τιθέναι ἐν ἑκατέρᾳ (τῇ γῇ) τὰ φ., 58 ἄνω ὀρώ βλαστάνοντα τὰ φ., 69 τὰ φ. κίνδυνος ὑπὸ τοῦ ὕδατος σῆψεσθαι, 87 τῶν φ. πηλὸν ταῖς κεφαλαῖς ἐπικείμενον καὶ πάντων τῶν φ. ἐστεγασμένον τὸ ἄνω, 14 βοθύνους οἴους ὀρύττουσι τοῖς φ.

X

Χάλαζα, ἡς, ἡ, *grando*, 'hail', 'a hailstorm': v 88 χάλασαι καὶ πάχναι καὶ ὄμβροι ἐξαίσιοι

χαλεπός, ἡ, ὄν:—I. of things, *difficilis*, *gravis*, 'hard to deal with': xvi 2 οὐ χαλεπὸν ἐστὶν ὁ λέγουσι τῆς γεωργίας ποικιλωτάτων εἶναι, 'annoying': ix 99 χαλεπὰ ἐπιτάττειν. c. inf. χαλεπὸν (sc. ἐστίν, *difficile est*): viii 135 χ. εὐρεῖν, xvii 76: cum dat. et inf.: xviii 9 χαλεπὸν γίγνεται καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ ἀντίον ἀχρύρων θερίζειν, ix 111 χαλεπώτερον ἂν (ἦν) εἰ ἐπέταττον ἀμελεῖν. II. of persons, *durus*, *sacrus*, 'harsh', 'severe': i 153 δοῦλοι χαλεπῶν δεσποτῶν. Also of things xii 74 τιμωρίαν χαλεπωτέραν. ADV. *chaletopós*, 'harshly', 'severely': i 155 χ. ἀρχεὶ τῶν ἀνθρώπων, iv 61 χ. κολάζει *χαλεπότης*, ἡ, *morum asperitas*, 'harshness': iv 74 *χαλκεύς*, εως, ὁ, *faber ferrarius*, 'a worker in metal' (τέκτων: vi 71 χαλκῆας ἀγαθοῖς, ἀγαθοὺς τέκτονας *χαλκευτική*, ἡς, ἡ, *ars ferraria*, 'the smith's art': i 4 χ. καὶ τεκτονική

χαλκίον, ου, τό, *vas aeneum*, 'a copper vessel': viii 22 χαλκία

χαρίζεσθαι τινι, *gratificari alicui*, 'to oblige another', 'gratify': x 79 ἐκοῦσαν χ.) (ἀναγκαζομένην ὑπηρετεῖν. II. c. acc. rei et dat. pers. 'to give gladly': ix 67 χαρίζομένη τι ἡμῖν

[Cf. Arist. Thesm. 937 χάρισαι τί μοι. Τί σοι χαρίσωμαι; Eq. 54 τῷ δεσπότη Παφλαγῶν κεχαρισται τοῦτο, Plat. Rep. I 351 ο καὶ τότε μοι χάρισαι]

χάρις, ιτος, ἡ, *gratia*, 'sense of favour received', 'thankfulness': viii 106 πολλὰ χάρις (sc. ἐστὶ) τοῖς θεοῖς, xii 109 χάριν ἀποδιδόναι τῶν καλῶς τελουμένων, vii 202 ἦν μέλλωσι χ. εἰσεσθαι, i.e. 'to acknowledge a sense of favour', 'feel grateful': ii 109 σοὶ χ. εἰδότας. II. *beneficium*, 'a favour', 'kindness': xiii 70 κολακέυμασι ἢ ἄλλῃ τινι ἀνωφελεῖ χάριτι προτιμώμενον. III. special usage: viii 61 ἐμοί, ἐάν τι αἰτῶ, ἐν χάριτι δίδοναι, *ita ut satisfacias mihi, gratificandi studio*, 'for my gratification'

χαυνότης², ητος, ἡ, *laxitas*, 'porousness', 'sponginess': xix 71 ἀδαινεσθαι διὰ χαυνότητα τῆς γῆς [cf. Theophr. caus. pl. iii 4, 1 ἀμφω ταῦτα γῆν ποιεῖ μανὴν καὶ χαύνην] χεῖμαίαν, *hibernare, hiemem transigere*, 'to winter', 'pass the winter': v 45 χεῖμασαι πυρὶ ἀφρόνῃ καὶ θερμοῖς λουτροῖς—ἐν χώρῳ. 2. *tempestatem ciere*, 'to raise a storm': viii 100 ὅταν χεῖμάς ὁ θεὸς ἐν τῇ θαλάσῃ

χεῖμών, ὠνος, ὁ, *hiemps*, 'winter': v 16 ψύχῃ χεῖμῶνος, ix 4, 22. τοῦ χ., *hieme*,

'in winter': xvi 52 χεῖμῶνος, xvii 20, 85 ἐν τῷ χ.

χεῖν³, *resolvere* (Verg. Georg. i 44), *laxare*, 'to loosen'. PASS. 'to become friable': xvi 60 ἔαρος ἀρκτέον (agare), εἰκὸς γὰρ μάλιστα χεῖσθαι τὴν γῆν τρηκαῦτα κινουμένην [cf. Theophrast. caus. pl. iii 4, 4 γῆ κεχυμένη καὶ ἐνικμος]. 2. *diffundere*, 'to scatter': PASS. xviii 56 οὕτω κεχυμένου τοῦ σίτου

χείρ, χειρός, ἡ, *manus*, 'the hand': xvii 50 ὥσπερ κιθαρισταῖς ἢ χεῖρ, ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ, 44 ἐκ τῆς χ. δεῖ ῥίπτεσθαι τὸ σπέρμα, xxi 50 οὐ ἂν τῇ γνώμῃ πολλὰ χεῖρες ὑπηρετεῖν ἐθέλωσι, v 18 τοὺς αὐτοῦ γούδας διὰ τῶν χειρῶν γυμνάζουσα, i.e. *manibus suis*, iv 162 ταῖς σαῖς χερσὶν τοῦτων τι ἐφύτευσας; xviii 9 χαλεπὸν ταῖς χ. γίγνεται ἀντίον ἀχέρων θερπίειν. II. *manus*, *vis*, 'a number', 'band', esp. of soldiers: not found in this sense elsewhere in Xen., once only in Thucydides, rarely in the tragic poets, but common in Herodotus and later writers: xxi 49 μεγάλην χεῖρὶ πορεύεσθαι

χειροσθήης, *es, mansuetus*, 'tame': vii 62 ἐπεὶ ᾗδῃ μοι χ. ἦν, i.e. when his bride had lost her bashfulness and coyness, which her husband compares with the shyness of a wild animal

χείρων, ὁ, ἡ, *peior*, 'worse', 'inferior': xiii 60 τὸν κρείττω τοῖς βελτίοσι τιμῶν, τῷ

χείρωνι τὰ ἥττω διδόναι.
of things, *vilius*, 'inferior':
xiii 58 ὑποδήματα χείρωνι (βελτίω. Adv. χείρον,
peius, 'worse': x 67 ὅτι χ.
ἄλλον ἐπίσταιτο, ἐπιμαθεῖν

χερσεύειν, *incultum esse*, 'to
lie waste': v 82, xvi 22 γῇ
χερσεύουσα ὅμως ἐπιδείκ-
νυσι τὴν αὐτῆς φύσιν

χιλίαρχος, ου, ὁ, *mille mili-
tibus praefectus*, 'the com-
mander of a thousand men':
iv 55

χλόη³, ης, ἡ, *seges in herba*,
'young green corn': xvii
70 χ. γενομένης ἀπὸ τοῦ
σπέρματος

χοῖρος, ου, ὁ, *porcus*, 'a
porker': xvii 77 ἄδρους χ.
ἐκτρέφειν

χορηγία, ιας, ἡ, *munus choragi*,
'the office of a χορηγός': ii
40, vii 21

χορός, οῦ, ὁ, *chorus, coetus can-
nentium et saltantium*, 'a
band of dancers and singers':
viii 18 χ. ἐξ ἀνθρώπων συγ-
κελμένος, 29 κύκλιος χ. 2.
οῖοι, 'a row': viii 127 χ.
σκευῶν

χρή, oportet, 'it behoves': v
100 ὅτι χ. ποιεῖν καὶ ὁ τι μὴ,
vi 9 ὅτι χ. ποιούντα βιοτεύ-
ειν, xi 64 χ. νομίσαι, xvi 6
φασὶ τὴν φύσιν χρῆναι εἰ-
δέναι τῆς γῆς, 70 ταῦτα οὕτως
ἡγοῦμαι χρῆναι εἶχειν

χρῆξαι^{5,7}, velle, cupere, 'to
wish', 'desire': v 41 προτείν-
ουσα προσιώντι λαβεῖν ὁ τι
χρήξει

χρήμα, ατος, τό, *res quam quis
habet sibi utilem*, 'a thing
that one uses or needs':
hence χρήματα, 'property',
'goods', 'gear', 'chattels',
'money': i 20, 48, 51, 52,

53, 56, 60, 63 τὰ ὠφελοῦντα
χρήματα ἡγεί, τὰ δὲ βλάπ-
τοντα οὐ χρήματα, 66, 67,
68, 71, 75, 76, 78, 82, 84,
86, 92, 96, 103, 120, xi 23,
48, ii 10, 25 προσδεῖσθαι
χρημάτων, vi 15 χρημά-
των κοινωρήσαντας, xi 54
χρήμασιν ἀκόσμητον, ii 48
μηχανᾶσθαι χρήματα

χρηματισίς, εως, ἡ, *quaestus*,
'money-making': xi 69, xx
118 ἀντικωτάτην χρημά-
τισιν ἀπὸ γεωργίας

χρηματιστής³, οῦ, ὁ, *rei fa-
miliaris augendae peritus*,
'a business man': ii 127
δεινὸν χ.

χρηματοποιός³, ὄν, *aptus ad
rem augendam, quaestuosus*,
'lucrative': xx 81 τέχνη χ.

χρησθαι, uti, 'to use' for a
purpose: i 50 μὴ ἐπίσταιται
αὐτῷ (τῷ ἵππῳ) χ. ('to ride',
'manage', *Sympos.* ii 10),
59, 65, 81, 84, 87 εἰ τις
χρῶτο τῷ ἀργυρίῳ, 95, 97
τοῖς φίλοις, 107 τοῖς ἐχθροῖς,
ii 76, iii 14 τούτοις (τοῖς
ἐπίπλοις) μὴ ἐχόντας χρῆσ-
θαι, 19 ἔτοιμα χ. (*parata ad
usum*), iii 70 ἱππικῇ χ., v 14 ἐ-
χειν χ., ix 85 ἐπιπλα οἷς ἀμφὶ
θυσίας χρῶμεθα, 50 ὅσοις τῶν
σκευῶν καθ' ἡμέραν χρῶνται,
53 αὐτοῖς τοῖς χρωμένοις,
xi 82 ὁποῖον πόνῳ χρῆ ἢ πρὸς
τὴν βώμην, 114 χ. τοῖς πρὸς
τὴν ὑγίειαν παρασκευάσασι.
II. of external things,
exercere artem, 'to practise',
'follow a trade': iv 25 ποταῖς
συμβουλευεῖς (τέχναις) χρῆσ-
θαι; xix 121 ἡ γεωργία
οὕτω πραεῖά ἐστι τέχνη ὥστε
καὶ αὐτὴ διδάσκει ὥς ἂν κἄλ-
λιστά τις αὐτῇ χρῶτο. 2
with neut. Adj. as Adv. uti

ad aliquid, ix 102 δ τι δν
βούληται ἐκάστῳ χρῆσθαι,
i.e. ἥτινα χρεῖαν χ. (cf.
Plat. legg. ix 868 b, Xen.
Mem. iv 3, 10).

III. 1.
c. dat. with Adv. of manner
'to treat so and so': iii 81.
2. c. dupl. dat. sine ὥς, 'to
treat a person or thing so
and so', 'regard him or it
as such': i 162 ἄλλοις πει-
ρῶνται δούλοις χρῆσθαι (cf.
Mem. ii 1, 12; 6, 26, Thuc.
ii 15, 2 μᾶ πόλει ταύτη
χρῆσθαι, Xen. Hier. v § 3
l. 430), xi 91 περιπάτῳ τούτῳ
χρῶμαι, 94 περιπάτῳ χρῶ-
μαι δι' εἰς ἀγρὸν ὁδῷ. ο.
ὥσπερ: xvi 39 τούτοις ὥσπερ
ἐλευθέροις χρῶμαι. ex-
periri, 'to experience': iii
92 ἐλ ἀνεπιστήμονι τούτων
(τῶν καλῶν κάθαρων) χρῶτο
(τῇ γυναικί), 'if he should
find her ignorant', xiii 54
οἶμαι πιθανωτέροις ἀνθρώποις
χρῆσθαι

[Cf. Anab. vii 2, 25 ὑπισχνού-
μενος ἐμέ σοι φίλῳ χρῆσεσθαι,
ii 5, 11 τὴν βασιλεως δύναμιν ἢ
Κύρος πολεμίᾳ ἐχρήτο, Hier.
v § ἐνδεστέροις οὐσι ταπεινοτέροις
αὐτοῖς οἰόνται χρῆσθαι]

b. *uti, familiariter uti, con-
suescere*, 'to be intimate
with': iv 11 κακοὶ φίλοις
χρῆσθαι, *ad amicorum
usum inepti*

χρήσιμος, η, ον, *utilis*, 'useful',
'serviceable': iii 79 ἡλικίαι
εὐθὺς χρήσιμαί, xv 77, i 77
οὐδὲν χρήσιμοι, *ad nullam
rem utiles*

[Cf. Mem. ii 7, 7, iii 9, 15
χρήσιμον οὐδέν, Anab. ii 5, 23
ὅσα χρήσιμοι ἐστέ]

χρήσις, εως, ἡ, *usus*, 'use':
iii 73 ἀγαθὼν εἰς τὴν χρῆ-

σιν καὶ κερδαλέων εἰς πώ-
λησιν, viii 149 τάξεως σκευ-
ῶν καὶ χ., xiv 35 τούτους
(τοὺς οἰκτάς) τῆς χρήσεως
ἀποπαύω, where see n.

χρηστός, ἡ, ὄν, *bonus, probus*,
'good', 'trusty': ix 30 οἱ
χ. οἰκταί (οἱ πονηροί, xii
105 πονηροῦ δεσπότης οἰκτάς
οὐ δοκῶ χρῆστοὺς κατα-
μασθῆναι, χρῆστοῦ μέντοι
πονηροὺς ἤδη εἶδον

χρόνος, ου, ὁ, *tempus*, 'time':
xx 56 ὁ χ. αὐτὸς ἂν ποιολῇ
ὡς ἡ γῆ ἡδεταί. 2. 'a
certain definite portion of
time': vi 74 ὀλίγος μοι
χρόνος ἐγένετο περιελθεῖν,
xvii 8 ὁ μετοπωρινὸς χ., vii
35 τὸν ἔμπροσθεν χ., i 168
βιοτεύειν τὸν λοιπὸν χ., xxi
79 τὸν αἰὲ χ., ix 56 τὰς διὰ
χρόνου πράξεις, *quae sub-
inde, raro fiunt*, 'occa-
sional'

χρυσόχοεῖν², *aurum fundere*,
vasculariam artem exercere,
'to follow the trade of gold-
smith': xviii 68

χρῶμα, ατος, τό, *color*, 'colour
of the surface', 'complex-
ion': x 41 ἀνδρικέλου χ., 45
ἐγχούσης χρώματι

χρῶς, χρωτός, ὁ, *cutis*, 'the
skin': x 39 ἀπτεσθαι μιλτου
ἀντὶ τοῦ χ.

χῦτρα, as, ἡ, *olla*, 'an earthen
pot': viii 124 χύτρας...εὐ-
κρινῶς κειμένας

χώρα, as, ἡ, *locus*, 'a place':
iii 23 ἐν χώρᾳ ἐν ᾗ ἔτυχεν,
x 70 κατὰ χ. ἦν δει. 2.
suus cuiusque rei locus,
'one's place', 'the proper
place': viii 66 ἡ χ. αὐτῇ τὸ
μὴ ὄν ποθήσει, iii 22 ἐν χώ-
ρᾳ τεταγμένα, viii 143 ἐν χ.
τεταγμένη, 117 χώραν ἐκδασ-

τοὺς εὐρεῖν...θεῖναι, 61 χώ-
ραν τὴν προσήκουσαν ἐκάσ-
τοις ἔχειν, 89 ἐπιστάμενον
ἐκάστην τὴν χ., 114 καλὴν καὶ
εὐεύρετον χ. ἐκάστοις, 136 τὸν
μαθησόμενον τὰς χ., ix 49 εἰς
τὰς χ. τὰς προσηκούσας ἑκασ-
τα διηγήσασθαι, 57 δείξαντες
τὰς χ. τῶν σκευῶν, 109 οἱ
ἐν τοῖς πλοίοις χώρας εὐρίσ-
κουσι. MET. 'position',
'station': ix 77 αὐτὴν (sc.
τὴν ταμίαν) ἐν ταύτῃ τῇ χ.
κατετάττομεν. II. regio,
'a land', 'country': iv 71,
84, 89, 90, 100. omitted εἰς
τὰς τῶν ἀποκωλύοντων. ἡ
χώρα, 'one's country': vi 30
πολεμίων εἰς τὴν χ. ἰώντων, iv
65 ὁπόσῃν τῆς χώρας ἐφορᾷ
αὐτός. 2. *ager*, 'landed
property', 'an estate': iv
122 κατασκευάζειν χώραν,
126 χώρας ἐνεργοῦς ποιεῖν
χωρεῖν, *ire*, 'to go', 'make
way': xix 46 τὸν βλαστὸν χ.
διὰ τῆς μαλακῆς. [Cf. Anab.
iv 2, 29 τὰ τοξεύματα ἐχώ-
ρει διὰ τῶν ἀσπίδων.] II.
procedere, *progredi*, 'to pro-
gress', 'go on and on', 'gain
ground': xx 112 τὰς δαπάνας
χωρεῖν ἐντελεῖς ἐκ τῶν οἰκῶν,
i 74 ὁμολογουμένως ὁ λόγος
ἡμῶν χωρεῖ
χωρῶν, *secernere*, *in classes*
suas distribuere, 'to set a-
part', 'sort': ix 48 ἐπεὶ ἐχώ-
ρισσαμεν πάντα κατὰ φυλὰς
τὰ ἐπιπλά. PASS. viii 120
καλὸν ἱμάτια κεχωρισμένα
ἰδεῖν
χωρῶς, Adv. *seorsum*, *separa-*
tim, *singulatim*, 'apart',
'separately', 'asunder': vi
30, ix 44. 2. Prep. c. gen.
praeter, 'besides', 'without
reckoning': iv 45 χ. τοῦτων

χώρος⁷⁸, ου, ὁ, *ager*, *praedium*,
'a landed estate': v 45 ἐν
χώρῳ, xx 138, v 30 οἱ ἱπποὶ
ἀντωφελοῦσι τὸν χ., xx 120
χώρον ἐξειργασμένον ὠνεῖσ-
θαι, 128 χ. ἐξ ἀργοῦ πάμφο-
ρος γιγνόμενος, 138 ἐπιθυμῆ-
σαι τοιοῦτου χ., 130 πολλοὺς
χ., 143 ὁπόσους ἐξειργάσατο
χ. 2. *agri*, *rur*, 'the
country': v 21 καὶ ἐν τῷ
χώρῳ (*ruri*) καὶ ἐν τῷ ἀστυ,
xi 108 ἀπὸ χώρου εἰς ἀστυ

Ψ

Ψέγειν, *reprehendere*, 'to find
fault with': xvi 36 τὴν μὲν
(γῆν) ψέγουσι τὴν δ' ἐπαί-
νουσι

ψέλιον, ου, τό, *armilla*, 'an
armlet' for men, consisting
of three or four massive
coils of gold or bronze,
generally worn by the Medes
and Persians: Herod. iii 20,
22, ix 80, 2 Sam. i 10: iv
160 τῶν στρεπτῶν καὶ τῶν ψ.

ψεύδεσθαι, *fidem fallere*, *pro-*
missa non servare, 'to play
false', 'break an engage-
ment': xii 9 ἐπεὶ συνέθου
τοῖς ξένοις ἀναμένεις αὐτοὺς,
ἵνα μὴ ψεύσῃ

ψευδής, ἐς, *vanus*, *falsus*, 'false',
'untrue': xi 157 ἀληθῆ—
ψευδῆ λέγειν

ψεύδος, εος, τό, *mendacium*, 'a
falsehood', 'lie': xi 160 τὸ
ψ. οὐ δύνασαι ἀληθὲς ποιεῖν

ψηφίζεσθαι, *suffragiis decer-*
nere, 'to vote for': c. inf.
vi 35

ψιλός, ῆ, ὄν, *leviter armatus*,
'without heavy armour':
viii 27

ψιλοῦν, *denudare*, 'to strip',

'lay bare': **σιχ** 127 *vitis*
φυλλορροοῦσα διδάσκει ἐαυτὴν
ψιλοῦν *foliis*. **pass.** **xvii**
89 θῶμεν ψιλωθῆναι *τινας*
ρίξας ὑπὸ βρέματος, 100 τῷ
(σίτῳ) ἐψιλωμένῳ τὰς
ρίξας

ψιμύθιον, *ου, τό, cerussa*, 'white
lead' used as a cosmetic to
whiten the skin of the face:
x 13 ἐντετριμμένην πολλῶ ψ.,
45 ψιμυθίου χρώματι ἡδεσ-
θαι

ψυχρινός, *ή, ὄν, frigidus*, 'cool':
ix 18 τὰ ψ. (τῶν στεγῶν
παρεκάλει) τὸν οἶνον, 20 διαι-
τητήρια—τοῦ μὲν θέρους ψ.,
τοῦ δὲ χειμῶνος ἀλεινὰ

ψυχῆ, *ἡς, ἡ, animus*, 'the soul',
'spirit': **i** 89 κάκιον ἔχειν
τὴν ψ., **xx** 78 ἡ ἐν γεωργίᾳ
ἀργία ἐστὶ σαφὴς ψυχῆς
κατήγορος κακῆς, **i** 139 μα-
λακία ψυχῆς, **x** 27 ἀσπά-
σασθαι ἐκ τῆς ψ., **xi** 28 εἰ τὴν
ψ. φύσει ἀγαθὴν ἔχει, **vi** 78
πάνν μου ἡ ψ. ἐπεθύμει peri-
phrastically for ἐγώ: **xx** 98
ραστοννεῖν τῇ ψ., **vii** 128
τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν
ψ., 139 φοβερὰ τὴν ψ., **iv** 17
αἰ ψ. ἀρρωστώτεραι γίνονται,
i 170 αἰκίζόμεναι τὰς ψ. (*de*
voluptatibus), **v** 60 εἰ παρε-
σκευασμένοι καὶ τὰς ψ. καὶ τὰ
σώματα, **vi** 28 αἰ βανανσικαὶ
τέχναι τὰς ψ. καταγνύουσι, **vi**
43 ταῖς ψ. ἀσχολίαν παρέχειν
ψύχος, *eos, τό, frigus*, 'cold':
pl. *frigora*, 'cold weather':
v 16 ψύχῃ τε χειμῶνος καὶ
θάλλῃ θέρους καρτερεῖν

Ω

*Ωδε, *sic, hunc in modum*,
'thus', 'in this wise': **ii** 1

ὦ δέ πως εἶπεν, **vii** 63 ἡρόμην
αἰτὸν ὦ δέ πως. followed
by γάρ: **iv** 36

ὠμός, *ή, ὄν, immaturus*, 'un-
ripe': **σιχ** 130 τοὺς μὲν πέ-
ποντας δεικνύουσα βότρυς, τοὺς
δὲ ἔτι ὠμοτέρους. 2.

crudus, incoctus, 'unbaked':
xvi 84 τὴν γῆν στρέφειν ὥς ἡ
ὠμὴ αὐτῆς ὀπτᾶται

ὠνεῖσθαι, *emere*, 'to buy': **iii**
77 γεωργὸς ἐκ παιδίων ὠνού-
μενον κατασκευάζειν, **xii** 15
ὦ. ἐπίτροπον, **xx** 120 χῶρον
ἐξεργασμένον ὦ.

ὠνητής, *οὔ, ὁ, emptor*, 'pur-
chaser': **ii** 20 εἰ ἀγαθὸν
ὠνῇ τοῦ ἐπιτόχοιμι

ῶρα, *ας, ἡ, pars* v. *tempus anni*,
'a part of the year', 'a
season': **iv** 104 ὅταν μὴ ἡ
ῶρα τοῦ ἔτους ἐξέλῃ, **xvii** 5,
xix 125 τὰ ἡλιούμενα ταύτην
τὴν ὦ.

B. *tempus opportu-
num*, 'the right, fitting
time': **vii** 178 ἡ ὦ. τοῦ χρη-
σθαι. 2. **ii** 59 ῶρα (ἐστὶ)
σοι προστατεύειν ἐμοῦ, 'tis
time for you to take charge
of me'. 3. adverbial
usage: **xx** 87 τὴν ῶραν
σου, *stato tempore*, 'at the
proper season'. **v** 22, **xx**
89 ἐν ῶρᾳ, 'in due time',
90 πρὸ τῆς ῶρας

ῶραιος, *α, ὄν, maturus*, 'timely':
pl. **xv** 7 τὰ ἐκ τῆς γῆς ῶραια,
fructus hornos, 'the fruits
of the season'

ῶραιότης, *ἡ, pulchri-
tudo*, 'the bloom of youth',
'beauty': **vii** 236 τὰ καλὰ τε
κάγαθὰ οὐ διὰ τὰς ῶραιότη-
τας ἀλλὰ διὰ τὰς ἀρετὰς ἐπαύ-
ξεται

ὠρισμένην: *v.s. ὀρίξειν*
ὥς:—**A. a.** *Demonstr. Adv.*
of manner, from ὤς, = ὅςτις.

sic, 'thus': II 29 οὐδ' ὥς, *ne sic quidem*, 'not even so'. A. b. Relative *ut*, 'as', preceded by demonstr. Adv. as Correlative, VII 89 οὕτως ἐπιστάμενον, ὥς καὶ ἀπὼν ἂν εἴποι, XX 36 πορεύεσθαι οὕτως ὥς ἂν ἀριστα μάχοντο εἰ δέοι. without Correl. VIII 118 ὥς ἐκδοτοὺς συμφέρει, XI 43 πειρώμαι ποιεῖν ὥς ἂν θέμις ᾗ μοι εὐχομένῳ ὑγίαιας τυγχάνειν. II. with Adverbial clauses:—parenthetically, to qualify a general statement: I 128 ὥς μὲν ἐγὼ οἶμαι, XIX 99 ὥς σὺ φῆς, XX 140 ὥς ἐμοὶ δοκεῖ, XXI 67, 77, XI 71 ὥς γε ἐμοὶ δοκεῖ. III. limitative with Adverbs:—a. with Superl. *quam*: IV 107 ὥς κάλλιστα *quam pulcherrime*, 'as beautifully as can be', VII 95 ὥς βέλτιστα, IX 6 ὥς τάχιστα, 14 ὥς συμφορώτατα, XII 115, XIX 44 ὥς τάχιστα, XXI 44 ὥς ἱππικώτατα. b. in the phrases ὥς ἐπὶ τὸ πολὺ III 86, 88, 113, IX 30, XI 120, 100 ὥς τὰ πολλὰ. 2. so with Superl. Adjectives: VII 36 ὅπως ὥς ἐλάχιστα 85, 103. Cf. III 100 ὥς ἡδύνατο ἐλάχιστα ἐωρακυῖαν, XI 102 ὥς ἂν δύνωμαι ὁμοιοτάτην. sometimes separated from the Adj. by a Prepos. XVIII 58 ὥς ἐς στενώτατον for εἰς ὥς στενώτατον. B. ὥς as Conjunction:—I. Declarative in Objective sentences = *ἵτι*, *quod*, 'that', where the acc. and inf. might be used instead: X 19 εἰ κομπάζοιμι ὥς πλείω ἐστὶ μοι τῶν ὄντων, XI 125 φου με εἶρεν ὥς—κέκλημαί,

XIII 45 ἐπιδεικνύοντα ὥς συμφέρει, XV 38, XVII 1, XIX 105, XX 78, XVI 2 ἐπιδείξει ὥς οὐ χαλεπὸν ἐστίν. II. Final, 'that', 'in order that': VII 180, XVI 83. 2. c. inf. to limit an assertion which is too general or extensive: III 29, XII 43 πάντες ὥς εἰπεῖν, *ut ita dicam*, 'so to say', 104 ὥς συντόμως εἰπεῖν, 'to be brief'. III. Consecutive for ὥστε c. inf. to mark, effect, result, with purpose, 'so that': VI 57 τῶν οὕτως ἐργαζομένων ὥς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, XI 84 ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὥς φίλους ἐπωφελεῖν, 33 ἀγαθὴ ἐστὶν ἡμέρα ὥς ἀρετῆς ἀρχεσθαι (unless we refer this to II 2) *ad initium recte agendi faciendum*. IV. Causal, *quia*, *quippe*, *quandoquidem*, 'as', 'since', 'inasmuch as': VI 7, 67, VII 58, X 8. V. Modal for ὅπως, *ut*, *quomodo*, *quemadmodum*, 'how': VI 69 λέξω ὥς ἦλθον ἐπὶ τὴν σκῆψιν αὐτοῦ, VII 40 ἐωρακυῖα ὥς ἐργα δίδονται, 215 οὐχ ὁρᾷς ὥς... οὐκ εἰρήνεται, VIII 116 ὥς ἀγαθὸν τετάχθαι—εἰρηται, 117, X 62, XIII 12, XV 4 ἐπιστήμην ὥς ἂν ποιούμενα ὠφελιμώτερα γίγνεται, 17 εἰ μὴ τις ἐπίσταται... ὥς δεῖ ποιεῖν, XVI 42, XVIII 21, 63, XIX 120 διδάσκει ὥς ἂν κάλλιστά τις αὐτῇ χρῶτο (ὥς ἂν with optative is always modal, not final), 49 ἀκριβοῦντες ὥς γίγνεται, 61. in Object clauses after verbs of caring for with Subj. XX 22 οὐκ ἐπιμελεῖται ὥς φυτεύσῃ ἀμπέλους, 41, 87

ἔχειν ἐπιμέλειαν ὡς ὦσιν. C. before Participles to mark the mental attitude of the subject of the Verb: II 57 ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι, X 29 συνελήλυθαμεν ὡς τῶν σωματῶν κοινωνήσοντες, XIV 40 τιμῶν ὡς καλοῦς τε καὶ αἰσθητοῦς. 2. in the case of the Object, with participles put absolutely in the Gen. VI 3 ἀρχεσθαι παντὸς ἔργου ὡς τῶν θεῶν κυρίων ὄντων. or the Acc. XI 28 ὡς θεμιτῶν (sc. ὄν) καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι, διηγοῦ τὰ σὰ ἔργα ὡσαύτως (ὡς, αὐτῶς), *eodem modo*, *itidem*, 'in like manner': I 17, 58 καὶ τὰ πρόβατα ὡσαύτως...οὐδὲ τὰ πρόβατα χρήματα τοῦτω ἂν εἶη, XV 68, VII 119 ὡ. δὲ καὶ ὥσπερ, *quemadmodum*, 'like as', 'just as', with Correlative: VI 14 ὥσπερ καὶ χρημάτων κοινωνήσαντας οὕτω καὶ λόγων κοινωνοῦντας, VIII 44 ὁμοίως ὥσπερ, X 83 οὕτως ἡ γυνὴ βιοτεύει ὥσπερ ἐδίδασκον αὐτήν, I 7 ὥσπερ τοῦτων τῶν τεχνῶν, οὕτω καὶ τῆς οἰκονομίας, X 46, XXI 35, XX 93 ὥσπερ καὶ—οὕτω δὲ καὶ, XV 57 οὐχ ὡ. οὐχ οὕτω, VIII 44 ὁμοίως ὥσπερ. demonstrative antecedent omitted: I 4, 14, 21 τὸν ἄλλον οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν, VII 109 ἡ δαίτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήνεσιν ἐστὶν ἐν ὑπαίθρῳ, XV 8, XVII 65, 72 ὥσπερ ὑπὸ κόπρου ἰσχυρὸς αὐτῇ ἐγγίγνεται, XX 15, 74, XVIII 70 ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους

(see under οὕτως). with the Verb expressed: XVII 104 διαρπάξουσα ὥσπερ οἱ κηφήνες διαρπάξουσιν, 108, XIX 55, XXI 79, VI 14. ὥσπερ γὰρ, *veluti*, 'as for example': with Participles 'as if': II 49 ὥσπερ ἐξόν σοι, IX 4 φανερά ἦν ἡδομένη ὥσπερ ἐξ ἀμχανίας εὐπορίαν εὐρηκῖα. ὥσπερ εἰ, *tamquam*, 'just as if': XV 42 ὥσπερ εἰ εἴποις

ὥστε, Conjunction expressing a possible, natural, or actual Consequence, *ita ut*, 'so as to', 'for to':—I. 1. c. acc. et inf., οὕτως in preceding clause: I 54 οὕτως ἐργάζεται ὥστε ζῆμοῦσθαι, 95 τὸ ἀργύριον οὕτω πόρρω ἀπωθείσθω ὥστε μὴδὲ χρήματα εἶναι, see under οὕτως. with a quasi-pronominal Adj. of quality instead of οὕτως preceding: XXI 15 τοιαῦτα λέγειν ὥστε ἀκονᾶν τὰς ψυχάς. 2. without correlative in preceding clause: I 97 χρῆσθαι τοῖς φίλοις ὥστε ὠφελῆσθαι ἀπ' αὐτῶν, 107, II 89 δρᾶνα ὥστε μαρθάνειν, III 81, V 13, VII 45, 63 ἐπειθᾶσεντο ὥστε διαλέγεσθαι, VIII 68 ταχὺ ἐγχείρει ὥστε μὴ ἀπορεῖν χρῆσθαι, 86 οὔτε δυσλύτως ἔχει ὥστε διατριβὴν παρέχειν, XI 61 περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν, XIV 2 ἀρχειν ἱκανός, ὥστε πειθόμενους παρέχεσθαι, 8 ἀφανίζειν ὥστε μὴ λείπειν, XV 61 εὐθὺς ἂν ἐπιστάτω ὥστε καὶ ἄλλον διδάσκειν, XVI 64 (εἰκὸς τὴν πόλιν) καρπὸν οὕτω καταβαλεῖν ὥστε φύεσθαι, XIX 55. II. c. indic. to express the

actual consequence emphatically, 'so as that' (cf. Anab. II 2, 17):—1. with correlative in pr. clause: I 155 ἀ οὕτω χαλεπῶς ἀρχει ὥστε ἀναγκάζουσι φέρειν, VII 206 οὕτω διατίθενται—ὥστε—οὐδεμία οίεται, XXI 16 οὕτως ἀγνώμονες εἰσιν ὥστε—ἀνύτουσι, XIII 22 φαύλως, ὥστε ἴσως ἂν καταγέλῃσαις ἀκούων, XIX 69, XX 135 οὕτω βῆδιον τοῦτο μαθεῖν, ὥστε—ἀπει. 2. at the beginning of a sentence to mark a strong conclusion, *quocirca*, *itaque*, 'and so', 'therefore', 'accordingly': IV 20, XX 15, XIII 29. 3. with the Optative instead of indicative to express a supposed consequence, where there is another optative preceding: I 86 εἰ τις οὕτω χρῶτο τῷ ἀργυρίῳ ὥστε—κάκιον τὸ σῶμα ἔχοι. with the Potential optative and ἂν: II 53 εἰσιν οἱ ἐπαρκέσειαν ἂν (ἐμοί) ὥστε κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν διαίταν ὠφελεῖν, *prodesse*, 'to be of use', or 'service': absol. I 62 τὰ ὠφελούντα (*utilia*) χρήματα ἡγεῖ, 75. c. acc. pers. *invenire*, *adiuvare*, 'to benefit': XIV 30 οἱ βασιλικοὶ

νόμοι ὠφελούσι τοὺς δικαίους. PASS. *utilitatem percipere*, 'to derive profit' or 'advantage': I 85 χρήματα ἀφ' ὧν τις ὠφελεῖσθαι δύναται, 97 χρῆσθαι φίλοις ὥστε ὦ. ἀπ' αὐτῶν, 103, 108 ἀπὸ τῶν ἐχθρῶν ὦ., XX 139, V 28 ὠφελούμενοι ἀπὸ τῆς γεωργίας, XXI 171 φιλοῦσι ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν, II 57 ὥς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσιν

ὠφέλιμος, *on*, *utilis*, 'serviceable', 'profitable': I 45 τὰ ἐκάστῳ ὠφέλιμα κτήματα καλεῖς, 89 πῶς ἀντὶ ἀργύριον αὐτῷ ὠφέλιμον εἶη; VI 22 κτήσιν τοῦτο ἔφαμεν εἶναι ὅτι ἐκάστῳ εἶη ὠφέλιμον εἰς τὸν βίον, ... ὠφέλιμα δὲ ὄντα ὑπὸ ρίσκετο πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι, V 53 ἐπιμέλειαν ὠφελιμώτεραν εἰς τὸν βίον, VII 103 ὅτι ὠφελιμώτατον ἦ αὐτῷ εἰς τὴν κοινωνίαν, 153 τὸ ζεύγος ὠφελιμώτερον ἑαυτῷ γεγένηται, 226 τοὺς ὦ. τῷ σῶ ὀκφ, I 145 αἱ (ἡδοναὶ) διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὦ. ἐργων, XV 5 ὥς ποιούμενα ἕκαστα τῶν ἐργων ὠφελιμώτερα ἂν γίνοιτο, 26, 33

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